This material has been provided by Asbury Theological Seminary in good faith of following ethical procedures in its production and end use.

The Copyright law of the United States (title 17, United States code) governs the making of photocopies or other reproductions of copyright material. Under certain condition specified in the law, libraries and archives are authorized to finish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

By using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.

Contact
B.L. Fisher Library
Asbury Theological Seminary
204 N. Lexington Ave.
Wilmore, KY 40390

B.L. Fisher Library’s Digital Content
place.asburyseminary.edu
THE CONCEPT OF THE CHRISTIAN MINISTRY
IN THE LIFE AND TEACHING OF ST. PAUL

A Thesis
Presented to
the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Theology

by
George Frederick Samraj

December 1967
THE CONCEPT OF THE CHRISTIAN MINISTRY
IN THE LIFE AND TEACHING OF ST. PAUL

A Thesis
Presented to
the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Theology

Approved:

First Reader

Second Reader

by
George Frederick Samraj
December 1967
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I. INTRODUCTION</strong></td>
<td>1</td>
</tr>
<tr>
<td>The Problem and its Importance</td>
<td>2</td>
</tr>
<tr>
<td>General Method of Procedure</td>
<td>6</td>
</tr>
<tr>
<td><strong>II. THE VARIETIES OF CHRISTIAN MINISTRY IN</strong></td>
<td>8</td>
</tr>
<tr>
<td>THE PAULINE ERA</td>
<td>8</td>
</tr>
<tr>
<td>The Early Church and the Beginnings of</td>
<td></td>
</tr>
<tr>
<td>Christian Ministrations</td>
<td>9</td>
</tr>
<tr>
<td>The Apostolic Ministry</td>
<td>12</td>
</tr>
<tr>
<td>The office of an apostle</td>
<td>12</td>
</tr>
<tr>
<td>Qualifications of an apostle</td>
<td>13</td>
</tr>
<tr>
<td>Paul and others as apostles</td>
<td>14</td>
</tr>
<tr>
<td>Functions of the apostles</td>
<td>15</td>
</tr>
<tr>
<td>The Ministry of Prophets</td>
<td>18</td>
</tr>
<tr>
<td>The development of the Prophetic office</td>
<td>20</td>
</tr>
<tr>
<td>The characteristic functions of the</td>
<td></td>
</tr>
<tr>
<td>Prophet</td>
<td>21</td>
</tr>
<tr>
<td>The Ministry of Teachers</td>
<td>24</td>
</tr>
<tr>
<td>The rise of the teaching ministry</td>
<td>24</td>
</tr>
<tr>
<td>The nature of their work</td>
<td>25</td>
</tr>
<tr>
<td>The purpose and method of teaching</td>
<td>26</td>
</tr>
<tr>
<td>The Ministry of Deacons and</td>
<td></td>
</tr>
<tr>
<td>Deaconesses</td>
<td>30</td>
</tr>
</tbody>
</table>
# Qualification and functions

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qualification and functions</td>
<td>31</td>
</tr>
<tr>
<td>The Ministry of Prysbyters and Elders</td>
<td>35</td>
</tr>
<tr>
<td>Qualifications and functions</td>
<td>37</td>
</tr>
<tr>
<td>The Ministry of Bishops</td>
<td>40</td>
</tr>
<tr>
<td>The 'Social' Ministry</td>
<td>42</td>
</tr>
<tr>
<td>Summary</td>
<td>45</td>
</tr>
</tbody>
</table>

## III. PAUL'S TEACHING CONCERNING THE NATURE OF THE CHURCH

- Paul's Use of the Term Ecclesia                                       | 48   |
- Paul's Concept Concerning the Nature and Function of the Church      | 53   |
- Figures Used by Paul to Describe the Church                           | 58   |
- The Body of Christ                                                    | 60   |
- The Body in relevance to the Christian ministry                       | 65   |
- The Church as a building                                              | 66   |
- The Church as the Bride of Christ                                     | 71   |
- Unity, Authority, Fellowship and Universality of the Church           | 77   |

## IV. FACETS OF THE MINISTER'S TASK SEEN IN PAUL'S EPISTLES

- Paul's Epistles                                                       | 87   |
- The Minister as One Called of God                                     | 90   |
- The Minister as Herald and Prophet                                    | 100  |
<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Minister as Priest</td>
<td>108</td>
</tr>
<tr>
<td>The Minister as Teacher</td>
<td>113</td>
</tr>
<tr>
<td>The Minister as Steward</td>
<td>119</td>
</tr>
<tr>
<td>Pauline Analogies</td>
<td>124</td>
</tr>
<tr>
<td>The Minister, a Soldier</td>
<td>125</td>
</tr>
<tr>
<td>The Minister, a Husbandman</td>
<td>128</td>
</tr>
<tr>
<td>The Minister, a skilled Masterbuilder</td>
<td>132</td>
</tr>
<tr>
<td>The Minister, an Ambassador</td>
<td>136</td>
</tr>
<tr>
<td>The Minister, a Workman</td>
<td>139</td>
</tr>
<tr>
<td>The Minister, a Shepherd of Souls</td>
<td>146</td>
</tr>
<tr>
<td>Summary</td>
<td>150</td>
</tr>
<tr>
<td>V. PAUL'S CONTRIBUTION AS A CHRISTIAN MINISTER</td>
<td>152</td>
</tr>
<tr>
<td>His Helps:</td>
<td>154</td>
</tr>
<tr>
<td>His character and disposition</td>
<td>154</td>
</tr>
<tr>
<td>His parentage</td>
<td>159</td>
</tr>
<tr>
<td>His training</td>
<td>162</td>
</tr>
<tr>
<td>His conversion</td>
<td>170</td>
</tr>
<tr>
<td>His Motives:</td>
<td>174</td>
</tr>
<tr>
<td>His love to bear witness to the truth</td>
<td>174</td>
</tr>
<tr>
<td>His love of souls</td>
<td>176</td>
</tr>
<tr>
<td>His Methods:</td>
<td>178</td>
</tr>
<tr>
<td>His methods of evangelisation</td>
<td>178</td>
</tr>
<tr>
<td>His follow-up methods</td>
<td>186</td>
</tr>
<tr>
<td>CHAPTER</td>
<td>PAGE</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>His Achievements:</td>
<td>188</td>
</tr>
<tr>
<td>His mission to the Gentiles</td>
<td>188</td>
</tr>
<tr>
<td>His contribution to doctrine</td>
<td>192</td>
</tr>
<tr>
<td>His establishment of churches</td>
<td>196</td>
</tr>
<tr>
<td>Summary</td>
<td>201</td>
</tr>
<tr>
<td>VI. CONCLUSION</td>
<td>202</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>208</td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION

The Christian ministry is one of the few subjects in the history of the church which has received disputed interpretations regarding its origin and development.\(^1\) Any consideration of the origin of the Christian ministry must of necessity begin with the intention and action of Jesus, since all the ministries of the Christian churches claim to be ministries of Christ.\(^2\) The standard of our Lord must remain for all time the perfect or ideal standard and the teaching of the New Testament writers upon the salvation of souls our chief authority, besides which all others sink into insignificance. Our Lord's conduct and teaching have clearly set before us all the primary motives and the fundamental principles which must inspire and guide those who by their ministry would really and permanently help their fellow men.

However, our Lord's ministry in human form on earth was exercised within a limited circle and the applications


of His principles as recorded in the gospels are comparatively few in number. Therefore in the study of the lives and teaching of those whom He specially chose and commissioned to carry on His work, we may seek to find further applications of His principles, specially of such men who found themselves face to face with a greater variety of both needs and circumstances. Among those specially commissioned by our Lord we have a full knowledge of St. Paul. He zealously discharged the various functions of the ministerial office, brought to it rich qualifications, both of zeal and of education, of breadth of sympathy and wide experience of life, and also saw more clearly the universal applicability of the principles of the Christian ministry. Paul himself has charged us with these words, "Be ye followers of me as I am also of Christ," (I Cor. 11:1). Hence the ministerial functions upon which he lays particular stress, the activities which he seems to regard as of special importance will no doubt serve as guide lines to meet the needs of the church today.

THE PROBLEM AND ITS IMPORTANCE

In recent years, the standard of public opinion

---

with regard to the qualifications necessary for the Christian ministry and the minister has steadily risen both within the church and outside it. The church has been engaged in a variety of activities; it has defined its faith, refined its organization; shaped its liturgy; it has built sanctuaries, schools, cathedrals and hospitals; it has organized crusades and committees; it has fed the hungry, clothed the naked, visited the sick. But, in the midst of all this activity, within the church there is a sharpening of conscience as to the standard of efficiency extant and a growing demand for greater efficiency based on more adequate knowledge and practice. There is an urgency to recognize those defects in character which cause personal and social difficulties and to consider what aspects seem desirable and what facets need reinforcement and re-evaluation in the ministerial work today. Among the defects in character may be included the need for a deeper consciousness of sin and its evil with a proper stress on its power and deadly effects, and the need for a more intimate acquaintance of the thoughts, ideas, aspirations of all classes of the community in which the minister labours. Further, conflicting theological views within the church have brought into existence

---

varied interpretations concerning the nature of the church and the necessity or expediency of certain forms of the ministry for the essential constitution of the church, both in its inner organic unity and in the outer historic structure. This calls for a revision of our 'judgment values' in regard to the important and the unimportant with due understanding of the relative importance of the things which do interest or should interest those engaged in Christian ministry.

Outside the churches, the growing criticism of the Christian ministry is becoming more searching and exacting. This criticism may be regarded as a demand that at least the immense responsibilities connected with this office shall be more fully realized. Thus, it may be observed that neither the needs of the church, nor the needs of the world are being adequately met by the methods and motive power of the Christian ministry today.

It shall be the purpose of this study to survey the varieties of the Christian ministry in the apostolic period. This survey should contribute to a larger understanding of the early Christian ministry in general and enhance the appreciation of the present-day ministries of the church. Perhaps no modern situation or institution can be well understood without a fairly adequate compre-
hension of the historic situation out of which it grew. It is chiefly upon this assumption that we claim that such a study should have value.

Further, the present study includes a survey of the contributions made by Paul as a 'minister of the gospel' and his teachings concerning the church and the different facets of the task of the Christian minister as seen from his epistles, because, "St. Paul is to us the greatest, as he is the first example of the Christian ministry—a great preacher, a great pastor, a great evangelist, a great doctor, a great father in God." The elements in ministerial work which he lays stress upon are comparatively neglected today, and a study of his teachings will no doubt contribute to a better understanding of what should be the ideals and essential qualifications for the ministerial life.

The need and appropriateness of this study is indicated by the fact that from the survey of the secondary materials available on this subject, no scholar to the writer's knowledge has undertaken a careful analysis of Paul's concept and his teachings concerning the Christian ministry. Scholastic attention has been devoted

to a historical study of the Christian ministry in general and as such the works are limited in value since they do not focus on Paul's teaching concerning the church and the ministry.

**GENERAL METHOD OF PROCEDURE**

The general approach to this thesis has been a close study of the original sources of information from Paul's own writings, usually referred to as the "Pauline Epistles." A number of secondary sources in the related fields of the "ministry" have also been consulted. While most of the chapters in this thesis have been given equal attention, a special emphasis has been made to bring into focus Paul's teaching concerning the Christian ministry, as this is one of the important aspects that needs to be given due consideration at the present day.

This research does not attempt to discuss the concept of Paul concerning the Christian ministry in all its depths. An attempt has been made to show Paul at work as a Christian minister. The general principles upon which he acted and the methods he employed have been presented with a view to help those engaged in the ministry to feel as responsible men, with an apostolic and an ambassadorial commission and with a stewardship entrusted to them. It does not detail his definite
injunctions to other ministers, for the details of work in every sphere of the ministry are different and they must be arranged to meet the particular local needs governed by the special local circumstances. The application of the general principles to special circumstances is the great responsibility of every sphere of life and not the least of that of the Christian ministry. As such it does not by any means give a complete presentation of St. Paul's pastoral teaching but shows how rich in pastoral guidance and inspiration St. Paul's life and teachings are. It does not also give a systematic, historical sketch of Paul's life as the avowed Christian leader of the church nor summarize the Pauline doctrine of the Christian ministry.

The present effort is chiefly to look into the positive forces in Paul's teaching on the Christian ministry.
CHAPTER II

THE VARIETIES OF CHRISTIAN MINISTRY IN
THE PAULINE ERA

The primary objective of this chapter is to survey the earliest beginnings of Christian ministration with special attention given to the varieties of the ministry extant during the Pauline era. While tracing the development of the early church, an attempt will be made to bring into focus the important aspects which stress upon the attitudes, impulses and ideas inherent in the early church that were later significant in conditioning the character of the Christian ministry. Though little actual development of the organization of Christian ministration can be observed during the formative years of the church, yet this period is significant for an understanding of the ministry, as only during this period the beginnings of the Christian movement took a general direction that typified developments of great importance.

The period of time to be covered in this section is from Pentecost (A.D. 29) to the end of Paul's third missionary journey (about A.D. 58).  

---

1 E. S. Brightman and Walter G. Muelder, Historical Outline of the Bible (Kentucky: Berea College Press, 1936), p. 36.
The Christian church took its rise with Christ's commission to the Apostles to "Go out into all the world and preach the gospel to every creature" (Matt. 28:19). After the ascension of Jesus and immediately prior to Pentecost, a group of disciples, imbued with their master's spirit and convinced of His messiahship and resurrection, returned to Jerusalem, repaired to the upper room of a certain house, and there they "all continued with one accord in prayer and supplication" (Acts 1:14). Among them were the eleven men whom Jesus had called to be apostles. Matthias was chosen by lot to fill the place of Judas and designated as the twelfth apostle and given a place alongside the eleven (Acts 1:26). Perhaps, this group numbering in all a hundred and twenty was the first nucleus of the church.

The disciples were in an attitude of earnest and prayerful expectancy, when, according to Christ's promise, the Holy Spirit descended upon them on the day of Pentecost and they were filled with power beyond their comprehension (Acts 2:4). They spoke of the wonderful works of God to the multitude of "devout Jews from every nation under heaven, who had gathered around them" (Acts 2:5). The crowd which had gathered were confounded, amazed, and
marvelled at what they had witnessed, for everyone heard the disciples speak "in his own tongue" (Acts 2:6; cf. 2:11). But, when certain of them were confused and misinterpreted the phenomena they had seen as 'drunkenness,' Peter, "standing up with the eleven" boldly preached to them concerning Jesus, His life, death and resurrection, and called on them to "repent and be baptized in the name of Jesus Christ for the forgiveness of sins" (Acts 2:38). There was a phenomenal response to this historic, dynamic sermon of Peter, and Luke records that "on the same day there were added unto them three thousand souls" (Acts 2:41).

This post-pentecost community of believers had all things in common and "continued stedfastly with one accord in the apostles' doctrine, fellowship, breaking of bread and prayers" (Acts 2:42). With gladness and singleness of heart they ministered to each other as they broke bread from house to house (Acts 2:46). It is significant that this ministry of the believers had the desired effect in that "the Lord added to the church, daily, such as should be saved," and the number of the disciples multiplied as they taught and preached Jesus Christ daily in the temple and in every house (Acts 2:46, 47). However, the question of the neglect of the Grecian widows in the daily ministration was brought before the apostles and the matter was settled by the choosing of
seven men of honest report, full of the Holy Ghost and wisdom (Acts 6:3). These men who were called deacons, filled their office not only in serving tables but in preaching the gospel as shown by their record, especially in the cases of Stephen and Philip (Acts 6:8; cf. 6:4-15; 8:5, 12-15).

From the foregoing survey of the growth of the Christian church in its early stages, we may conclude that the events and experiences of Pentecost were significant in the formation of the Christian ministry in a number of ways. Firstly, the disciples received a new endowment of spiritual power and insight for their mission. Secondly, the disciples whose ministerial consciousness had heretofore been dominated by the idea of being messengers of Jesus and witnesses of His life and resurrection now felt a new sense of mission as ministers of Christ. Luke records that they wanted to give themselves "continually to prayer and the ministry of the word" (Acts 6:4). Thirdly, the emergence of the new order of deacons for the purpose of ministering to the social and spiritual needs of the assembly is a significant addition to the already existing orders of apostles, prophets and evangelists mentioned in the Book of Acts. 

---

2 Samuel Miller, The Primitive and Apostolical Order
We may now proceed to study the varieties of the Christian ministry as they existed during the time of Paul. We read in Acts and in the epistles of the New Testament, that there existed in active operation, a ministry of two kinds, itinerant and local.\(^3\) The various offices that relate to the itinerant ministry are the apostles, prophets and teachers while the local ministry included the offices of the deacons, presbyters and elders and the bishop.

THE APOSTOLIC MINISTRY

The Office of an Apostle.

The term, "apostle," literally means "one sent" or "commissioned."\(^4\) Jesus desired intimate companionship and needed men to carry out to the world the good news which he proclaimed. The gospel of Mark says, "And He appointed twelve that they might be with Him and that He might send them forth to preach and to have authority to cast out demons" (Mark 3:14). This group of twelve were


\(^{4}\) Ibid., p. 638.
called "the apostles." They were distinguished from the other disciples by the nature of their call and the kind of preparation they had received in their intimate and personal association with Jesus.

**Qualifications of an Apostle**

As we move from the time of Jesus' ministry into the pre-pentecost period, we notice that the Jewish-Christian community faced the question of defining the qualification of an apostle, as they had to consider the election of the twelfth apostle in the place of Judas Iscariot, in order that the "apostolic college" founded by Jesus might be complete. The qualification of an apostle, under the general consensus at that time, seems to have been that "he should have seen our Lord and have been His witness." At the time of election, Peter declared that the person to be chosen should have accompanied with (the eleven) all the time that the Lord Jesus went in and went out among them, beginning from the baptism of John, unto the day that He was received up from them so that He might become a witness with them of Jesus' resurrection (Acts 1: 22, 23). According to these qualifications Matthias was

---


chosen as the twelfth apostle (Acts 1:26). Popular thought however has usually put the name of Paul into the apostolic group and forgotten Matthias.

**Paul and Others as Apostles**

Paul, according to his own claims qualified for apostleship, when he saw Jesus on the road to Damascus (I Cor. 15:8). He refers to himself as "the least of the apostles, born out of due time" (Gal. 1:1) and asserts that he is "an apostle not from men, neither through man, but through Jesus Christ and God the father" (Gal. 1:1). His claims were admitted by the "apostolic group" when they saw that he had been entrusted with the gospel of uncircumcision even as Peter with the gospel of the circumcision (Gal. 2:7-9). The record says that they "extended their right hand of fellowship to Paul" (Acts 14:14; cf. Gal. 2:9).

Besides Matthias and Paul, others who had equal authority with the twelve in the early church were also called apostles. Barnabas was called an "apostle to the gentiles" (Acts 13:18). Andronicus and Junius were apostles who had been "in Christ" before Paul (Rom. 16:7). Epaphroditus is mentioned as one of the "apostles of the churches"—the church of Philippi (Phil. 2:25). Lindsay has poignantly observed, "as the earlier decades passed
the number of men who were called apostles increased rather than diminished."  

**Functions of the Apostles**

It can be readily seen that the Apostles were the pioneers of primitive Christianity. Their function was particularly important, as some of them had been chosen by Jesus, accompanied Him during His ministry, and were the witnesses of His resurrection. This apostolic witness, until the time that the church spread outside Jerusalem, was not individualistic but collective in character, as shown in the early chapters of Acts, where Peter has been the official spokesman of the group. They were the nucleus of the church which had sprung from their action and preaching. They were not only the earliest preachers and missionaries of the community but also the earliest administrators and leaders. They fulfilled this complex part in a unique way. The duties and responsibilities of the apostles were multifarious. They accepted the ministry of caring for the physical needs of the early Christians. They supervised the spending of money in order that all might be provided for in the early Jerusalem colony.

---

7 T. N. Lindsay, *The Church and the Ministry in the Early Centuries* (New York: Hodder and Stoughton, 1903), p. 82.

The authorized version calls the work of the apostles the 'daily ministration' which evidently implied the daily distribution of food (Acts 6:1). They also taught the believers. Their teaching was largely informal. They taught on different occasions, in various places, and in various ways such as in the temples, private homes, at common meals and in personal fellowship with the believers (Acts 5:42).

The apostles also sought to meet the spiritual needs of the early Christian community by fellowship and worship. 'Breaking of Bread' were the occasions for this (Acts 2:46). Luke states that they broke their bread together in their homes and they ate their food with glad and simple hearts, constantly praising God and respected by all the people (Acts 2:46). It is assumed that the disciples observed the early common meals after the pattern that Jesus had set. Probably there was a discussion of the life and particularly of the death of Jesus during the meal, conducted by an apostle or by a disciple who had been present at the table with Jesus. This informal service, after the privilege of questions being asked, ended with the singing of a hymn or hymns and prayer. Thus the apostles rendered great spiritual nurture to the new believers through these common meals.

Beginning with the infant community at Jerusalem,
they were later engaged actively in the general direction of all the communities which had sprung from this one at Jerusalem of the whole church at large, thus making the office of an apostle an itinerant ministry. Their primary function was the preaching of the gospel, namely, the proclamation of the event in Palestine and the bearing witness to the new creation in Christ. They called men everywhere to repentance and this soon meant the establishing of churches and implied the duty and authority of supervision. Their duties led to their service of caring for the physical needs of the Christian community everywhere, under the dominant principle of service and mutual helpfulness. The exercise of their authority consisted chiefly in instructing the new believers in the principles of faith and in stabilising, strengthening and leading them spiritually in fellowship, worship and counsel. Both in the discharge of their duties and in the exercise of their authority, it may be said that, brotherhood and fraternal helpfulness characterized and motivated their ministry. They met the needs of the Christian society by their ministerial service with an attitude of initiative and

---

freedom and cultivated in the believers a new sense of personal and corporate responsibility.

Besides administering the chief sacraments committed to them by Christ, the apostles appear as alone possessing the power to communicate the gift of the Holy Ghost by the laying on of hands. By means of this rite, they bestowed both the fundamental grace of the Spirit's indwelling which made a Christian the temple of God and frequently carried with it in the first age a variety of special powers or "charismata" and also the particular "charisma" which empowered men for the sacred ministry. The apostles thus appear as ordainers of an official clergy in the churches by communicating to them through the laying on of hands an empowering gift of the Holy Ghost.

**THE MINISTRY OF PROPHETS**

As the church grew, its life became more complex and the functions of the ministry more extensive, with the result that gradually they were distributed among a number of specialized ministries. While the apostle was the missionary of the primitive church, the prophet found his work within the Christian communities which had been

---

created by the energy of the apostles. Prophecy was the universal and inseparable accompaniment of primitive Christianity and one of its distinctive features. Prophecy with prophets and prophetesses appears almost in uninterrupted succession from very earliest times. Prophecy was not confined to the Jewish church. It appeared spontaneously wherever the Christian faith had spread and had its place within the congregation and was part of the preaching ministry of the early apostolic church. It also held a place of high status in the rank of ministerial functions and was recognized to be the most important of spiritual gifts (I Cor. 14:3-5). In four instances where St. Paul mentions those who exercise ministerial functions in the church or on its behalf, he places prophets immediately after apostles. Prophets are mentioned by name in the Book of Acts: Agabus (Acts 11:28), Barnabas, Paul, Symeon Niger, Lucius of Cyrene, Manaen (Acts 13:1), Judas and Silas (Acts 15:32). Women also prophesied and among them the four daughters of Philip have been mentioned (Acts 21:9). Thus as Maurice Gouguel observes, "the apostles and


prophets appear to have been the two most important offices in what may be called the normal ministry in a local church.14

The Development of the Prophetic Office

In the early phase of the life of the church the essential ministries, those of the apostle ie the missionary, the prophet and the teachers seem to have been often discharged by the same person and were both charismatic and itinerant. Later the functions of the apostle are closely associated with those of the prophet. Commenting on the nature of work of the apostles and prophets, Charles Gore observes, "Side by side with the apostles we hear of 'prophets' and 'teachers'—names somewhat indefinitely used—who shared the apostolic function of teaching. Though they never appear as clothed with the same primary authority as the twelve, yet, prophets and teachers share also the ministry of worship and the laying on of hands."15 We recognize then an extension of the apostolic function in some of its main features to prophets. The prophets' authority was guaranteed by the permanent possession of


the miraculous 'gift' which in the apostolic times witnessed to the inner presence of the Spirit.16

In the early Christian communities any man regardless of ministerial status might prophesy. A prophet was a gift of God to the whole church and no community could make exclusive claim to him. As the directness of the divine commission is the peculiar endowment of the apostle, so the divine inspiration is the special mark of the prophet.17

With the passing of time, especially endowed and gifted persons in any local community who had rather continuously used the gift of prophecy became recognized as prophets. Some of these men appear to have remained in one community; others became itinerant prophets travelling from one community to another.

The Characteristic Functions of the Prophet

The prophet ministered by a gift of the Spirit. He was a preacher in the sense that the divine breath, breathing within him had to find utterance. Referring to the 'inspiration' by which the prophets spoke, Edwin Hatch

16 Ibid., p. 245.

says, "the prophet was not merely a preacher but a spontaneous preacher. He preached because he could not help it." There appeared to be a large measure of the 'ecstatic' and 'emotional' in prophetic preaching. Willard L. Sperry has observed that "in the religious assemblies of the Christians, the prophets being suddenly seized by the Spirit gave utterance in glowing and exalted but intelligible language to things which the Holy Spirit had taught them." The prophets were expected to bring new truths to the hearers by the inspiration of the Holy Spirit. He had a wealth of spiritual insight and being inspired or 'gifted,' the prophet disclosed to his hearers, the divine counsels and hidden mysteries of the faith. He was a revealer. He spoke forth something that was beyond the divine knowledge at the hearers disposal; for prophecy pre-supposed revelation and apart from revelation it did not exist.

The general purpose of the prophetic utterances in the apostolic church was for the edification of the


congregation. These utterances had power to instruct, comfort, encourage, rebuke, convict and stimulate their hearers.\textsuperscript{21} The advancement of the whole work of God, the development of the inner life of the Christian, and his growth in the grace and knowledge of Jesus Christ seem to have been the goal of the prophets. As T. M. Lindsay has pointed out, "they confirmed the weak, they admonished the lax; they edified the whole society."\textsuperscript{22} Those who had been well edified manifested Christian maturity and showed adequate love and knowledge of Jesus Christ, a unity of faith with the believers and a firm and immovable purpose to remain loyal to Christ and His cause.

The preaching of the prophets was largely hortatory in nature, leading their hearers to decision or action. It was this element of persuasion that differentiated the prophetic ministry from the discourses of the teachers. Thus, the prophetic preaching ministry was a widespread and important activity in the primitive church and it made a significant contribution to the progress of the church in its early history.

\textsuperscript{21} Willard L. Sperry, \textit{op. cit.}, pp. 53-79.

\textsuperscript{22} T. M. Lindsay, \textit{op. cit.}, p. 94.
THE MINISTRY OF TEACHERS

The Rise of the Teaching Ministry

Within two decades after Pentecost, there was a definite ministerial function, recognized as 'teaching' (Acts 13:1). The apostles were the first instructors in the early Jerusalem community of believers.\(^\text{23}\) As the members of the community became too numerous for the apostles to effectively teach alone and as the new communities arose, the teaching group which consisted originally of the twelve apostles, needed to be enlarged. The emergence of certain outstanding personalities, among those who had been appointed as 'helpers' in charge of the distribution of alms to the poor in the community, and the bringing into the service of such men as Barnabas and Paul provided a good source for such expansion.\(^\text{24}\)

It is also suggestive that the mature and capable Christians supplemented the efforts of the apostles by giving instruction to the less mature. They were added as the need of the growing community required.


The Nature of their Work

The teachers in the apostolic churches had a definitely moral and life-building purpose in their teaching. They were teachers because they had in a personal way received from the Spirit the gift of "knowledge" which fitted them to instruct their fellow believers.\(^{25}\) Their natural powers and acquired knowledge was augmented by the special gift of the Spirit. The teachers in the early church were not office bearers necessarily, though there was nothing to prevent their being chosen to office, seeing that they held an honored place in the infant Christian communities. Paul emphasized their presence when he wrote that God had set in the church, "thirdly teachers" (I Cor. 12:28). They were like the prophets in that they ministered to established Christian communities. They also assisted the apostles and prophets in the confirmation of believers. There was a close relationship between the prophets and teachers. There are indications to the effect that all the prophets carried out a teaching function and many teachers probably shared the prophetic gift of having unusual spiritual perception. From St. Paul's epistles it can be seen that the apostles expected every Christian community to furnish from its own members—

\(^{25}\)T. M. Lindsay, *op. cit.*, p. 104.
The Purpose and Method of Teaching

The teaching ministry in the early church arose to meet the needs of the young communities. Their primary purpose was to confirm the believers in the new faith. The teaching focused on the apostles' personal witness of the life and teachings of Jesus.27 Floyd V. Filson holds that the early Christian teaching made the following two elements prominent, namely, the proper clarification and interpretation of Old Testament scripture and the life and teaching of Christ. Thus it can be assumed that attention was given to interpreting and relating the Old Testament scripture to the advent of Christ.28

There was the beginning of emphasis upon Christian doctrine. A number of formulae of confession in the Pauline Epistles indicate that the believers received definite instruction concerning the Christian faith. Paul also seems to have regarded comprehension of the principles of

26 W. C. Mavis, op. cit., p. 105.

27 T. H. Lindsay, op. cit., p. 109.

the Christian faith as important. Materials designed to give the Christians an adequate knowledge as basis for their faith seems to have consisted largely of the hidden things or 'mysteries' about the resurrection or the universality of the gospel revealed to Paul (I Cor. 15:51; cf. I Cor. 2:6f; 13:2; 14:2). These things he handed over to them either by word or epistle. Lindsay subscribes to the view that,

St. Paul's own discourses furnish the teachers in his communities with examples of the way in which all these stores of communicated knowledge could be brought to bear upon the faith, life and morals of the local churches. He had given them a 'pattern of teaching' which they could strive to imitate and which they without doubt did copy in their public exhortations or private instructions and admonitions (Rom. 6:17). 29

The teachers sought to maintain an ethical standard in the life of the Christian communities. Their injunctions were therefore an earnest attempt to apply the principles of the Christian faith to actual life.

It can be readily seen that the foremost method of Christian teaching in the earlier New Testament times was by public discourse. The Book of Acts records the disciples as teaching in the temple courtyard, following the healing of the lame man (Acts 3:2-4). Paul asserted that he

---

had taught the Ephesian Christians publicly, as well as from house to house (Eph. 4:13). This was done presumably by formal discourse. George P. Fisher points out that "The addresses of the 'teacher' were in the form of didactic instruction." Thus the teachers of the early Christian era, seemed to have played the role of those who aided men in "finding, facing and fulfilling the divine will."

In summing up the itinerant ministry, it can be said that while this ministry lasted it dominated and controlled the established Christian communities. The apostles, prophets and teachers were considered the highest rank of ministers and were held in high esteem. Their vocation was immediate and personal. They exercised a high degree of leadership and authority. It may be seen from the New Testament writings, that the apostles along with the prophets and teachers itinerated in an effort to secure new converts and to confirm those who professed

31Floyd V. Filson, op. cit., p. 318.
33T. M. Lindsay, op. cit., p. 107.
faith in Christ. Whatever administrative organization the local churches possessed, had to recognize the authority of these itinerant and general ministers, because they possessed a 'charisma' for their work; they had gained an adequate knowledge and understanding of the Christian practice and organization by their contacts with Christians in a number of communities; and they had an unique influence among the believers in the churches that they had established. Though they often exercised a strong influence within the local communities, yet in no sense can they be considered as administrators for they did not reside in a definite local community to know and deal with the local problems as they arose. They were rather advisors of the communities. Their counsel was regarded as that which came from God. Thus they were "revealers of the will" and "imparters of the truth."  

Leaving now the order of apostles, with its extension to prophets and teachers, it remains to collect the information given us, as to the origin of the local ministry. The apostles in the earliest days as the sole directors and administrators of the church were responsible

---


35 H. T. Sell, op. cit., p. 45.
for the financial business of the infant community and for its spiritual guidance. A time came when that state of affairs could not continue. By the rapid accession of numbers and still more by the admission of heterogenous classes into the church, the work became too vast and too varied for them to discharge unaided. To relieve them from the increasing pressure, the inferior and less important functions passed successively into other hands. Thus each grade of the ministry beginning from the lowest seems to have come into existence. J. B. Lightfoot has well pointed out, that "the establishment of the 'Diaconate' came first." The earliest evidence we have for the beginnings of the organization of a local ministry is given in the Book of Acts (Acts 6:1-6).

The Ministry of Deacons and Deaconesses

We are told in the 6th chapter of the Book of Acts how the deacons were chosen and ordained to their work (Acts 6:6). The occasion for the election of 'Deacons' was the complaint of the Hellenistic Christian Jews that "their widows were neglected in the daily ministration" (Acts 6:1). In order that this ministration of Christian charity might be carefully supervised without any hindrance

---

to the apostles in the ministry of the word, seven men
were chosen by the community according to Apostolic direc-
tion and were ordained by them, by the laying on of hands
and prayer.37

Qualification and Functions

Three qualifications were required in the deacons
to be chosen by the early Christian community. Firstly,
they were to be men "of honest report"—men with goodness
that makes itself manifest. Secondly, they were to be
"full of the Holy Ghost"—men who are thoroughly religious
and filled with the Spirit. Thirdly, they were to be
men of "wisdom"—men of prudence and good sense (Acts
6:3). Their primary function seems to have been to
administer alms, although they were not long confined to
this service alone. They assumed the spiritual tasks of
preaching and evangelism and were found among those who
spoke the Word of God with power.38 It can be readily
seen that these men were designated for a task and not
for an office. In no place in the New Testament are
these seven men called "Deacons," nor apart from this text,

37 John Line, The Doctrine of the Christian Ministry

are diaconal functions in any special view of them which emerged in the church ever attributed to them. Even in the thinking of Paul, the term "deacon" did not imply a specific Christian office. No other Christian writing of the Pauline era seems to employ the term in any official sense.

As the church grew and gave rise to a ministry devoted to various forms of subordinate service, the "diaconate" became a permanent element. Concerning the explicit work of the "diaconate" we have very little information except in the epistle of Paul to Timothy, wherein he has spelled out the character and work of the deacons (I Tim. 3:10-13). He points out that they must be serious men. They are not to be tale-bearers or addicted to drink. They are not to steal or pilfer. They must maintain the divine truth of the faith with a pure conscience. They were not to be slanderous and given to gossip but be men of upright character, winning the confidence of the people they served. A spirit of avarice or love for money would disqualify them, for then they would not be honest in the handling of the relief fund.

It early became the practice of the Christian church to receive gifts for charity for the poor saints at Jerusalem (Rom. 15:25-27). They should be able to serve with an unselfish motive. They were to be compassionate and industrious so that they might be motivated to continue in their more humble tasks. The deacon seems to have assisted the bishops and presbyters with the personal services of the Christian community like the distribution of the charitable funds according to the needs, and calling on the poor and the sick.\footnote{John F. Hurst, \textit{History of the Christian Church}, I (New York: Eaton and Mains, 1897), p. 133.} This gave an opportunity to the deacon for a spiritual ministry. These character and personality traits indicate that the deacons were to be particularly fitted for a personal ministry though less emphasis is laid upon qualifications of rulership. It should therefore be inferred that the deacons did not share in the general administrative responsibilities of the church with the apostles, bishops and presbyters.

The church in seeking to become "all things to all people," that it might save some, seems to have extended a ministry of "helpfulness" also to the women of the pagan world, through the women in the congregations.\footnote{Charles Gore, \textit{The Church and the Ministry} (London: The Longman's Green and Co., 1913), p. 256.}
oriental culture emphasizes the separation of the sexes
thus denying the opportunity to women of receiving "Christian service." This called for women to minister to their own sex, and there appears to have emerged a ministerial office occupied by women during the Pauline Era called the "deaconess." Paul makes mention of a number of women who in his day ministered to the church. Notable among these were Priscilla, who joined with her husband Aquila in missionary work (Acts 18:26); Phoebe, a deaconess of the church at Cenchreae (Rom. 16:1); "Persis," who has worked hard in the Lord (Rom. 16:12); Mary, Tryphena, Tryphosa and others (Rom. 16:6). In I Timothy 3:11, a reference to women is made which suggests that the allusion may have been to deaconesses (I Tim. 3:11). Immediately following the outline of the qualifications of deacons, Paul mentions also about the 'women' and we notice some striking similarities in the qualities outlined. The work of the deaconesses was in the nature of a personal ministry to women. It included caring for the poor and the ministry to the sick. It should be noted that these deaconesses did not rank with the administrators of the early church, nor did they teach in public, as can be gathered from the pastoral epistles. Thus the ministry of deacons and deaconesses can be said to be a singular feature and a unique creation of the Christian church,
called forth by a special emergency and developed by the progress of events.\textsuperscript{42}

THE MINISTRY OF PRESBYTERS OR ELDERS

In every Jewish community there seems to have existed a governing body of elders whose functions were partly administrative and partly disciplinary. The apostles in the first instance naturally addressed themselves to these communities. When a majority of the members of the Jewish community accepted Jesus, as the Christ, it did not interrupt the current of their former common life or change their organization. The officers seem to have continued to bear the same names in the same community and exercised functions closely analogous to those which they had exercised before. In regard to this, Lightfoot says that "the church naturally organized itself on the model of the synagogue and chose a body of elders and presbyters to direct the religious worship and partly also to watch over the temporal well-being of the society."\textsuperscript{43} In the Christian church at Jerusalem, a board of presbyters already seems to have been in existence in A.D. 46, for we note

\begin{footnotes}

\textsuperscript{43}J. B. Lightfoot, \textit{St. Paul's Epistle to the Phillippians}, p. 192.
\end{footnotes}
that the elders are specified as the persons to whom the
deleagtes from Antioch handed over the funds collected
for famine relief after the prophecy of Agabus.\textsuperscript{44} That
this was an extension of the institution in the Jewish
synagogue is sufficiently noted by the fact that "on their
very first missionary journey the apostles Paul and
Barnabas are described as appointing presbyters in every
church.\textsuperscript{45} In Acts 20:17, St. Paul summoned the presbyters
of the church of Ephesus and charged them to "shepherd
the church of God." Mention is also made of presbyters in
I Peter 5:2 exhorting them to "feed the flock of God," in
James 5:14, as "officials of the church," and also in the
epistles of Paul to Timothy and Titus.

The term "presbyter" was employed to refer to
local Christian ministers, more frequently in connection
with the Christian church in Jerusalem and less so with
the Gentile Christian community. This indicates that the
term was probably borrowed from Jewish usage. While the
word itself signifies "older" or "elder," its usage implied
"old men," "seniors" or "the aged."\textsuperscript{46} It also seems to

\textsuperscript{44} E. H. Streeter, \textit{The Primitive Church}, p. 131.
\textsuperscript{45} T. M. Lindsay, \textit{The Church and the Ministry in the
Early Centuries}, p. 132.
\textsuperscript{46} Joseph Henry Thayer, \textit{Greek English Lexicon of the
carry with it the primary idea of overseership or management, when used in connection with an office. This term has also been used both by religious and secular groups as evidenced by the fact that the members of the governing body, the Sanhedrin were called presbyters (John 8:9; Acts 24:1; Matt. 26:57; Mark 8:31; Luke 9:22), as also the elders of cities who had the function of government. It should also be observed that the term was first employed among the Hebrew Christians and came to be used in Greek Christian communities indicating the dignity of office.

Qualifications and Functions

One of the essential qualifications of the presbyter seems to be the capacity to manage and rule. Paul writing to Timothy says that a presbyter should exercise supervision over the church (I Tim. 3:4; 5:12-17), just as he would exercise his authority over his own house and children. In his letter to Titus, Paul suggests that the presbyter "should be the husband of one wife, having children who believe, who are not accused of riot or unruly"

[49] Ibid., p. 17.
Evidently then in Paul's estimation a presbyter who is not able to rule his own house will not be able to "take care of the church of God" (I Tim. 3:4, 5). Further, he also says that the presbyter should be just, holy and self-controlled. Peter urges them to make themselves examples of good character to the people whom they served. According to I Timothy 3:2, one of the prerequisite qualifications for filling this office is an aptitude for teaching.

The primary task of the presbyters in the early Christian community was rulership. They are said to have had the supreme oversight of administrative matters. In the Epistle to the Hebrews, Christians are admonished to "obey them that have rule over you and submit to them for they watch in behalf of your souls, as they that shall give account" (Heb. 13:17; cf. 13:24; I Cor. 16:16). This shows that they had authority to exhort and reprove individual Christians, especially the recalcitrant ones. They administered discipline when it was most needed, settled their disputes and gave counsel. In short, "they watched over the lives and behavior of the members of the community, looked after the poor, the infirm and the strangers; and in the absence of the members of the prophetic ministry they presided over the public worship,
especially over the holy supper."  

The Presbyters also preached and taught, though all of them do not appear to have exercised this function. Paul giving counsel in I Timothy 5:17 says that "the elders that rule well be counted worthy of double honour especially those who labor in the word and teaching." From this instruction it may be inferred that the presbyters formed a "college" whose members did not all have the same duties and some of whom may have only played an honorific part. That they formed a "college" is confirmed by I Tim. 4:14 where it says that Timothy had received the imposition of hands from the presbytery.

Of all the activities of a presbyter, Paul, the author of the "Pastorals," considers the most important to be those concerned with teaching and worship. By the large medley of duties performed which included general oversight of the group, preaching, teaching, leadership in public worship and many personal services, these presbyters as the spiritual shepherds of the people sought to provide for the needs of the people who looked to them for guidance.

---

50 T. N. Lindsay, The Church and the Ministry in the Early Centuries, p. 155.
51 Maurice Goguel, The Primitive Church, p. 131.
52 Ibid., p. 132.
THE MINISTRY OF BISHOPS

In two instances, Paul gives a list of the chief persons in the church but the exact nature of the offices held by some of them has not been made quite plain. In the case of elders and bishops, the relation of the term 'elder or presbyter' to the term bishop is a much discussed question. Lightfoot says "in the apostolic writings the two are only different designations of one and the same office." S. C. Gayford in the Hastings Bible Dictionary concurs with the view, when he says, "the difference of name may point to some difference of origin or function; but in the New Testament, the terms are more or less equivalent." Lindsay has opined "that 'the elder' is the name for the office, while 'bishop' is the title describing what the elder has to do." However it may be noted here with interest that the presbyter is called the bishop only in the Gentile churches thus making the word seem especially Hellenic. Whatever may have been the

53 H. T. Sell, Studies in Early Church History, p. 27.
54 J. E. Lightfoot, St. Paul's Epistle to the Philippians, p. 193.
56 T. N. Lindsay, op. cit., p. 165.
origin of the term 'bishop' it did not altogether dispossess the earlier name presbyter or elder which still held its place, as a synonym. Titus 1:7-9 practically asserts the identity of bishops and presbyters. Luke states that when Paul was on his way to Jerusalem, he sent from Miletus to Ephesus and "called to him the elders of the church." In addressing this group of men he said in part, "take heed unto yourselves and to all the flock to which the Holy Spirit hath made you bishops" (Acts 20:28). Here the same group of men were called bishops and elders. The terms are used synonymously in the Pastoral Epistles, where the qualifications of bishops given in I Timothy 1:3-7 seem to refer to elders spoken of in I Timothy 5:17-19. From the above references it is observed that the presbyter and bishops indicate the same group of persons in the early church. In view of the fact that the terms presbyter and bishop are synonymous, as indicated in the Pastoral Epistles, the qualifications and functions of the bishop are more or less essentially the same as that of the presbyter. This aspect has already been discussed in sufficient detail under "Presbyters or Elders." We may conclude that the bishops were generally charged with the duties of an overseer of the local churches and were expected to supervise the activities of the church and participate in preaching, teaching, and leading in worship and do a large number of
personal services to the Christians in the community.

THE "SOCIAL" MINISTRY

The most striking feature of the development of the early church, was its thorough and systematic ministration to the needy and the suffering. The Christian communities grew up in the midst of poverty and this poverty seems to have intensified by the conditions of their existence. Some of their members were outcasts from their homes; others had been compelled by the stern rules of Christian discipline to abandon employments which that discipline forbade, like taverns etc. In times of persecution, the confessors in prison had to be fed; those whose property had been confiscated, had to be supported; those who had been sold into captivity had to be ransomed. Above all, there were the widows and orphans. In addition to these were the strangers who passed in a constant stream through the cities of all the great routes of trade. All these had a claim on Christian hospitality for Christianity was, and grew because it was a great fraternity. Just as the new temple of God was the temple of the regenerate

57. J. Lebreton and Jacques Zeiller, The History of the Primitive Church, p. 191.

soul, so the new altar of God was the altar of human need. 59

The early church sought to meet this colossal problem at first by a common life—"And all that believed were together and had all things in common" (Acts 2:44). This Christian community of goods was purely voluntary and for the express purpose of making up where there was a lack and giving ample help to anyone in need. It might almost be said that the Christian church was organized for the poor. The first ecclesiastical act of the first church in Jerusalem was the appointment of seven deacons to receive and disburse the contributions for the relief of the poor. 60

Besides the generous aid to the poor and needy a prominent interest seems to have been taken in the physical ministry of healing the sick and the handicapped. It can be readily seen that this was an act and attitude of following in the footsteps of the Master, for Jesus' main emphases in His earthly ministry were teaching, preaching and healing. 61 The importance of this aspect of

59 Ibid., p. 40.
60 Lebreton and Zeiller, op. cit., p. 120.
the social involvement of the church is seen by the special 'charisma' of healing endowed on some and in the inclusion of this particular gift in the list of spiritual gifts mentioned by Paul (I Cor. 12:9).

Providing instruction for the unlearned through discourse, individual instruction, reasoning and exhortation seems to have been a significant aspect of the social ministry of the church in the Pauline era. To this group of the instructed may be added the spiritually faltering to whom a ministry of helpfulness seems to have been extended. Internal strife, spiritual ignorance and failure at times threatened the spiritual apostasy of a large section of the congregation as in Corinth (I Cor. 10:16; 3:1-5; 5:1, 9; 6:1 ff; 8:1). To such the individual ministry was so structured as to meet the unique problems.

Certain principles and methods characterized the social outreach of the Christian communities in the Pauline era. The practice of hospitality was enjoined as the common virtue of all Christians and each man gave according to his ability. Though Christian charity was not completely restricted to the believers alone, preference seems to have been given to all those who were of the household of faith (Gal. 6:10). Thus the poor in the congregation and the necessities of the saints were attended to. Some churches spontaneously determined to help in the relief of
the poorer Christians elsewhere, as in the case of the Church at Antioch (Acts 11:27-30). Organized relief funds were also instituted for the poor saints in Jerusalem by Paul (Rom. 15:25-27; I Cor. 16:1). The offerings of Christians were made not privately but publicly and not directly to those who had need, but to the presiding officer in the General Assembly who dedicated them to God with words of thanksgiving and benediction. The presiding officer became responsible for the distribution. For the most part unofficial members of the church as voluntary Christian workers assisted "in supporting the needy," tending the sick, teaching the ignorant and the like. Paul has designated these ministering Christians as 'helps' in his list of church workers. Thus "the Christian organization shone through the darkness of social distress as lights of solace and sympathy."  

Conclusion

In general, the survey of the Christian ministry in the Pauline Era indicates that in various communities, a large number of local and unofficial members ministered in

---


64 Edwin Hatch, op. cit., p. 54.
varied ways on the basis of a 'charisma' which had been
given them. There appears to have been little or no
emphasis upon ministerial office. Even the apostles were
functionaries and not officials. The Christian minis-
tration took the form of various kinds of personal services,
preaching and teaching, worship and overseeing the activ-
ities of the Christians. These ministries may be classified
as: (1) the ministry of the spoken word; (2) a ministry of
helpfulness to the needy; (3) a ministry of worship; and
(4) a ministry of administration. Among these it appears
that the ministry of the spoken word was regarded most
highly and there seems to have been placed little or no
emphasis on administration. A division of labor is
noticed among the personal workers in the local Christian
community and it appears that there were specialized
workers of miracle, healers, counsellors, visitors of the
sick and also those who cared for the poor. These leaders
were for the most part unofficial and were recognized as
the spiritual guides in the community.
CHAPTER III

Paul's Teaching Concerning the Nature of the Church

In the previous chapter, a survey was made of the beginnings of the early church with particular attention given to the varieties of the Christian ministry extant during the time of Paul. It was observed that the itinerant ministry, consisting of apostles, prophets and teachers, primarily sought to win new converts and establish them in fellowship, while the local ministry was formed expressly for the purpose of consolidating and stabilizing the believers in their new faith. The purpose of this chapter is to survey the teachings of Paul concerning the church in its varied aspects as seen in his epistles. The apostle of the Gentiles, more than any other New Testament writer, has given his personal reflections on the church's nature¹ and a study of his teachings concerning it will largely enhance our appreciation and understanding of the character, purpose and vitality of the Christian ministry in the Pauline churches. It is generally agreed that the church, which is "the Church of the Living God, the pillar and ground of the truth (I Tim. 3:15)," serves as the matrix and habitat of all Christian ministra-

tions in its varied forms. Though the ministry as such is designed for the church, yet it is confirmed and nurtured within the church and exists by its sanction. The survey will bring into focus the different aspects of the usage of the term 'Ecclesia' by Paul, so as to get a clear idea of his thoughts and beliefs concerning the church.

Paul's Use of the Term Ecclesia

The term, 'Ecclesia' or church, is used in the Greek Bible of the seventy to designate the whole of the Jewish people gathered together in prayer. St. Paul uses it to refer only to Christians, first those in the community in Jerusalem and afterwards those in the local churches. Finally in the epistles written during his captivity, he extends it to all the Christians of the universal church, to lend support to his consciousness of the corporate unity of all Christians in one community of the Spirit. Paul thought of believers as organically included in one 'Ecclesia' and the word occurs almost sixty times in his epistles. He uses the word both in the singular and in


4 Ibid., p. 203.
the plural to describe the body of believers in any given place. So he speaks to the church at Cenchrea (Rom. 16:1); the church of the Laodiceans (Col. 4:16); the church of the Thessalonians (I Thess. 1:1; II Thess. 1:1). He speaks of the churches of the Gentiles (Rom. 16:4); and the churches of Galatia (I Cor. 16:1; Gal. 1:2); the churches of Macedonia (II Cor. 8:1). He calls those who brought the various collections for the poor Christians of Jerusalem the messengers of the churches (II Cor. 8:23); and he urges the Corinthians to show the fruit of their love before all the churches (II Cor. 8:24). He speaks of the care of all the churches which is upon his own heart (II Cor. 11:28).

The word 'Ecclesia' is more frequently used to refer to a group meeting in the house of a member (I Cor. 16:19; Rom. 16:5; Col. 4:15; Philemon 2). We know that in the very early days the gatherings of the Christians must have been small, for it was not until the early third century that anything in the nature of church buildings came into being.\(^5\) In the early days the Christians were still meeting in any house which had a room large enough to give them accommodation.\(^6\) So Paul uses the word 'Ecclesia' for any particular part of the church in any


\(^6\) Ibid., p. 233.
given place. Thus he speaks of the church which is in the house of Aquila and Priscilla (Rom. 16:5; I Cor. 16:19); of the church in Laodicea which is connected with the house of Nymphas (Col. 4:15); of the church which is in the house of Archippus (Phil. 2).

Paul sometimes uses the term to designate the actual assembly of Christians for instruction, worship or celebration of the Lord's Supper (I Cor. 11:18; 14:4, 19, 28, 34). That is a usage which comes very near to our use of the word congregation. He speaks of the unseemly things which happen when the Corinthian Christians come together in the church (I Cor. 11:18). He holds that the prophet edifies the church (I Cor. 14:4, 5, 12) and criticizes those who place too much stress on speaking with tongues, because in the church he himself would rather speak five words with understanding than ten thousand words in an unknown tongue (I Cor. 14:19). He speaks of the whole church being assembled in one place (I Cor. 14:23). He lays it down that women are to keep silent in the church, and it is a shame for them to speak (I Cor. 14:34, 35). He speaks of the things which he ordains and teaches in every church (I Cor. 4:17; 7:17). In all these cases

---

the word church describes the worshipping people of Jesus Christ, met together in His name.

Paul also uses 'Ecclesia' to describe the church as a whole, the whole company of believers in Jesus Christ in every place and in every nation. He says of himself that, as far as zeal went, he was a persecutor of the church (Phil. 3:6). He talks of the manifold wisdom of God being shown through the church and of glory being rendered unto God in the church (Eph. 3:10, 21). He speaks of Christ being the head of the church (Eph. 1:22). He speaks of the church being subject unto Christ and of Christ loving the church (Eph. 5:24, 25). He speaks of the church as being the body of Christ (Col. 1:24). Paul uses the word church as an all-embracing word to include all those who have given their hearts.

Sometimes the word is qualified by the phrase, "of iων" (1 Cor. 1:2), or "of Christ" (Rom. 16:16), no doubt to distinguish the special Christian usage of the term from its secular currency in the language of the day.

---


Paul frequently makes it clear that he does not regard the church as a merely human organization or institution. The church and the churches are the church and the churches of God. Twice he confesses that he persecuted the church of God (I Cor. 15:9; Gal. 1:13). When he is rebuking the contentious members of the church at Corinth, he says the churches of God have no such custom (I Cor. 11:16). He tries to make the Corinthians who are guilty of unseemly conduct, realize that their conduct is the equivalent of despising the church of God (I Cor. 11:22). He speaks of the churches of God which are in Judea (I Thess. 2:14); and says that he boasts of the excellence of the faith and conduct of the Thessalonians in the churches of God (II Thess. 1:4). The church may be composed of man, but is none the less the church of God. In the same way he speaks of the churches of God which are in Judea and which are in Christ (I Thess. 2:14; Gal. 1:22). The church is in Christ and belongs to God. Occasionally, "Ecclesia" refers to the original Judaean community of Christians (Gal. 1:13; I Cor. 15:9; Phil. 3:6). In two passages in Colossians, Paul employs the term to articulate his consciousness of the Christian community as a whole regardless of local, geographical, or temporal
limitations (Col. 1:18, 24).  

The foregoing analysis of the use of the word "Ecclesia" in Pauline terminology does not exhaust all the relevant data to an understanding of Paul's consciousness of the church. There is a hint however in them of a development in the thought of Paul. It can be readily seen that there is the beginning of the great conception that the church is not a collection of loosely integrated or isolated units, but that wherever a congregation may be, it is the church of God. The idea of the universal church, "God's community" is primary with him.

Paul's Concept Concerning the Nature and Function of the Church

The church to Paul is always a company of worshiping people who had given their hearts and pledged their lives to Jesus Christ. There was a significant character to the new relationship into which an individual entered upon conversion. Paul was also convinced of the radical break with current moral standards that was involved in entrance into the Christian fellowship. The converts were neither Jew nor Greek but the Church of God (I Cor.


\[11\] Ibid., p. 295.
All relationships within the community were to be the outcome of "brotherly love" (Rom. 12:10; I Thess. 4:9; Col. 3:14). Cliques and factions were deplored (Philippians 2:2; I Cor. 1:10); disputes were deprecated (I Cor. 6:1-8). Above all Christians were to have no other religious loyalties. A clear insight into Paul's idea of the true nature and function of the church can be gained from the words which Paul uses to describe the members of the church.

The expressions used by him are "the called," "the beloved," "the elect," "the remnant of Israel," "saints," "brethren," "believers" etc. Three titles for the members of the church constantly recur in his epistles. The most frequent title of all, is the title "saints." In his epistles he addresses the members of the church as "saints" almost forty times. The Greek word is "Hagios" and it is also the word which is being translated "Holy." The basic idea in it is the idea of difference from ordinary things, that of being set apart from ordinary purposes. So the term "holy" was used for the temple, a priest, an animal destined for sacrifice, the Sabbath day, because they


were set apart for a sacred purpose and were different from others. God is supremely the Holy one because He is different from men. It may therefore be assumed that to say that the church member is holy, a "saint" as the authorized version has it, is to say that he is separated from the world unto God. According to Paul that difference is expressed not by withdrawing from the world, but by living differently within the world. Whatever the difference may be, that difference is meant to be expressed in the every day life of the place where a man finds himself and does not consist in a withdrawal from the world as hermits and the monks.\(^\ddagger\)

Paul also gives a local habitation to the people whom he entitles "saints." He writes to all that are at Rome called to be "saints" (Rom. 1:7). He speaks of the poor saints which are at Jerusalem (Rom. 15:26). He writes to all the "saints" that are in all Achaia (II Cor. 1:1). In using this term he has more than once added a defining phrase which brings out the meaning more clearly. He writes to the saints "in Christ Jesus" who are at Philippi (Philippians 1:1) and in the same letter he sends the closing greeting: "Salute every saint who is 'in Christ Jesus,'" (Philippians 4:21). He also writes to

the saints and faithful brethren in Christ which are at Colosse (Col. 1:2). To Paul therefore a "saint" is one who is "in Christ Jesus."

In summing up, we may observe, that the difference which the word 'hagios' expresses is that the man who is 'hagios' lives his life in the constant presence of Jesus Christ, in the constant awareness of that presence, and in the constant and deliberate attempt to listen to the commands of Christ and to carry them out. His life is lived within the world and within the affairs of the world, but his whole life is dictated by the standards of Christ and not by the standards of the world.15 Thus the word "saints" really means "Christ's dedicated people." Those who are members of the church are those who have dedicated their lives to Jesus Christ.

Another collective term used by Paul to refer to members is "brethren." It may be seen that throughout all his epistles, Paul's common and favorite address to the people to whom he writes is "brethren." This is a very common title for the Christians during the time of Paul.16 When he writes to the Christians at Rome he greets certain

people by name, then he adds "salute the brethren which are with them" (Rom. 16:14). To set a bad example is to sin against the brethren (I Cor. 8:12). "All the brethren greet you," he writes to the Corinthians (I Cor. 16:20). He speaks of the brethren who came from Macedonia (II Cor. 11:9). The Epistle to the Ephesians is closed with the blessing: "Peace be to the brethren" (Eph. 6:23). "Salute the brethren which are at Laodicea," he writes to the Colossians (Col. 4:15), and to the Thessalonians he writes: "Greet all the brethren with a holy kiss" (I Thess. 5:26).

The inherent idea in Paul, is that the church is meant to be a band of brothers, to be the family of God in which men are brethren one of another, for a church is no church unless it be a brotherhood.  

Less commonly, but still quite often the Christians are "the believers"—those who believe. God is the father of all those who believe (Rom. 4:11). The Thessalonians in their faith and love are an example to all who believe (I Thess. 1:7). It may thus be seen that to Paul, the church member is the man who accepts what Jesus Christ says as true, and who lives his life on the confident assumption that it is true. The Christian is the man who is convinced that Jesus Christ is the Savior of his soul and

---

who has made Jesus Christ the Lord of his life. In regard to the world, the church member is the man who is different because he lives in the presence of and according to the standards of Christ. In regard to his fellowmen, the church member is the man who lives in the fellowship of brotherhood. In regard to Jesus Christ the church member is the man who has accepted the offer of Christ for his soul, and the demand of Christ for his life.  

**Figures Used by Paul to Describe the Church**

The Apostle employs certain great pictures that indicate the nature and function of the church. We can learn more of Paul's conception of the church from these many figures under which he thought of the church than from other sources. However it is well to remember that they are pictures and metaphors and that too much must not be read into or built upon them. To Paul then, the church is: the home of God: "Ye are also builded together for a habitation of God" (Eph. 2:22); a cultivated field: "Ye are God's husbandry" (I Cor. 3:9); a letter of Christ: "Ye are an epistle of Christ" (II Cor. 3:2); the heavenly

---


luminary: "Among whom ye are seen as lights in the world" (Philippians 2:15); a work of art: "For we are His workmanship" (Eph. 2:10); the shrine of God: "Know ye not that ye are the temple of the living God" (I Cor. 3:16-17; 6:19); a colony of heaven: "Our citizenship is in heaven" (Eph. 2:19). In the Epistle to the Ephesians alone, he uses several expressions. It is the sphere of God's glorious working (Eph. 3:20), wherein his "multi-colored" wisdom is proclaimed to the angelic powers (Eph. 3:10). Its members constitute a brotherhood who dwell together in God's household, a household, however, which has enough resemblance to a state for its members to be called fellow citizens (Eph. 2:19). It is the training ground of all the elect (Eph. 4:11-16). It is an organic unity, answering to and manifesting the unity of the triune God, for its members have the one God for their father (Eph. 1:5; 3:14); Christ as their one Lord (Eph. 4:5) and by one Spirit have access to God (Eph. 4:4). This unity manifests itself in the one hope that belongs to their call, one faith and one baptism (Eph. 4:4-5). It is the body of Christ (Eph. 1:22; 4:4, 16; 5:23, 28-32). It is also a building "fitly framed together" (Eph. 2:21), of which "Jesus Christ Himself is the chief corner stone" (Eph. 2:20). It is moreover the "bride of Christ which He loved and cleansed that it might be glorious and wholly without
blemish" (Eph. 5:25-27).

In relevance to the concept of the Christian Ministry, it serves our purpose to examine in greater detail what is said explicitly and implicitly regarding the three chief figures used by Paul to describe the church, namely, the Body, the Building and the Bride of Christ.

The Body of Christ

The picture of the church as a living body is the greatest of the pictures of Paul to describe the church. He writes to the Christians at Rome: "As we have many members in one body and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another" (Rom. 12:4-5). Paul works out this picture more fully and vividly in I Corinthians 12.

The church, like the body, is composed of many members. Each member has its function; even the members which are hidden and which it would be shameful to mention and to display, have a special and peculiar honor of their own. "Body," as a metaphor with which to describe an organism constituted of dissimilar members, was a commonplace in Hellenistic literature, particularly among the Greek stoics of Paul's day.²⁰ Paul however seems to have been the first

to naturalize it in Christian usage giving this traditional imagery a new scope and significance. He employs it as a means for presenting his central ideas on the mystery of Christ and of redemption. He gives special force to it and raises it into a higher sphere by connecting it with the relations of men to Jesus Himself.

Firstly, the use of the picture of the body to describe the church stresses the essential unity of the church. The church is a unity like the body. Paul refers to Christians as members of "one body" in Christ, where Christ is the bond or unifying element. His intensely personal Christ-mysticism sees each believer intimately united to Christ and through Christ intimately to all other believers. All Christians therefore form a body, not in the sense of a corporate group but in the wholly realistic sense of an organism filled with life from a single source. Secondly he uses the figure to demonstrate that each individual charisma or gift should be subordinated to the interests of the one chief end, the well being of the whole body or the church.

21 S. Maclean Gilmore, op. cit., p. 301.


In I Corinthians 12, Paul's language is more explicit where he calls the church by his greatest of titles, "the body of Christ." He speaks about the edifying of the body of Christ (Eph. 4:12). He speaks of Christ's body which is the church (Col. 1:24). Here Christ seems to be in some sense identified with the Christian body as made up of many members. It may be assumed that when Paul speaks of the church as the body of Christ, the main emphasis of his thought is on the function of the church as the instrument and agent of Jesus Christ in which He lives and through which He acts on this earth, to make known to all men His finished work of redemption and all its benefits.²⁴

However, Paul's thoughts on the church under this figure seem to reach their full development in Colossians (1:15-20; 24-27; 3:15) and particularly in Ephesians (1:10-22f; 2:16; 4:4-16; 5:22-33). The progress in his thinking is reflected in his language. In the epistles to the Ephesians and Colossians, the apostle develops the idea in a perfectly natural direction when he speaks of Christ as the "Head of the Church" which is His body. Only in these two epistles, is Christ expressly called the head of the body which is the church and the church is explicitly spoken of as the body of Christ, and only in Ephesians is

the church described as the fulness of Christ.25 Thus Paul progresses from the church as a body in Christ to the church being the Body of Christ itself and finally comes to the climatic idea of the church being the body of which Christ is the head. This development of thought apart from being clear, explicit and complete, preserves in itself the original sense of the image of the body, namely, the necessary unity, and the diversity of charismatic gifts with love and charity holding the primacy.

These epistles can thus be said to present a magnificent conception and a rich and profound teaching on the relations of Christ with His body.26 He "created" the church through the cross (Eph. 2:13-16). He "redeemed" her by delivering Himself to death out of love for her (Eph. 5:23-27). He possesses absolute primacy as head of the church (Col. 1:18; Eph. 1:22). The heavenly Christ is the principle of her growth and her life. The members of the church must grow up into Him, who is the Head, that is Christ (Col. 2:19; Eph. 4:11-16); for it is "from Him" and "in Him" (Eph. 4:15, 16; Col. 2:19) that the "growth" and the being "built up together" (Eph. 4:16), into "one body"


26F. F. Bruce, St. Paul's Conception of Christianity, p. 363.
(Eph. 4:4) is achieved through His Spirit "in love" (Eph. 4:16), with the harmonious cooperation of the faithful who are endowed with the gifts of the Spirit (Eph. 4:11f).

It may be observed that for Paul the church is not a fortuitous collection of individuals but a society with a head, an organism. As the relation between the head and the body is one of subordination, so all things in the church are subordinate to Christ. The healthful and efficient functioning of the church depends upon the response of the church in subjection to Jesus Christ. The church as the body of Christ is united with its head in a close communion of life through his spirit. From the moment of incorporating the believer into the church by the Divine seal (Eph. 1:13) and throughout his entire life, the individual member of the body of Christ is strengthened (Eph. 3:16) and filled by the Spirit, with the fulness of Jesus Christ (Eph. 5:18). In emphasizing the aspects of inter-cohesion of the parts of the body, Paul says in Ephesians 4:16, that just as in the natural body there is no friction between the several members but all work smoothly together, so must it be also in the body of Christ. In order to build up this body of Christ,


its divine head bestows diverse gifts upon it. These include apostles, prophets, evangelists, pastors, and teachers (Eph. 4:11).

The Body in Relevance to the Christian Ministry

It should be noted that the emphasis in these gifts to the church, namely, apostles, prophets, evangelists, pastors and teachers etc. is on the functions rather than offices. Paul points out in Ephesians 4:12, that the immediate purpose of Christ's giving these pastoral and teaching functions is "for the equipment of saints, for their work of the ministry unto the building up of the body of Christ." The perfecting and accomplishing of the saints or the individual members of God's community seems to be for their work of ministry. It can be readily seen, then, that the whole work of the ministry involves all the saints of the church. Each and every Christian as a member of Christ's body has a divinely conferred duty to accomplish for fulfilling his part of the work of the ministry.

It may be observed that Paul admonishes the members

---


of the churches in Rome and Corinth, that "every man must fully use the gift that God had given him" (Rom. 12:7).

He also mentions many gifts given in the church for the purpose of the ministry such as the gifts of prophecy, service, exhortation, liberality, administration, mercy (Rom. 12:7-8) and those of wisdom, knowledge, faith, healing, performance of miracles, discerning of spirits, speaking in tongues and the interpreting of tongues (I Cor. 12:7-9). With regard to the discharge of the functions of the Christian ministry, Paul says, "As we have many members in one body and all members have not the same office, so we being many are one body in Christ; and every one members one of another" (Rom. 12:4-5). So each man must think of himself in terms of the gifts and graces which God has given to him to lay at the common service of the community (Rom. 12:3). All gifts must be used in the spirit of humility and of service in the constant remembrance that no one is in competition with another, but that they are like members of one body, all of which must work in harmony and in cooperation.

The Church as a Building

Sometimes in Paul's letters, the church is described in terms of a building erected by and for God. "Ye are God's building," Paul writes to the Corinthians (I Cor. 3:9). The whole church is like a building, fitly framed
together (Eph. 2:21). The Apostle twice supplements the image of the body by the image of the building in his Epistle to the Ephesians alone (Eph. 2:20-22 and 4:12, 16). The whole church is regarded as a great structure which serves as the temple of God. Christ is the foundation of the church (I Cor. 3:11) and Christ is the chief cornerstone of the church (Eph. 2:20). It is on Christ that the whole church is built and it is by Christ the whole structure of the church is held together for the structure depends for its coherence and stability upon Jesus Christ Himself as the chief cornerstone. It is seen in the Epistle to the Ephesians, that the foundation of the building is the "apostles and prophets" (Eph. 2:20). It may be inferred that the phrase as in Ephesians 3:5 refers to the two forms of spiritual ministry by which the church was begun and continued. By implication individual Christians are regarded as stones, each in his own place contributing his part to the progress and completeness of the whole. He is joined to fellow-Christians as closely as stone is joined to stone in a well-compacted building.

32 Ibid., p. 272.
33 Ibid., p. 273.
So far the language of the Apostle is clear. He speaks of the church under the symbol of a building. But in describing the house, he uses a verb which apparently ill-accords with the rest of the image; he says that the building "grows." The verb expressing an organic process, seems to be semitic in origin, and indicate also the "increase" or build of a clan or dynasty or "house." Thus according to this idiom it seems perfectly appropriate to speak of the church as the "temple-house" of God, comprising the growing clan or people of the Lord. The building therefore, is not conceived of as static, but alive and increasing as, by implication, new stones are fitted into their place (Eph. 4:12, 16). The idea of growth is not only quantitative in that more stones are added, but qualitative as well, the stones become intimately joined together in a common life. It deserves to be noted, also, that there is but one building into which the Jew and Gentile are fitted as constituent parts and that the whole structure is joined together "in one architectural unity."

34Ibid.
The Church which is a temple, becomes "holy ... in the Lord" (Eph. 2:21). The cornerstone which is Christ establishes the nature of the building, just as the head, which is Christ, determines the character of the whole body. The whole building is fitly framed together and is growing into a "holy temple of the Lord" (Eph. 2:21). It is from this conception that we get the idea of "edification" which literally means "building up." The words of the prophets build up the church (I Cor. 14:3-5). The reason why the Christians must seek to excel in spiritual gifts is not to glorify themselves but to build up the church (I Cor. 14:12). It may seem, that Paul always does everything for the building up of his people, and his authority is God and as such the injunctions that he gives are relevant to the Christian ministry (II Cor. 12:19; 13:10; 10:8). The Christian duty is to build up one another (I Thess. 5:11), and ever to pursue the things which make for mutual upbuilding (Rom. 14:19; 15:2). All offices and gifts are given for no other purpose than the building up of the church (Eph. 4:12, 16); and the life and conduct of the Christian must be such that it is good for building up the church (Eph. 4:29).

The purpose of the growth is said to be "unto the

36 Ibid.
edifying of itself in love" (Eph. 4:16). This "up-building" or "edification" (a word which refers to the construction of a physical building) is not only represented as deriving its motivating power from Christ, but as directed toward him who is the head (Eph. 4:15). In other words, Christ is both the origin and the goal. The dynamic from Christ is, in the individual member, transformed into the self-building of the church with love as the highest principle (Eph. 4:16). If each member egotistically retains what it has and thinks only of its own good, isolating itself from the other members, the body will disintegrate. Only if love is allowed to be the guiding principle in the performance of every function peculiar to each member-stone will the body-building constitute an organic unity. No individual part exists for its own sake, but only to contribute to and to knit together the whole as the body of Christ which "grows into a holy temple in the Lord."

To sum up, we are faced with three great truths. The work of the church must be always constructive and never destructive. If destruction has to take place, and if old and ingrained ideas and conceptions must be swept away, it must always be to raise something new and better.

38 Francois Amiot, op. cit., p. 217.
in their place.\textsuperscript{39} All Christian teaching and action must be characteristically positive and never merely negative in its aim and object. Again it must be noted that the Christian must never think of himself as an individual. He is a stone in a building. He is not there to draw attention to himself, but to add strength to the building, of which he is a part. All the faithful enter into the construction of the building and become the dwelling place of God in the presence of the Spirit (Eph. 2:20-22). So closely are the two figures of body and building intertwined in Ephesians 4:15-16 that the Apostle seems to say that the purpose of each member is not only to combine but also to be a channel of nourishment for other parts of the body.\textsuperscript{40} The nourishment, that is the spiritual gifts, comes from the head, Christ, and each member, the individual Christian, must communicate it to the rest of the body.

The Church as the Bride of Christ

One of the loveliest pictures in Paul's letters is the picture of the Church as the bride of Christ showing the relationship between Christ and the church. The church is the bride of Christ; the relationship between Christ

\textsuperscript{39}John Line, \textit{The Doctrine of the Christian Ministry}, p. 165.

\textsuperscript{40}Francois Amiot, \textit{op. cit.}, p. 241.
and the church is as intimate as the relationship between man and wife. Nothing less than the closest of all ties will suffice as an analogy of the relationship between Christ and His church.

This is a conception which goes far back and which has its roots in the Old Testament. In the Old Testament, the relation between Jehovah and Israel was often depicted as a relation between a husband and his wife (Isa. 54:5; 64:14; Ezek. 16; Hos. 1-3). The prophets saw Israel as the Bride of God. "Thy maker is thy husband; the Lord of hosts is His name" (Isa. 54:5). "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, 0 house of Israel, said the Lord" (Jer. 3:10). Perhaps this is the reason why the Old Testament so often speaks of spiritual infidelity as adultery and that is why when Israel is unfaithful, she is said "to go a-whoring after strange gods" (Ex. 34:15, 16; Deut. 31:16; Ps. 73:27; Hos. 9:1). In harmony with this imagery Jesus speaks of the spiritual infidelity to God in terms of "an evil and adulterous generation" (Matt. 12:39; 16:4). He also referred to Himself as the bride-groom and the circle of His disciples as the messianic

---

bride (Mark 2:18ff).

Paul had himself earlier used the same metaphor of marriage with the local church (II Cor. 11:2). He thinks of Christ as the bridegroom and of himself as the friend of the bridegroom and of the church of Corinth as the bride who is being prepared for Christ; and Paul sees it as his task that he must present the church at Corinth a pure and unspotted bride to Jesus Christ.\(^42\) He had also used it implicitly with reference to individual Christians (Rom. 7:1-4).

The picture of the church as the bride is more clearly painted in Ephesians 5:23-32. Paul says, "Husbands, love your wives as Christ loved the church" (Eph. 5:25). The conception is even more vivid in II Cor. 11:2. He develops a "mystic-doctrine" of great import, namely the idea of marriage of the church universal to Christ as the head of the church.\(^43\) As Saviour of the church (Eph. 5:23), Christ is set forth as guardian and protector of His body. Indeed, Christ loves the church as the husband is expected to love his wife. This love is far more than a mere feeling, for it involved a great sacrifice; He "gave Himself


up for her," (5:25). What Christ accomplished here was vicarious, and the result of this dying for His beloved was her sanctification (Eph. 5:26). Her transference from the sphere of sin into that of holiness is connected with the rite of baptism (5:26). Christ himself is thought of as officiating at this baptism, whereby the church becomes all glorious "without spot or wrinkle or any such thing, that she might be holy and without blemish" (Eph. 5:26-27). His love for His bride does not cease with the sacrifice of Himself: it is maintained and continued in service and in providing for her welfare, "loving and cherishing . . . the church" (Eph. 5:29). In return for Christ's part in caring for his church, the bride's part is that of subordination and loyalty. Since this representation of Christ as the bridegroom of the church involves the thought of superiority and power, subjection and respect are the appropriate attitudes which the church is expected to manifest toward Christ (Eph. 5:23, 24, 25).

From the foregoing survey, it may be well to draw certain conclusions with regard to the character, purpose and vitality of the Christian ministry, particularly from the standpoint of the three images painted by Paul, in respect of the church, namely, the body, the building and the bride of Christ. It is suggestive, that the idea of the universal church and its all-embracing character should
prevail over partial ideas of the local manifestations of ecclesiastical framework. There is a notable absence in Paul's thought of any division of the members of the church into clergy and laity. There are no "laymen," and every form of institutional "sacerdotal grace" is entirely unknown. Under the figures of the body and the bride of Christ, the church is represented not as a mere organization, but as a living organism. That is, the church in its true form is an intimate communion of saints with one another and with their Lord. When we look back across Paul's thinking about the church we see that, for him, the church is the company of men and women who have dedicated their lives to Christ, whose relationship to Christ is as close as that of a husband and of wife, whose relationship to each other is as firm as the stones within a building, and whose supreme glory is that they are the body in whom Christ dwells and through which He acts upon the world.

Further, it may be observed that the one church of God is made up of those who are "in Christ" and are knit

---


together by a supernatural kinship, so that their talents and activities are a continuation of the activity of Christ Himself who superintends the growth of the church. The several figures of the church, the body, the building and the bride reveal not only the relation of the individual believer to Christ but also his duties. Thus the figure of the body indicates that we must obey the orders of the head and cooperate with one another; the figure of the building indicates that the place each Christian occupies in God's house is determined by the plan of the architect and that to complete the building, "fitly framed together," each individual is required to fill his divinely appointed place; the figure of the bride indicates that Christ loves His church as tenderly as a bridegroom loves his bride and that Christians in subjection to Christ should display in domestic and social relations a corresponding attitude of loving considerateness. God's ultimate purpose, according to Paul, is to achieve unity and harmony in the universe and to accomplish this the church is His instrument. Paul's confidence in the fulfillment of this purpose seems to be grounded in the eternal and enabling will of God.

Unity, Authority, Fellowship and Universality of the Church

The idea of the unity of the church is indispensable to Paul's thought. As a man of his era Paul thought universally as shown in his reactions to the divisions created at Corinth (I Cor. 1:13) and ecumenically as shown in his reactions to the prejudice of the Judaea-Christians against the Gentiles (Acts 15).47 His idea of the unity of the church extends beyond the idea of a union between all the local churches, which is the result of identity of beliefs, ideals or rules of life (I Cor. 4:17; 7:17; 11:16; 14:33; 16:1). The unity is much more an organic one. It is not just due to a common faith, morality and hope; it is due to the fact that the church is the result of Christ's call and action wherever it happens to be manifested.48 The unity of Christ is the unity of the church.

In this section we shall study the expressions, symbols and allegories that Paul has used to put forward the unity of the church. In I Cor. 8:4-6 Paul says, "There is no God but one, . . . . For us there is only

one God, the father from whom all things come, and for whom all things are and through whom we also have our existence." Here he seems to stress the idea of "one God" and later develops the theme over three terms in I Cor. 12:4-6. He begins with the spirit, "The Spiritual gifts are of various kinds but the spirit is one. The ministries are different, but it is the same Lord. The workings vary, but it is the same God, who works all things in all." The triple formula is seen repeated elsewhere, enriched by new expressions as in Ephesians 4:4-6 where he adds "one body," "one hope," "one faith" and "one baptism." In I Cor. 12:13, Rom. 3:29-30; Gal. 3:20, similar expressions are found and Paul's thought always flows in the same direction; from the unity of God as the source and origin, the unity of the church is deduced.49

Among the symbols of unity, Baptism comes first. In a passage in which Paul urges the necessary unity of the church, he writes to the Corinthians: "Is Christ divided? Was Paul crucified for you, or were you baptized in the name of Paul?" (I Cor. 1:13). Thus, baptism, which unites all Christians to this one Christ and his death,

manifests this unity as well as establishes it. I Cor. 12:13 and Gal. 3:27 echo the same thought that Christian baptism brings about unity in one spirit by consecrating the members to the one body, the body of Christ. Thus it is Christ who makes the church one. What creates the close union of believers and makes them one body is the fact that Christ died for all without distinction, and all were baptized in His name.

In the same way, Paul speaks of the Lord's supper as the sacrament of unity. In I Cor. 10:16-17, he writes,

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we are partakers of that one bread.

Paul inter-relates the three terms, faith, baptism and spirit. It may be assumed then that faith also manifests the unity of Christians, and it may be observed in this connection that the second letter to the Corinthians speaks of the same "spirit of faith" (II Cor. 4:13) and the letter to the Ephesians speaks of the "unity of faith" (Eph. 4:3).

There are four allegories which Paul uses to indicate the unity of the church namely, that of the seed-ground, the building, the bride and the human body. In I Cor. 3:6-9, he writes, "I have planted, Apollos has

---

50 Ibid., p. 69.
watered but God has given the growth." This allegory seems to be aimed at the attitude which gave rise to the small select groups springing up among the Corinthians, and probably points them "to the Lord," who is the source of all unity. We have already noted on the allegories concerning the building, the bride and the body, and it may be safe to assume, that Paul's thought centers around the "mystical union with Christ," of all believers in the church, to realize this essential unity.

The leaders of the primitive community were the Apostles and we have already seen that the title was not limited to the twelve. Paul claimed it and applied it to others besides the twelve (Rom. 16:7). In Palestine, the apostles were no doubt the leaders, even "rulers" of the community (Acts 15:2) and all authority seems to have been vested in them. Later the apostles and elders even seem to have exercised the function of being "judges" and held authority to try cases. Out of this primitive type of leadership grew in time, especially in the Gentile churches, the variety of ministry we find in the Pauline epistles; namely, apostles, prophets, teachers, evangelists, workers of miracles, healers, shepherds, rulers, bishops,

52 Ibid., p. 69.
deacons etc. Apostolic authority, thus had to take a hierarchical form as the local churches grew and multiplied.

Paul appointed "elders" in the communities of Asia Minor and conferred their powers upon them by the rite of the laying on of hands (Acts 14:23; 20:7). The Thessalonians were called upon to obey "those who have charge of you in the Lord and give you directions" (I Thess. 5:12-13) and Paul's orders to the Corinthians clearly suggests the existence of men in authority, to see that they were complied with. What exactly were the functions of the hierarchy are not known. However it seems, that the apostle was the only bishop in the full sense of the word, enjoying complete authority over the churches he founded, and Titus and Timothy are delegate bishops, depending on the apostle and entrusted with the government in his name, of certain communities and with the appointment there of presbyters (I Tim. 5:22; Titus 1:5).53

The study of Christian fellowship in the early church is far more important than any other aspect of church life, because it is generally agreed, that Pauline Christianity, which is coming back today, is centered on

fellowship. It can be observed that the early Christians had to annihilate the outcast concept by transposing for the idea of "the people of God" and "the chosen people" the more universal "fellowship of the mystery" (Eph. 3:9).\textsuperscript{54}

The early church in fact made certain practical demonstrations of fellowship. The first was communion for the mutual edification. The communion was realized in many ways, not only through suffering but also through prayer and alms giving. This fact is shown in many passages in the epistles of Paul (Eph. 1:16-17; 6:18-19; Col. 4:3; Rom. 15:30; II Cor. 8:13-15 etc.). A constant interdependence in good works seems to have been established between the different members of the church contributing to the growth of the whole body and providing for its edification in charity (Eph. 4:16). The experiment in fellowship, that the early church tried was in "almsgiving" (Rom. 12:3; I Tim. 6:18) and especially "the collecting for the saints" (Rom. 15:26; II Cor. 8:4; 9:13). It also applied fellowship to the ecclesiastical organization, namely the "right hand of fellowship" (Gal. 2:1) to one and all the members of the church. Fellowship in prayer and service has been the characteristic feature of the early Christian

It is a fact that the church universal is born of the redeeming blood and resurrection of Christ (Rom. 4:24). Its existence was fully manifested at Pentecost in the abundant outpouring of the Spirit. From that time the new people of God, the true Israel (Gal. 6:16) came into being and the blessings accorded to Abraham were extended to all nations (Gal. 3:9, 14). For the infant church was at first made up of Jews and it was joined in much greater number by the Gentiles. Christ had broken down the wall of hate between Jew and Gentile so that all thenceforth constituted a single new man and a single new people (Eph. 2:13-18). They passed from the order of the flesh to that of the spirit, dying and rising in Christ, not merely as individuals but as a people. St. Paul repeats in a number of different ways the truth that God is the God of all (Rom. 3:29); that he wishes to save all men (I Tim. 2:4); that all distinctions between Jews and Gentiles are abolished (Gal. 3:26-28; Rom. 10:11; Col. 3:11).

Paul openly announces that he is privileged to call the Gentiles to embrace the faith. They are admitted to

---


the same inheritance and are made beneficiaries of the same promises as Israel (Eph. 3:6-9) and they too possess Christ their hope of glory (Col. 1:27). A day will come when the chosen people, recovering from their hardness of heart will give themselves to Christ (Rom. 11). Thus, it can be readily seen that the universal character of the call to salvation implies the universality of the church and this in its true essence requires unity for there is but one Christ and one body of Christ just as there is only one gospel of Christ. Paul thought of the Christian message and the Christian church always against the background of the whole world.57

In summing up, it is evident that Paul's manner of writing and reasoning is that of a profound and original thinker. His concept of the church rests on the inspired texts of the Old Testament, the teachings of our Lord, such as it was preserved in the traditions of the apostles at Jerusalem, the work of God made manifest in the Christianity of which he was familiar and his own inspiration. As an apostle he possessed fully the charismatic gifts by which he could both interpret holy scripture in the light of the Spirit, and preserve faithfully the doctrine that had been revealed.

Paul's thought is deeply bound up with his experience as a founder of churches in pagan lands for he has put considerable emphasis on the "calling" of the gentiles. He saw the importance of the expression, "Church of God" and applied it to the churches he established. Through his experience as an apostle he speaks of the Christian life as a share in Christ's life, through mystic union, and as a participation in the life of the community of all Christians. Thus the idea of the church's unity is deepened. The symbols like the body of Christ, the building and the bride express Paul's thought admirably and it means principally the unity of the church. They also depict the source of this unity which is the life that issues from Christ. He links this with the Lord's Supper and turns the whole theme into a perfect vehicle for his idea of Christian unity through identity with Christ's life.

The captivity epistles show a maturing of Paul's concept of the church. The vocabulary changes: from now on the "church" is to be universal church. The church is still the totality of Christians but it is seen in an ideal light. It becomes the celestial thing, the heavenly bride of Christ. The "body of Christ," the church, is His glorified body, made spiritual. It is the fulness of God's sanctifying power in Christ.
In substance, his whole concept of the church comes into being at the realization that Christ, the all-powerful Lord, lives in those who believe in Him.
CHAPTER IV

FACETS OF THE MINISTER'S TASK SEEN IN PAUL'S EPISTLES

The primary objective of this chapter is to make a survey of the various facets of the minister's task as seen in Paul's epistles. Paul can be singled out as both an excellent Christian and an eminent minister of Jesus Christ. "His diligence in filling up the duties of his vocation, his patience in times of trial, his courage in the midst of dangers, his perseverance in well doing, his faith, humility, charity and his inviolable attachment to truth, his unconquerable zeal as a dispenser of the mysteries of God and his total freedom from fanaticism and indifference deserve the imitation of every minister of the gospel."¹ Apart from these admirable personal qualities, Paul was also, "a man of vision, power and conviction, dealing with people, their problems and weaknesses, with such extraordinary patience, penetration and understanding that what he said to them can still guide and instruct"² Christian ministers and teach them lessons of faith, tolerance, love and courage. The authentic accents of ministerial authority


and service of Paul are recognized by his constant claim to divine revelation and imparting, "that which he had received" (Acts 20:24; I Cor. 11:23; Gal. 1:2, 12). The contributions which he has made in respect to the "Ministry" and his injunctions to other ministers are found in his Epistles, especially the Pastorals, and a survey of it should, no doubt, prove to be of immense value.

There are different interpretations and radically diverse views concerning the nature of the ministry. The Greek word for "ministry" is diakonia; and it is significant that this term was in New Testament times, as it is still, the most favoured way of referring inclusively to the church's workers and their work. When Paul gives us the first account we possess, of the various functions being performed by individuals in the early church (I Cor. 12:4-30), he speaks of them as "varieties of ministry." He refers to himself and to other workers as "ministers" of the new covenant, or of Christ, or of God, or of the church, or of the gospel, or simply as "ministers" and to their work as a "ministry of reconciliation" (II Cor. 3:6; 11:23; Col. 1:7, 25; 4:7; II Cor. 5:18). In his

---

letter to the Ephesians, while summing up the significance of apostles, prophets, evangelists, pastors and teachers, he uses the same word: "for the work of the ministry," (Eph. 4:11-12). In Acts the apostolate itself is referred to as a "diakonia" (Acts 1:17). The word, whether in Greek or English, means simply "service," and although it stood for a particular ecclesiastical office, namely the office of the deacon, its original and more inclusive sense of "service" was never completely lost. 4 It can be asserted that the conception of "service" is the most comprehensive of all of St. Paul's conception of the ministerial office (I Cor. 3:5; II Cor. 1:24; 6:3-8). In this chapter, the word "ministry" is applied, not only to designate the full number of the church's leaders, but also to designate the true meaning of Christian leadership.

Paul's conception of his work as a minister of Christ is largely embodied in the various addresses and salutations and titles to describe the different functions which he performed for the Ecclesia and thereby presents ideals for the ministerial task. 5 A study of these terms, phrases and analogies will assist us to observe how comprehensive in the mind of Paul was the range of possible

4 Ibid., p. 22.

Christian ministry or service, and how wide was the view he took of its possible applications.

The Minister as One Called of God

Paul adds to his personal name one or two more descriptions of his position and his office in every Epistle. One such description is the distinctiveness of his call to the ministry. Paul's call was in that the Divine words came directly to him on the Damascus road, "I have appeared unto thee for this purpose, to make thee a minister." (Acts 26:16). The apostle expresses his ever present spiritual consciousness of being called to the work of the ministry, often and in various ways.

"An apostle of Jesus Christ, (Titus 1:1); "called to be an apostle of Jesus Christ through the will of God," (I Cor. 1:1); "called to be an apostle, separated unto the gospel of God," (Rom. 1:1); "an apostle of Jesus Christ by the will of God," (II Cor. 1:1; Eph. 1:1; Col. 1:1; II Tim. 1:1); "an apostle of Jesus Christ by the commandment of God our Saviour," (I Tim. 1:1); "an apostle, not of men, neither by man, but by Jesus Christ, and God the Father . . ." (Gal. 1:1); " . . . Christ Jesus our Lord, who hath . . . counted me faithful, putting me into the ministry," (I Tim. 1:12); "I am appointed a preacher and an apostle and a teacher of the Gentiles,"
(II Tim. 1:11); "manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour," (Titus 1:3). The foregoing references indicate that Paul believed that God called him into the ministry, that God actually put him into it. It may be assumed that St. Paul's whole conception of his work has its root in his conviction of having received from Christ a responsible commission, in the discharge of which all the factors of a consecrated personality must be exercised.

It should be recognized, however, that the ways in which men are distinctively called to the ministry differ widely from the unique way in which the apostle Paul was called; they are as varied as people's personalities are diverse. A study of Paul's call to the ministry from his references to them gives us some broad features and considerations of what constitutes a Divine call.

It can be seen from the superscriptions of St. Paul's epistles that in the case of every valid call to the Christian ministry, there is the personal consciousness on the part of the individual that he is being specifically called, by a higher power, to do a distinctive

---

work. The conviction of the Divine origin of his Commission is constantly present to St. Paul and is constantly asserted by him. Paul writes, "I am made a minister" (Col. 1:25). God made him a minister. It indicates that the will of God is the sole rule of any man's call and the only gate by which he can enter into the ministry. The mission is Divine in its fountain and institution but human in its channel and way of communication (II Cor. 1:1; Gal. 1:1). Only Jesus Christ can make a minister. Paul reminds Timothy that the basis of their ministerial calling is not by virtue of "our works" but by virtue of God's purpose and grace (II Tim. 1:9).

It is therefore imperative that Christian ministers with the Divine call upon them should keep clear to themselves and make clear to others their relationship to the Divine. The fact of the Divine call adds to the sense of the "sacredness," "greatness," "importance" of the ministerial profession, but only in the sense of the tremendous nature of the responsibility for the right discharge of the stewardship.9


7 Ibid., p. 24.

In one passage, at least, St. Paul seems to refer to a Divine preparation of himself for his work long antecedent to his call. He writes, "when it was the good pleasure of God, who separates me from my mother's womb and called me through His grace, to reveal his Son in me, that I might preach Him among the Gentiles," (Gal. 1:15, 16). It can thus be assumed that the Divine factor always enters into the preparation of a true minister. God prepares the man whom He calls. Qualifications, which when trained and consecrated, would enable him to accomplish the task. The gift of all talent may be assumed to be a call from God to use it for Him in whatever capacity it may be made to serve His cause best. Ability to minister, which includes intellectuality, spirituality, devotion, willingness to endure hardness and everything else that goes into the making up of the man, can be regarded as God's first summons to service.:

The apostle also marks strongly a constraining desire to serve God as a primary ministerial qualification and proof of a Divine call. "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel," (I Cor. 9:16). There comes a profound conviction in a

---

man with the sense of a Divine call, that God will not be pleased with his life if he does not preach the gospel. There is an urge of conscience in him to do that which God would accept as a spiritual service. He feels that all his future well being and wholeness depends upon his obedience to this distinctive call. It may be assumed then that in this matter of Christian ministry, those who are rightfully in it and are personally conscious of having been distinctly called to the work, have an inner personal conviction that God is speaking to them, that God wants them to do something specific for them.

It may be noted further that according to Paul's conception of a Divine call, the man called of God and made a minister by God is a "prisoner of Jesus Christ." The apostle writes, "I, Paul, the prisoner of Jesus Christ, (Ephesians 3:1), and "I, therefore, the prisoner of the Lord" (Ephesians 6:1). Though these phrases could refer to Paul's actual imprisonment in Rome, yet it may be assumed that there is a deep spiritual meaning in them. According to the spiritual application of this Pauline declaration, "the deepest, strongest, most sustaining motive in any man's calling to the ministry is a sense of being laid hold on,"\textsuperscript{11} of being claimed by in the total personality,

\textsuperscript{11}F. B. Stanger, \textit{A Workman that Needeth Not to Be Ashamed}, p. 25.
of being made a captive, a prisoner of Jesus Christ. Christ captures him, all of him; and henceforth his entire life is lived in, for, with, and by the grace of Christ. It may be readily seen here that, to Paul, the meeting of each opportunity, the using to the full each set of constantly changing circumstances and the doing of each work, seemed to be nothing less than obedience to the Divine call. Everything that could be done for Christ, however small, the task or the opportunity, was important. In the discharge of his functions, as a Christian minister, Paul had a wide opportunity for the exercise of personal choice and therefore of personal responsibility; of judgment and therefore the choice and adaptation of methods to particular circumstances. Paul implies by his life and testimony, that for each there is a strong necessity for the consecration of the whole man—intellect, judgment, conscience, will—to the service of Christ in the purpose of God.

It is also evident that the Divine call brought to Paul the conviction of the existence of a Divine plan of salvation, both for the individual and the society\(^\text{12}\) (I Tim. 2:6; I Tim. 1:15). He was equally convinced that

in the working out of this plan, he had been called to take a definite part and that his work had a place in the unfolding and development of the great Divine plan. To this work he had been called by the "will of God," (II Cor. 1:1; Eph. 1:1; Col. 1:1; II Tim. 1:1). To keep in mind this will and to do it is his greatest responsibility. Thus it is important that the Christian minister, as a man called of God, must have in himself the abiding conviction that there is a Divine arrangement in which he must take his part.

It is also noteworthy from the life of Paul that God's call to man to become a minister of the gospel is not a call merely to enter the ministry, but it is the institution of an abiding relationship, the consciousness of which is the unfailing inspiration to worthiness, faithfulness, confidence and diligence in his calling.\(^\text{13}\) Paul maintained the enthusiasm and the freshness of his call through the long years of his ministerial work, as seen in the Book of Acts and from the contents of every letter that he wrote (Acts 28:30, 31; II Tim. 6:17). His life and words make his readers conscious of the sense of responsibility which is always keen and fresh. When he

obeyed the summons to leave Antioch (Acts 13:2), or the command to leave unevangelised certain parts of Asia Minor and to cross over into Europe (Acts 16:6, 7), or in the face of imminent danger to go up to Jerusalem (Acts 20:22; 21:13), he was as surely obeying a Divine call as when he obeyed the voice of Jesus at his conversion outside the walls of Damascus. From the apostle Paul, it may be learned then, that the Christian minister, in order to maintain the sense of "the call," must listen for it and hear it in each successive experience of his work, just as carefully and as clearly as he did, when he first entered upon the ministry.  

It is worthy of note also that according to Paul, to obey the Divine call and continue in obedience to the demands of that call, presupposes to the Christian minister the power to obtain and to continue to obtain a strength greater than his own (Col. 1:9ff). It seems necessary to assume that together with the thought of the Divine call goes the thought of perpetual spiritual endowment. Paul teaches that His spiritual endowment is twofold: light for guidance, and strength for effort and perseverance. The Divine call leads to making a choice


\[15\] W. E. Chadwick, *op. cit.*, p. 78.
at every turn and to the Christian minister, the making of a right choice assumes the guidance of a mind higher than his own. It must be observed here, however, that when Paul asserts his possession of a Divine guidance, he seems also to assert its limitations (I Cor. 7:10, 12). Secondly the endowment of strength to persevere includes the power and strength to meet and overcome the opposition of all forms of evil, to meet special crises or extraordinary strain. Paul bears witness to the possession of a continuous supply of both the guidance and the strength (Phil. 4:13; II Tim. 4:17; II Cor. 1:4; Acts 23:11; 26:22; II Cor. 12:9).

Thus, an analysis of the Pauline words concerning his call, reveal a five fold purpose to which a Christian minister is called. Firstly he is called to be a Christian (Acts 26:16). Paul's call to the ministry was, first of all, the call to the highest level of manhood, "a man in Christ." It is only through an infusion of Divine grace that the natural endowments of mind and body and soul are purified and heightened. It is only in the "Redeemed" man that the full development of the potential into the actual, becomes a possibility. Secondly, he is called to

---

16 F. B. Stanger, A Workman That Needeth Not to Be Ashamed, p. 29.
be a minister (Acts 20:16). A minister is a servant, a servant of people because he is, first of all, a servant of God. Thirdly, he is called to be a witness (Acts 26:16). The function of witnessing is to relate what happened and continues to happen in personal experience. Thus in a real way the vitality of a person's ministry is determined by his own spiritual experience and the validity of past experience is established by continuing experience, in which Christ Himself appears to the "called" man. Fourthly, he is called to be a victor (Acts 26:17). The Christian minister is to experience a sense of triumph in his ministry from fear of people, by the personal consciousness of the truth, that the "wiles of the Devil" cannot thwart the Divine purposes in one's ministry. This victory is often symbolised in Paul's words (II Cor. 2:14; Rom. 8:35-37; II Tim. 4:7, 8).

Fifthly, he is called to be an apostle (Acts 26:17). An apostle is the sent one on a commission, by one who has authority to initiate such a mission. Jesus Christ sends the "called" ministers on the mission of Redemption.

---

17 Ibid., p. 29.
18 Ibid., p. 30.
19 Ibid., p. 31.
20 Ibid., p. 32.
The Minister as Herald and Prophet

There are two references where Paul uses the title of "herald" for himself as a minister of the gospel.

"... of this I was appointed herald and apostle, to instruct the nations in the true faith." (I Tim. 2:7).

"Of this gospel, I, by His appointment, an herald, apostle and teacher." (II Tim. 1:11.)

A "herald" is defined as a duly accredited proclaimer, announcer of the message or decree of a superior, the description of one who performs the necessary preliminary function. The office of the herald is to make an announcement, to proclaim, to declare, to make public proclamation of a given message as news. It is calculated to challenge attention and to beget interest. The "herald" is chosen because of his understanding of the news, or summons he announces, his ability to repeat it intelligently and his fidelity to the trust committed to him. He is the voice of the authority which commissioned him. He speaks with a suggestion of formality, gravity, and an authority which must be listened to and obeyed.

It can be readily seen here that when Paul, as a minister of Christ, uses the word "herald," to "herald"

---

means "to set forth the contents and conditions of the gospel." The Christian herald has to announce, proclaim, preach the gospel and the voice of the "herald" is a "voice from the throne of Heaven's King."  

Paul speaks of his own discharge of stewardship towards the Gentiles by such terms as "manifestation," "making known," "proclaiming" (Col. 1:25). The apostle in his very complete description of his conception of being a "herald" of the gospel, speaks of being called, "to bring to the Gentiles the good tidings of the inexorable wealth of Christ." (Eph. 3:7ff.) It would seem then that since knowledge underlies faith or belief, both as the basis of loyalty and that by which loyalty to Christ is maintained, the first object of heralding the gospel should be to impart knowledge. Paul writes, "How shall men know without a preacher?" (Rom. 10:14ff). It may be assumed then that the first and primary object of the Christian herald is to simply make Christ known, to cause men to know what is essential about him, to give Christ wide publicity (Gal. 3:1). It means the courageous declaration of God as it is in Jesus Christ. It means the presentation of the gospel of Jesus Christ as the only fulfillment of the

---

unsatisfied longings of mankind, as the only satisfaction for the void that has been created in the minds and souls of men by godlessness, as the only solution to the frightening problems of mankind.\textsuperscript{23} It means the proclaiming of the transforming grace of Jesus Christ as the only power adequate for re-making men in any age and the presenting of faith in Jesus Christ as the only answer to the confusion of the times. Jesus Christ is to be made known as the only way, the only truth, and the only life. To Paul then, the Christian minister is the herald of the King, proclaiming the evangel of God's redeeming grace. The most important elements in this proclamation of St. Paul were the death and resurrection of Jesus Christ (I Cor. 15:1ff).\textsuperscript{24}

It can also be seen from the writings of Paul that the "herald" of the gospel brings the "gospel of peace, . . . the glad tidings of good things." (Rom. 10:15.) This includes not only the content of the gospel but all the possibilities that the gospel message asserts. The "herald" must show that the gospel not only explains the conditions under which all these "good things" of the


\textsuperscript{24}W. E. Chadwick, \textit{The Pastoral Teaching of Paul}, p. 313.
glad tidings may be realised but also that it offers the power whereby they may be accomplished. He must point out how the acceptance of the gospel and obedience to its principles would increase the happiness of the individual and the general welfare of society. The message of the possibility of forgiveness of sins, of the possibility of moral safety, of the possibility of peace among those who are at strife with each other, and of the abolition of all forms of oppression must be a message of glad tidings. Thus it may be assumed from Paul's conception of proclaiming the gospel, that the mission of the minister as a "herald" in the realm of redemption is the distinctiveness of his calling to be an "evangelist." 25 "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith in me." (Acts 26:18.) The herald of the gospel has a responsible task. He has two functions namely, to produce repentence with a view to change of conduct in his hearers and then to lead the repentant ones to the reception and assimilation of the new knowledge to produce faith, whereby men may be able to persevere in this conduct.

by obedience.

The Epistles of Paul also reveal clearly that testifying or bearing witness is an essential part of the proclamation of the gospel by the "herald." Paul reminds us that heralds of the gospel are "not merely channels but instruments, even embodiments and expressions of revelations in and through Jesus Christ."26 His writings contain a revelation of Christ not only through him but actually in him. He refers to his own personal life in Christ which speaks of deep and real personal experience (Acts 12:3-12; 26:4-15; Gal. 1:13-16; Phil. 3:4-7; I Cor. 15:9-15). The minister as "herald" must remember that he, as one commissioned to serve as a messenger or proclaimer, must also be qualified and ready to act as a personal advocate of the truth of the message. He is commissioned to proclaim, to interpret, to evaluate, to emphasize and then certify the truth and value of his message. This is the convincing credential of his commission as "herald" of the gospel.

It should be observed here that Paul speaks of his struggle in heralding the gospel as being "according to Christ's working which worketh in me powerfully" (Phil. 3:21). He was careful that his striving was strictly in

accordance with Christ's method and direction. Paul knew them by revelation; he was able to obey them through his own close union with Christ (Eph. 3:3; Gal. 1:12). Thus the Christian herald's success would, according to Paul's example and admonition, depend on the careful and intelligent utilization of the personal power of Christ (II Cor. 12:9). To apply this is his task, but the knowledge and skill which this utilization implies are the minister's strongest of all reasons for study and self-discipline. 27

The minister of Christ, like Paul, is also a prophet. One of Paul's ideals of ministry is to induce men called to the ministerial office to covet more earnestly and to strive with more devotion after the "greater gifts," most of all the gift of prophecy (I Cor. 14:5). Paul speaks of the prophetic function as, of all the abilities, the one to be most desired and therefore to be most assiduously cultivated by a Christian minister (Eph. 2:20). The word "prophet" means a "public expositor." 28 The prophetic function seeks to give a spiritual horizon and vision to the hearer so as to enable him to order his perspective of life and the course of his conduct according to the messages of God, in accord with Divine Revelation.

Paul sets forth the primary function of the prophet as being edification, comfort and consolation (I Cor. 14:3). Consolation is here understood to mean "heartening" or strengthening.\(^{29}\) He also urges the Christian minister as a prophet, to convict of sin and bring to judgment one who is antagonistic in spirit to the faith or uninstructed in it (I Cor. 14:24, 25). It should be understood that when the minister reveals such a one's true nature, sins and needs, he will be brought to himself, which in turn would lead to conviction, confession, and acceptance of the faith.

Among the qualities for the exercise of the prophetic function as seen in Paul's letters, is the cultivation of the spiritual understanding. The minister must have his soul open to God and also gain watchfulness, the understanding heart, and the readiness, always, to learn from the manifold experiences of life how to apply to each case before him the unsearchable riches of Christ. Paul also emphasizes reasonableness, self-possession and self-control as marks of the true prophet of God (I Cor. 14:32). The minister must be a man of observation, perception and insight, and a man with a large knowledge

\(^{29}\) W. E. Chadwick, The Pastoral Teaching of Paul, p. 342.
of human nature and of the condition of his times. The very ideal of prophetic preaching seems to be to receive the Divine Communication unperturbed and to deliver it with a calm confidence in its truthfulness and its certainty to prevail. 30

It should also be observed that Paul stresses the importance of the message of the prophet. He very emphatically asserts the "committed" gospel as the "good tidings" that he proclaimed. He refers to the "gospel of the blessed God which was committed to my trust" (I Tim. 1:11). Later he enjoins, "this charge I commit unto thee, my child, Timothy (I Tim. 1:18). "The things which thou hast heard from me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). Paul thus exercised great precaution to guarantee the continuing proclamation of the gospel which he had received. He himself, as he told the Corinthian Christians, was "determined to know nothing among you but Jesus Christ, and Him crucified" (I Cor. 2:1, 2). His "gospel" was the good tidings that a way of escape from the guilt and bondage of sin had at last been revealed from heaven in the person of Jesus Christ, by

his death, burial, resurrection and ascension\textsuperscript{31} (I Cor. 15:1ff). It may be gathered from the foregoing that Paul admonishes the Christian minister to preserve the centralities of the gospel in Christ. This would open to the prophetic preacher the "master-springs" to effectiveness in his ministry. Paul declares as the scripture rule for preaching the word, "if any man speak, let him speak as the oracles of God" (II Tim. 2:15). "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I Cor. 2:16; 4:1).

\section*{The Minister as Priest}

At the heart of the work of the minister as priest is the idea of vicarious suffering. Because he loves his people, his ministry should be replete with illustrations of his suffering on their behalf.\textsuperscript{32} At this point, it should be observed that the priest of Old Testament times stood as a representative of the people before God and his was an official mediating ministration. The Christian minister according to the New Covenant, however, does not represent his people as a mediator before God for two

\textsuperscript{31}W. R. Walker, \textit{A Ministering Ministry}, p. 136.

reasons. "There is but one mediator between God and man, the man Christ Jesus" (I Tim. 2:5). Besides, all believers by virtue of their faith in Christ and the priesthood of all believers, have the same privileges as a minister, specially that of intercession. In the work of the Christian minister, more than any other aspect of his work, the aspect of intercessory prayer, in its purpose, is like the mediating sacrifices of the priest of the people.33

Paul most vividly illustrates the uniqueness of the Christian concept of intercessory prayer. He puts intercessory prayer at the very center of the life of a Christian minister and is himself the master of the art of intercessory prayer. The apostle makes frequent reference to his intercessory prayers and includes several of his prayers in his letters. His epistles show that he maintained his priestly interest in his people through his ministry of prayerful intercession. Although he had not yet seen the Roman Christians at the time that he wrote the epistle, he states that he continually made mention of them in his prayers (Rom. 1:9). He prayed for the Christians at Corinth that they might do that which was honest and avoid doing evil things (II Cor. 13:17).

33W. C. Mavis, op. cit., p. 225.
Paul prayed that the Ephesian Christians might have greater wisdom and knowledge of God (Eph. 1:17), that they might more completely grasp the meaning of the wealth of the glorious heritage of the saints (Eph. 1:18), and that they might more completely realise the power that God had made available to them (Eph. 1:9-23). Elsewhere in the epistle to the Ephesians Paul states that he prayed that they might increase in their Christian maturity (Eph. 3:14-23). For the Phillippian Christians Paul prayed that they might develop in Christian love, knowledge, sincerity, and the fruits of righteousness (Phil. 1:9-11). Paul petitioned God that the Colossians might achieve greater spiritual knowledge and understanding and might live consistent and useful lives (Col. 1:9-11). The Apostle prayed that the Thessalonians' spirit, soul and body might be kept sound and blameless until the arrival of Christ (I Thess. 5:23). The epistles also show that Paul asked lay Christians to intercede for him which graphically illustrates Paul's belief in the priesthood of all believers.

Thus through the record of his intercessory prayers, Paul presents the ideal of the priestly heart and ministry and emphasises the importance of intercessory prayer for the effectiveness and fruitfulness of the Christian ministry. The minister's prayer of intercession is the expression of an attitude of his strong desire to help his
people. His prayers represent a helpful cooperative effort to assist the people for whom he feels a sense of spiritual responsibility. Paul reminds his readers that while all Christians are expected to pray for others, the minister as priest has a special responsibility along this line because of his call to spiritual ministry.

It is worthy of observation here that Paul, in praying for his flock, realises his dependence upon those for whom he works. The work of a Christian minister is dependent on the spiritual atmosphere and on the faith of those for whom he works.34 In praying for them Paul prays for such things in them as he knew the value of personal experience and personal possession. He prays for their growth in the knowledge of God (Eph. 1:15-19), for this knowledge tends to fulness of life. The minister of Christ, after the ideal of Paul, must pray for the growth of his people in Christian truth and life, for he cannot assume it. His hearers must be taught of God. The apostle also prays for the eyes of the hearts of his converts to be so enlightened that they may be able to know what is the hope of God's calling (Eph. 1:15-19). The apostle himself had a perceptive faculty of heart and

mind, of feeling and intellect, being made and kept vigorous by the action of the spirit of wisdom and revealing. Paul further prays for his believers to know the wealth of the glory of His inheritance in His saints and what is the exceeding greatness of his power towards them who believe (Eph. 1:15-19). His prayer is that his converts may have practical experience of that Divine power which God wrought in the Christ, raising Him from the dead. Thus it may be assumed that the apostle's intercessory prayers express his own aspirations for himself, as a minister of the gospel and a priest of the people, and if for himself, then also for others.

The spiritual longings Paul had for a single congregation are best illustrated by his prayers for the church at Colosse.\(^{35}\) The Phillips' Translation reads, "That ye may see things from Christ's point of view" (Col. 1:9), "That in your outward lives men may see Christ" (1:10), "That you will be strengthened from God's boundless resources" (1:11), "That you will find yourselves able to pass through any experience" (1:12), "That you maintain a firm position in the faith—do not allow yourselves to be shifted away" (1:22), "That you may be brought to your full maturity in Christ" (1:28), "that you may be encouraged,"

\(^{35}\) F. B. Stanger, \textit{A Workman That Needeth Not to Be Ashamed}, p. 128.
"that you may find out more and more how strong are the bonds of Christian love," "that ye may grow more certain in your knowledge of God," "That your spiritual experience may grow richer" (2:2). Thus the apostle Paul sets forth the spiritual yearnings of a priestly heart for his people and inspires ministers to perform their priestly function of intercession. To sum up, the heart of the priestly prayer of Paul is simply, "we are constantly praying for you," for knowledge that it may issue in power for the new life in Christ.

The Minister as Teacher

One of the earliest pictures we have of St. Paul's ministerial activities shows him "teaching much people" (Acts 11:26), and the last activity in which he is seen engaged at the close of his ministry is "teaching the things concerning the Lord Jesus Christ with all boldness" (Acts 28:31). Twice, the apostle Paul speaks of himself as a "teacher" (I Tim. 2:7; II Tim. 1:11) and once (Acts 13:1) he is definitely called a "teacher" by another. The apostle speaks of himself as "teaching" (I Cor. 4:17; Col. 1:28). He is also described by others as "teaching" (Acts 15:35; 18:11; 21:21, 28; 28:31). Again, when Paul writes to Timothy, he cites his own example as a teacher, in exhorting his son in the gospel to give heed to teaching
(I Tim. 4:11; I Tim. 6:2). When Paul takes leave of the Ephesian elders, he reminds them that he taught them publicly and from house to house (Col. 1:28). As apostle, herald, evangelist and prophet, he was constantly teaching; he also emphasizes in his epistles the teaching aspect of a minister's task.

The apostle provides an instructive insight into his view of the necessary qualifications of a Christian minister as a teacher. First of all, he cites "an utterance of knowledge," "an utterance of wisdom," and "faith" as of primary importance (I Cor. 12:8-10). He also lays stress on the importance of the presence of the Holy Spirit within the teacher in order to gain Divine or spiritual knowledge. The apostle shows again and again that the various offices of the Holy Spirit, which includes teaching, are performed only through men who by Him are filled first, with the ability to discharge these offices.\(^{36}\) (I Cor. 12:4ff). Paul himself imparted only such truths as were revealed to him by the Holy Spirit, who searches the deep things of God (I Cor. 2:6ff). It may be assumed then that in Paul's view, the Christian minister as a teacher, should seek and obtain the presence and help of

God's Holy Spirit, the spirit of wisdom, of understanding and of knowledge. Further, the apostle urges that pastors who have the care and oversight of settled bodies of Christians must have an aptitude to teach (Eph. 4:11) and that they must be teachers (I Tim. 3:2). Again he combines the thoughts of "witness," "trustworthiness" and "ability to teach" as being necessary qualifications (II Tim. 2:2).

The apostle's emphasis of the importance of the minister also being a teacher is probably seen by his combining the functions of the pastor and the teacher (Eph. 4:11). The fact that one of the offices of the Holy Spirit is "teaching" should impress the Christian ministers with the importance of being able to teach. It shows both the sacredness of the calling of the religious teacher and the sacredness of that which he teaches.

The apostle Paul gives certain clues as to the function of the Christian minister as teacher. The work of the teacher is twofold viz. that of enforcing discipline in life and that of setting forth spiritual ideas and ideals before his congregation and expounding them.\(^{37}\) Faith can be defined as the intellectual and moral judgment of a person based on credible testimony, and such testimony can be presented only by teaching. Teaching leads to conviction

\(^{37}\) H. R. Niebuhr, The Ministry in Historical Perspectives, p. 31.
of the conscience, conversion of the will and consecration of the heart. It is calculated to direct and develop the interest which the proclamation of the gospel message has created in the hearers. It makes the meaning of the message clear both in its terminology and significance. According to Paul, teaching is calculated to develop interest in the gospel to the point of personal concern for the message by the hearer himself (Rom. 10:14-17).

Besides, the minister trains others to teach by imparting to them a spiritual nature, so that they may be fit both to receive and impart spiritual teaching.

To achieve these purposes, the minister should bear in mind both his objectives as well as certain aspects of his own personal development. Paul speaks of the intellectual factor of a continuous and progressive renewal of the highest faculty of the mind, as being an important step in the formation of Christian character (Eph. 4:23; Col. 3:10; Rom. 12:2). He also adds the practical factor of the decisive acceptance of the "new man" for the same (Eph. 2:15; 4:24; Col. 3:10). To obtain this character the highest mental stimulus in the form of spiritual

---

teaching is necessary. Through it, spiritual ideas can be instilled, which can become the power of the Holy Spirit to change the conduct. Thus, to Paul, Christian conduct is closely connected with Christian teaching (Eph. 4:20).

"Renewing of the mind" and "putting on the new man" are his pleas. Paul illustrates his idea by showing that the Ephesians were taught further only as they were enabled to receive further instruction. He emphasises that continuous instruction must be the continuing experience of the converts (I Cor. 2:16). "Let your conviction and conduct be in perfect accordance with the doctrines and precepts of the gospel as it was taught to you" (Col. 2:5ff).

"As ye received the Christ even Jesus the Lord, walk in Him, having been rooted and being continuously built up in Him and being more and more established as to your faith, even as you were taught." (Col. 2:6). Constant right teaching is both a safeguard against false teaching and a means whereby the believers are being "built up."

The apostle defines the aim of every minister as a teacher to be to "present every man perfect in Christ" (Col. 1:28, 29). This is to be accomplished by teaching and admonition. Paul says that though it involves labour in the nature of a "struggle," yet effectiveness can come only by the wise application of energy, mental, moral and spiritual. "The measure of our power is Christ's
power in us" (Eph. 3:7). In showing that Paul himself is the best example to us of this "power" working in a man, Frank W. Beare quotes as observing, "St. Paul's service as a minister of the gospel was determined by two conditions: the original gift of the grace of God that was given to him and the continuous power of God working in him." Paul declares that perfection in Christ only follows true knowledge. "From the beginning God chose you to salvation by sanctification of spirit and belief in truth" (II Thess. 2:13). Though sanctification might precede increase of true knowledge, thus necessitating conversion before teaching, yet growth in sanctification and in true knowledge must proceed simultaneously.

Paul, finally, admonishes all ministers in their work as teachers. "Thou who teachest another teachest thou not thyself?" (Rom. 2:31). He repudiates the spirit of self-satisfaction with one's own capacities as a teacher, without making effort to improve. It may be also assumed that Paul calls in question the folly in a spiritual teacher of underestimating the attainments or capacity of those to be taught.

Thus Paul, by the details of his life experience as

---

exhibited in his teaching and actions, shows how he taught and influenced men, and presents ideals for the Christian minister in his sacred task of instruction.

The Minister as Steward

Paul claims the title of "steward" for himself and his fellow-ministers (I Cor. 4:1). He declares that Cephas, Apollos and he are humble helpers of Christ and "stewards of Divine mysteries." (I Cor. 4:2).

It may be observed that of all the ideas connected with the Christian ministry, the most important and most fruitful idea is that of the "stewardship" of the minister of the gospel. It implies the guardianship of a sacred trust and suggests responsibility of life, of endowments, of possessions of all kinds, of position and service.\(^{41}\)

The Christian minister is expected to be a good steward. The apostle Paul conceives the idea of the ministry itself as a stewardship, "committed" to his trust (II Tim. 2:2). The minister is the earthen vessel wherein is deposited precious treasure (II Cor. 4:7). The precious treasure is the "gospel" and as Christ's servants, "he is a steward of the mysteries of the gospel" (Eph. 3:3; Col. 1:26). He is charged with the safe keeping and distribution of the bountiful and unsearchable riches of Christ proclaimed by

\(^{41}\)E. O. White, Apostle Extraordinary, p. 134.
the gospel (Eph. 3:8). The unsearchable riches of Christ consist of the riches of His grace (Eph. 2:7), the glorious riches of the mystery of Christ, the inexpressible gift of God (Heb. 11:26), the riches of His wisdom (Phil. 4:17), the riches of His glory (Col. 1:27; Eph. 1:18; Rom. 9:23; Phil. 4:19), the riches of His goodness (Rom. 2:4), and everything by which believers are enriched in Christ. Christians are filled with the fulness of God in Christ, of which they are called to be stewards and ministers.

Paul explains that Christ has committed all the tasks and responsibilities inherent in stewardship to His ministers. Among the various responsibilities of the steward, the responsibility of dispensing the goods committed to his trust in respect of time, amount and nature of goods is the primary task.\textsuperscript{42} Thus the Christian minister is a steward of Christ in that he is expected to be a dispenser of the word of God and His Holy sacraments.

The apostle defines the qualifications for the Christian minister as "steward." He says that the whole duty of the steward to manage and dispense the treasures entrusted is comprised in his being found faithful (Rom.

\textsuperscript{42}W. E. Chadwick, \textit{The Pastoral Teaching of Paul}, p. 161.
Faithfulness may be said to comprise of trustworthiness and the faithful discharging of the responsibility. Paul also refers to blamelessness in stewardship (Titus 1:7). The faithful steward of Christian ministry must intelligently perceive the actual spiritual state of things around him, and in due season and to his generation dispense the word of God according to the nature of the needs and circumstances. He must himself obey the requirements of the gospel of which he is the dispenser. He should put to use and service his health, time, influence and opportunity. He must partake of the treasure of the Christian life given to all in Christ. Every spiritual treasure which Christ unlocks must be the minister's desire; the bounty and beauty that Christ reveals as His Father's gifts must be his possessions. The peace that Christ brings, the victory for today and the hope for tomorrow in Christ must all be his personal experience. For, faithful stewardship implies that the Christian minister should furnish himself first from his master's possessions with such things which those dependant on him would need. Apart from the learning and knowledge gathered in the preparatory years for the ministry, "the minister must also have vital present and continuing

---

43 M. Green, Called to Serve, p. 82.
spiritual experience in partaking of the riches of His grace and love." Only then can the minister as a steward be a faithful dispenser because they are first true in his own Christian life. Paul includes a well furnished and well disciplined mind as also being part of the equipment of the faithful steward of Christ (Rom. 12:1ff).

The apostle speaks of other phases of stewardship in the minister of the gospel. Paul speaks of the dispensation of the mystery of His will as a steward (Eph. 1:10). He reflects on the stewardship of the grace of God which was given to him for others (Eph. 3:2). He refers to the faithful dealing with the wealth of the Divine treasury so freely given by God to man (I Cor. 9:17). The apostle to the Gentiles makes mention of the stewardship of the Divine arrangement of the mystery (Eph. 3:9). With the Divine purpose is a Divine method and Paul in speaking of the Divine arrangement implies that the Christian minister should justify by obedience both God's purpose as well as method. In God's plan or Divine arrangement of His household, the Christian minister should use his time and abilities in loyal obedience to the promotion of His ordering (I Tim. 1:4). Every gift from the Householder

---

44 F. B. Stanger, *A Workman that Needeth Not to Be Ashamed*, p. 50.
to His stewards involves the obligation to impart it to others for their edification and growth.\textsuperscript{45} Finally, in setting forth his personal example as a steward, Paul says, "I have a stewardship entrusted to me which I must faithfully discharge (I Cor. 9:17). By declaring "the whole counsel of God," he dispensed the gospel, the preaching and the Commission entrusted to him.

In Paul's reflections upon this metaphor for the Christian minister, he contrasts the entrusted treasure with the weakness and the worthlessness of the bearer, steward or the vessel in which the treasure lies (II Cor. 4:7). Then the apostle points out that though as ministers or vessels they have nothing in themselves to boast of, yet, having Christ, they possess all things in Him (II Cor. 6:10). "We have this treasure in earthen vessels" to show that the transcendent power belongs to God and not to the stewards.\textsuperscript{46} The value and validity of the work of the minister lies entirely in the truth he bears rather than in his own personality through which it finds its expression. The enrichment of life offered by the minister has its source in God and comes from Him through Christ.

It may be concluded then that as stewards of Christ

\textsuperscript{45} C. Bridges, \textit{The Christian Ministry}, p. 278.
it is the duty of the Christian minister to enter intelligently into the Divine arrangement, to work loyally according to it, and by teaching and conduct commend it to those to whom he dispenses His word.\textsuperscript{47}

\textbf{Pauline Analogies}

There is little doubt that Paul kept the truth ever before his mind, that he was only Christ's slave or servant. But he esteemed highly the "ministry" that God had committed into His hands. "I magnify my ministry" is the ideal he offers to all Christian ministers.\textsuperscript{48} Paul expresses his appreciation of the inherent spiritual privilege of being a minister of Christ by likening the ministry to a whole range of occupations: to soldiering, vinedressing, shepherding, ploughing, to the service of the temple, priesthood, parenthood, to being an ambassador etc. It is the purpose of this section of the chapter to study a few of these analogies and discover what Paul has to say concerning the tasks of a Christian minister under these figures.

\textbf{The Minister a Soldier of Christ}

A study of Paul's Epistles shows ample and abundant evidence that Paul regarded the Christian life

\textsuperscript{48}G. M. Bruce, \textit{op. cit.}, p. 211.
in general and his own ministerial position and work as a warfare. He uses metaphors drawn from the life of the soldier to demonstrate this. A study of such metaphors will give us an insight into the purpose for which he used this figure of a soldier to represent the tasks of a Christian minister. Paul claims the right of the minister of Christ to live from the gospel and cites the example of a soldier, "Does one ever serve as a soldier at his own expense?" (I Cor. 9:7). The apostle admonishes that prophetic preaching must be a rousing and heartening power in the Christian warfare by asking, "if the trumpet sound an uncertain note, who will rouse himself to the war?" (I Cor. 14:8). He asserts that he and his fellow ministers commend themselves to their hearers by the use of the weapons of (God's) righteousness, both on the right hand and the left (II Cor. 6:7). He states that he does not war according to an earthly method and that the weapons of his campaign are mighty for God, even to the destruction of the strongholds of evil, because they are not fleshly (II Cor. 10:3, 6). The apostle presents the picture of the completely armed Christian soldier in his everyday life, with his "loins girt about with truth," and equipped with the "breastplate of righteousness," "the shield of faith," "helmet of salvation," "sword of the spirit which is the Word of God," and having his
"feet shod with the preparation of the gospel of peace." (Eph. 6:11ff). Again Paul reminds Timothy that he must fight a good warfare through the strength he has received from his (Paul's) exhortations and encouragements (I Tim. 1:18). The apostle exhorts Timothy to take his share of hardships of this life as a soldier of Jesus Christ, without reproach. He cautions him that, "no one serving as a soldier entangles himself with the affairs of this life (II Tim. 2:3, 4). He also encourages Timothy to "fight the good fight of faith" (I Tim. 6:12).

It may be readily seen from the foregoing references that the purpose of the apostle in referring to the Christian minister as a soldier, is to set before him the militant aspects of his life and work. This can be inferred also from the manner in which Paul reviews his own ministry in military terms. He says, "I have fought a good fight; I have kept the faith" (II Tim. 4:7). Referring to his attempts to control his body and fleshly lusts as a spiritual warfare, he says, "so fight I that I may keep under my body" (I Cor. 9:26). To prove the truth of Paul's analogy, every Christian minister knows that his people have to wage a continuous warfare against the powers of evil to live a victorious new life in Christ. He knows the unhealthy moral conditions under which many in his congregation live. The minister also knows his own
constant personal struggle against the wiles of the Devil. Therefore, as a minister of the gospel, he has to both encourage his people to fight against moral evil and also see that they are well equipped with the Christian armour to wage a successful warfare. It must be observed that in different spheres of pastoral labour and in different strata of society, the form that the forces of evil assumes varies. The minister should gain an exact and clear knowledge of the nature and strength of these forces in the sphere that is committed to his charge. He must resolutely and unceasingly attack these foes with all the forces of righteousness at his command. To fight a successful warfare, he must cultivate and employ perception, effort, knowledge and power which are truly the endowments of God's grace.

The apostle Paul warns the minister of God to resist the temptation to fight with unworthy weapons (Eph. 4:25-31). He also cautions against the imitation of the strategy of unscrupulous men (II Tim. 4:3-5) because the warfare of a Christian is spiritual, not worldly; and so are his weapons, weapons of righteousness and not carnal weapons.

---

Hillyer H. Stratton, "Where is our Authority?", Anglican Theological Review, XXXVII (April, 1955), p. 133.
Thus Paul presents the notion of a militant ministry in Christ, in that every minister of the gospel is a soldier of Christ.

The Minister a Husbandman

The actual word "husbandman" occurs in the apostle's writings only once (II Tim. 2:6). The application of the word in metaphorical form to the tasks of a Christian minister is very clear. Paul admonishes Timothy to be strengthened in the grace which is in Jesus Christ (II Tim. 2:3) and that, as a minister of Christ, he must bear hard and long continued labour in the vineyard of Christ like a husbandman (II Tim. 2:6).

Paul uses agricultural metaphors very frequently to describe or explain the Christian ministry. He says that the "plowman should plow in hope" for spiritual harvests are often long delayed. He conceives the idea of ministerial service as sowing the truth of God to show that the ministerial task is never finished but that it needs to be done afresh in each new and successive generation. He also perhaps implies that the creative forces of the seed and soil like the gospel and the hearts of men, cannot be changed or controlled; but the minister can always be a faithful husbandman in God's vineyard.\(^\text{50}\)

\(^{50}\) E. O. White, Apostle Extraordinary, p. 132.
It may be assumed that Paul uses the figure of a "husbandman" to emphasise the special skill that a Christian minister needs to make his people bear fruit for God in their lives and service. This, perhaps, corresponds to the "equipment of the saints" (Eph. 1:18) which is part of the Christian ministry. The Christian minister has to train and encourage new workers from among the congregation who will in their turn "plough," "plant" and "water" in God's vineyard, to bring forth "more fruit."

It can be seen that the minister of Christ like the husbandman, must be a labouring man. The suggestiveness of the application of the title of "husbandman" to the Christian minister is more clearly seen from Paul's first letter to the Corinthians. He writes,

I planted, Apollos watered, but God makes to grow. So then neither is he that planteth of importance nor he that watereth, but God who makes to grow. He that planteth and he that watereth are one but each will receive his own reward in proportion to his own toil, for we are God's fellow labourers, ye are God's tilled land . . . . (I Cor. 3:6-9).

It must be noted from Paul's analogy here that God's husbandmen perform different functions. Each of the functions of the ministers may be equally useful but effective only with God's help and blessing. The apostle also observes that though the ministers perform different functions, there is among and between them an absolute unity
of purpose. He also makes it clear that the individual service of the minister performed according to his personal endowment and the needs of the circumstances will receive its own reward. It may be assumed then that the essential difference in the tasks performed by the ministers of God is not one of quality or quantity but of motive. The difference lies in whether, in so performing the task, the Christian minister recognised himself as a steward in the Master's or owner's service, or the master himself. St. Paul hastens to add that he and his colleagues recognised themselves as slaves and servants of the owner, Jesus Christ, rendering to Him the fruit of their labours.

It may be observed here that the apostle Paul indicates two different kinds of fields of labour in the Christian ministry. The "planting" (I Cor. 3:6) may be assumed to be the service of the minister among the unconverted, among those who have not yet accepted Christ. The "watering" (I Cor. 3:7) may refer to the service among the converted, instructing, consolidating and strengthening those who had already accepted the faith in Jesus Christ.\(^{51}\)

It is also worthy of note that Paul refers to the husbandman as being "himself a partaker of the fruits"

---

Elsewhere Paul refers to the fruit of the spirit namely, love, joy, peace, longsuffering, gentleness, goodness, meekness, faith, and temperance (Gal. 5:22, 23); of the fruit of righteousness (II Cor. 9:10; Phil. 1:11); and of the peaceable fruit of righteousness (Heb. 12:11). He again says, "I desire fruit may abound," (Phil. 4:17) and then declares that "the gospel bringeth forth fruit in you," (Col. 1:6). It may be observed here that Paul is speaking not only of the partaking of the unsearchable riches of Christ first before he can preach to others, but of the fruit that can abound in the preacher's life accruing from the exercise of the privilege of the gospel in preaching, teaching, planting and watering and harvesting.

Finally the analogy between the husbandman and the minister of Christ can be set forth in many ways. Both work with that which has life, but neither can impart life to those for whom they labour; they can foster life in them and train them to right and useful growth. Both can "culture" and "cultivate" them into a rich and useful productiveness, (the minister) in Christ. As to the husbandman, so to each minister of God, there is a work which he must do in due season. Like the husbandman, he needs patience and the spiritual strength to bear disappointment; he must struggle against and try to destroy growth inimical
to the spiritual growth he wants to foster in his people, by being a constant guide and an unremitting toiler. Again like the husbandman, the minister must follow rules, work in accordance with the spiritual laws of revelation and faith issuing in obedience. He must leave the final results to God.\textsuperscript{52}

The Minister a Skilled Master-builder

The idea of the Christian minister as a "master-builder" is connected with the conception of the "Church of God" as a "building," a growing "temple of God" (\textit{Eph. 2:21, 22; I Cor. 3:9-12; II Cor. 5:1}). Paul's special contribution to the metaphor of the building, familiar to New Testament writers (\textit{Matt. 7:24; Luke 6:48; Luke 16:40 etc.}) is with reference to its application to the tasks of a Christian minister. The apostle calls the minister of Christ a "master-builder" (I Cor. 3:10).

It is essential to observe something of the nature of the "building" or "temple" of which the Christian minister is a "master-builder." The "temple" is indwelt by the Spirit of God (I Cor. 3:16). It is the habitation of the Eternal God through the Spirit (\textit{Eph. 2:22}). It is constructed by the fit framing together of the "living

\textsuperscript{52}W. E. Chadwick, \textit{The Pastoral Teaching of Paul}, p. 186.
stones" of Christian believers (Eph. 2:21). It is erected upon the one enduring and unchangeable foundation of Jesus Christ (I Cor. 3:9). The apostle Paul declares that of such a "building" or "temple," the Christian minister is a "master-builder" by the varieties of his task as a preacher of the gospel.

It may be assumed that Paul uses the word "master-builder" with the idea in mind, that God is the "architect" or designer of the building whose erection he is to oversee. Paul says that it is according to the grace of God that he does this work of building up the temple of the living God (Eph. 3:8). He also shows that God has granted to every other Christian minister like him, a special endowment or grace for a special work to which he has called him (I Cor. 12:28). The work primarily consists in building or erecting a superstructure on the foundation of Jesus Christ. It should be noted that in the successful performance of this task, Christ must first be the Christian minister's own foundation of belief and the inspiration of all his post-conversion life.\footnote{J. Flechere, The Portrait of St. Paul, p. 63.}

Among the tasks of the Christian minister, Paul conceives that of laying the right foundation as a task of primary importance. "For no other foundation can anyone
lay than that which is already laid, which is Jesus Christ" (I Cor. 3:11). He urges the Christian ministers, not to lay new foundations but to build this living temple on the foundation of Jesus Christ—the foundation of Divine truth rather than upon human wisdom; the foundation of faith in Christ and not of works; the foundation of a living relationship with Christ than upon ideas; upon the foundation of the master alone than upon the popularity of Christ's servants (I Cor. 3:5).

The apostle Paul also warns the minister of Christ with regard to the nature of his task and the techniques he employs as a "master-builder." "But let every man take heed how he buildeth thereupon" (I Cor. 3:10). Paul declares that the Christian minister is not responsible for the plan, the outline or the nature of the superstructure all of which is the responsibility of the "designer" even God. But as a servant, he learns a definite responsibility for the nature of the materials used and the way in which the task is performed. Paul acknowledges that Christ's servants can erect upon the foundation of Christ an edifice of varying styles and materials—gold, silver, precious stones, wood or even straw and stubble (I Cor. 3:12). The intrinsic worth of the materials in his believers in

---

54 W. E. Chadwick, The Pastoral Teaching of Paul, p. 188.
talent, capacity, ability and performance may vary from the exceedingly precious to the practically worthless. But it is the Christian minister's responsibility to see that spiritual material in the believer is the best possible according to its own potential and natural endowments. He should see that the obedience, faith, willingness to serve, sincerity of purpose, conviction to truth and moral conduct in his believer's are worthy of the "high calling" in Jesus Christ. Paul reminds the Christian minister that his "work shall be made manifest: for the day shall declare it, because it shall be revealed by fire and the fire shall try every man's work, of what sort it is" (I Cor. 3:13). It may be assumed then that it is permanence that counts for reward and not speed in creation or the appearance of the superstructure.55 "If any man's work abide which he hath built thereupon, he shall receive the reward" (I Cor. 3:14). It is not the process, but the product that shall be tested "by fire." Moreover, it is not how it stands in the fair weather of popularity, plenty, and prosperity of spiritual atmosphere, but how it withstands the adversity of trial, temptation, criticism, worldliness and the attacks of the devil. When the fire has consumed the dross, what will remain of spiritual

55 E. O. White, Apostle Extraordinary, p. 133.
foundation and spiritual strength will be the proof of the work. To ensure such a "superstructure" the minister must constantly teach, train, inspire, intercede, encourage his believers. His eye and his judgment, above all, his heart and sympathy must be everywhere, equally concerned for every "living stone" in the congregation. At the seemingly colossal nature of this task Paul was led to exclaim, "who is sufficient for these things?" (II Cor. 2:16). The minister who like Paul, equips himself with all that God supplies and will supply him, can say in the spirit and words of Paul, "His grace is sufficient for me; my weakness is made perfect in His strength" (II Cor. 12:9 cf., II Cor. 3:5).

The Minister an Ambassador

Paul speaks of himself and his fellow-ministers as ambassadors of Christ (II Cor. 5:20). He also speaks of himself alone as an ambassador in chains, for the sake of revealing the mystery of the gospel (Eph. 6:20). Ambassadorship is a position of regal and representative responsibility and therefore of representative authority. When Paul speaks of the Christian minister as an ambassador he implies that the minister represents Christ and carries
The minister of Christ is an ambassador or envoy through whom God makes His appeal to a world alienated from Him. The chief import of God's message or appeal is, "we beseech you, on behalf of Christ, be ye reconciled unto God" (II Cor. 5:20), and the message of peace and reconciliation (Rom. 11:15; I Cor. 5:19) so brought by the ambassador of Christ is effective and reliable because he speaks from and for the King of Kings.

It should be noted, however, that Paul puts behind the metaphor of the Christian ambassadorship of the minister of the gospel, a truth bolder than that of royal representation alone. Paul makes the "proclaiming" of reconciliation a part of the total purpose and total process by which the world is brought back to God.57 (Rom. 11:15). "God was in Christ reconciling the world to Himself" (II Cor. 5:19). By entrusting to His ministers the message of reconciliation for proclamation it may be seen that God has set side by side what God accomplished in Christ and that which, so accomplished, is proclaimed, in order to be made effectual. Paul brings out the idea of the success of the Christian ministry as an important

---


57 Ibid., p. 19.
an integral part of the reconciliation of sinners to God, for reconciliation takes place only when sinners accept the offer of God through the preached word. The message of peace is entrusted to the ministers of Christ. Thus Paul confirms in his letter to the Romans the importance of the ministry of preaching in world salvation (Rom. 10:16). He firmly believed that the world would be saved only by the gospel— but it has to be proclaimed first. Paul says, "It pleased God by the foolishness of preaching to save those that believe" (I Cor. 1:21). In this sense in which Paul presents the Christian ministry, the ambassador, whether it be the minister as missionary, apostle, pastor, teacher, evangelist, parent or friend, becomes the bearer of the operative, authoritative word by which the whole world must be saved.\textsuperscript{58} The minister represents the throne of God; the throne is one of grace; and the message, the best that any envoy can bring, is that of peace and reconciliation.

The ambassadorial function of the minister of Christ may well be summed up under the conception of commission, representation and diplomacy. While the Christian minister has the commission to preach, and the authority of regal representation for his credentials, he must remember that

\textsuperscript{58}E. O. White, Apostle Extraordinary, p. 135.
he is also a diplomat. As an ambassador of Christ, the minister, apart from delivering a definite message must also carry out a definite moral policy. He is also obliged to watch for opportunities for presentation, study characters and cast about for expedients so that, as a diplomat of Christ, he may place his message of reconciliation in its most attractive form. 59

The Minister a Workman

Paul gives the title of "workman" also, to the Christian minister. As the greatest of all "spiritual workmen," in the early church, the apostle Paul in writing to his beloved "son" in the ministry exhorts him in the words, "study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the 'word' of truth" (II Tim. 2:15). The ideal of the apostle, both as to the spirit of life and the quality of the workmanship of the Christian ministry was such that the workman need not be ashamed. The Christian minister is to conduct himself and serve his Lord in such manner that he "shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work" (II Tim. 2:21).

According to this Pauline analogy, the Christian minister like the workman works with certain instruments, upon a particular kind of material and with a view to fashion a certain definite object. Accordingly, the minister of Christ must be a skilled workman and his character and personality must enter into all his work and be impressed upon all his material. It can be seen that Paul speaks from experience because more than of any other biblical character, it can be said of Paul that the stamp of his personality was on his work and his teaching.

Paul refers to many instruments that the minister of Christ uses as a workman. Briefly, it is the gospel (Rom. 1:15, 16; Eph. 3:6). It is also "the truth" (II Cor. 4:2; Eph. 4:21; II Cor. 6:7; Eph. 1:13). The ideal life, the whole range of ideas and spiritual and moral forces conveyed in and through the gospel message which the minister delivers are also his instruments (Rom. 1:16, 17; II Cor. 6:7; 10:4). The message is delivered both in conduct (II Cor. 4:2; 6:3, 4) and in speech. It is the

---


"word of God," the one spiritual weapon of offence or attack which the Christian warrior employs (Eph. 6:17). Every kind of wisdom or skill exercised by the minister as a way of conveying the message is also his instrument (Col. 1:28). Paul also makes reference to other instruments of importance for the conversion of those who do not believe, as knowledge (Col. 2:3) pureness, which implies purity and sincerity of purpose (II Cor. 5:6), kindness (Col. 3:12), a spirit that is holy (Col. 1:8), speech, reasoning and argument which have their source in truth (Col. 4:6) and Divine Power as seen in the life full of Christ and full of the power of God (I Cor. 1:29).

The Christian minister with all these weapons of warfare and instruments of workmanship at his disposal must equip himself with them, learn how to use them, when, on whom, and why he should use them. Christian propriety, wisdom, discretion, judgment and above all, inspiration must be his guides for application.

The apostle Paul also provides us with an insight into the means and methods by which the minister of God as a workman must propagate the gospel. One of the strongest means advocated by him is "by manifestation of the truth, commending ourselves to every man's conscience, in the sight of God" (II Cor. 4:2; cf. II Cor. 3:1; 5:12). Paul himself offered the truth to his hearers, not apart
from life but in a large measure, by offering himself.  

He commended himself to the conscience of his hearers. So the apostle recommends that the Christian minister satisfy the conscience of his hearers and observers, by his life, message, and testimony. Paul adds yet a higher dimension to this ideal when he says that the Christian minister should satisfy God by his personal consciousness of acting and living constantly "in the sight of God." He reminds the servants of Christ that the final judgment of actions, motives, choice of weapons, and methods, lies with God as the final judge. He also stresses the importance in the minister of an ever present consciousness of being in the sight of God. Paul makes reference to his own consciousness of being in His sight in his preaching (II Cor. 2:7), in his pastoral care of converts (II Cor. 7:12), in his remembrance of them in his prayers (I Thess. 1:3), and in reference to the quality of the actions of his believers (I Tim. 2:3).

Paul also commends a knowledge of and deep insight into human nature as a necessary method of approach. His life and ministry show that he knew human nature, in

---


its narrowness and broadness, its weakness and its strength (Rom. 7:1 ff). This intimate knowledge of human nature helped Paul to present the gospel according to the various needs of that nature, when he recognised moral and spiritual insensitivity, he could exhort them (I Thess. 5:11); when he sensed the presence of a weak will, he could encourage them (I Cor. 3:1-3); when he detected over-scrupulosity, he exhorted them to tolerance (Rom. 14:1 ff). He dealt with them knowing the value of peace and unity for the progress of the gospel.

Paul, also by his education and experiences was fitted to appreciate and assimilate the peculiarities of any local situation (Acts 17:23), so that he could in the best sense of the word become "all things to all men," by his wonderful versatility and adaptability. It should be observed that he possessed in addition, an intimate knowledge of the life and customs of the cities in which he preached.64 His Epistles give clear evidence that he knew the attitudes, desires, ideals and sentiments of the people about him (Gal. 3:7; 3:15ff; 3:23-25; 5:19 ff). With this knowledge, Paul was able to see the special needs of the moment in people and bring to their supply just that particular aspect or facet of Christian

64 I. B. Stanger, _op. cit._, p. 193.
truth or Christian life which was then essentially necessary. Thus Paul sets the ideal that a thoughtful and devoted ministry requires that the minister of Christ know both his contemporary world and the eternal gospel.

Lastly, Paul teaches us that the wise and true workman must have a clear conception of his object. The model (II Cor. 3:18) to which he works must be before him, visible to the eye of his imagination and that of the eye of faith. Paul's object was that his believers were to attain the fully formed life of a Christian (Gal. 4:19); Christ is to inhabit the heart (Eph. 3:17); in the believer there is to be the mind of Christ (I Cor. 2:16), the spirit of Christ (Rom. 8:9), the compassion of Christ (Heb. 5:2); and that the church and its members were to be the body and members of Christ (I Cor. 6:13, 15). He wanted to present every man perfect in Christ (Col. 1:28), that the end may be "Christ in us" (Gal. 4:19). Thus Paul aimed at Christian maturity and Christian perfection for every individual believer. He also had an object or goal for the whole society or body of Christians as a whole, which should be the object of all Christian "ministering."

Till we all attain (together) unto the unity

---

W. E. Chadwick, op. cit., p. 39.
of the faith, and the (full) knowledge of the son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ (Eph. 4:13) that we may grow up in all things unto Him which is the Head, even Christ (Eph. 4:15).

This is vital for any adequate knowledge of the Pauline idea of the object of the Christian ministry. The well-balanced and carefully proportioned teaching of Paul, which attaches equal importance to the individual and social aspects of life and the truth, is a ministerial ideal worthy of imitation by all workmen or ministers of the kingdom.66

To sum up, it must be said that from Paul's teaching it is clear that the thought of Christ must be paramount in the Christian workman.67 Christ must be formed in each individual; each individual must be perfected in Christ; the perfect man is perfect only as his perfection is measured by the measure of the stature and maturity of the fulness of Christ. Thus to the Christian workman Christ is ever present.68 He is the one sufficient standard and example toward which he must

---

work. He alone is the truth which is the ideal of the Christian workman.

The Minister a Shepherd of Souls

Of all the titles which have been used to indicate the spiritual leadership of the Christian minister, that of "shepherd" is the most popular, the most beautiful and the most ample. The Christian minister is called to be a "shepherd of souls," a "pastor." "The Christian shepherd is a watchman; a guard; a guide; a physician to the sheep; a savior who leads in rescue work; a feeder of the sheep; and a lover of the sheep."\(^{69}\) The apostle Paul exemplifies the idea and ideal basic to the concept of spiritual leadership as a "shepherd" of the early church.

Dr. Gerald McCullough suggests that, if a minister is to stand up under his people, and to stand up to his people, and stand up for his people, he must first of all stand up among his people.\(^{70}\) This shows the necessity of the high quality of the minister's own spiritual life for his effective spiritual leadership. The apostle Paul stresses this ideal for the Christian minister by personal example. He writes to the Thessalonian Christians, "as ye

\(^{69}\) F. B. Stanger, *A Workman That Needeth Not to be Ashamed*, p. 126.

\(^{70}\) Ibid., p. 130.
know what manner of men we were among you, for your sake, and ye became followers of us and of the Lord" (I Thess. 1:5, 6). "Ye are witnesses and God also, how holyly and justly and unblamably we behaved ourselves among you" (I Thess. 2:10). To young Timothy, Paul is able to write,

Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe in Him to life everlasting (I Tim. 1:16).

Paul exhorts Timothy and Titus as ministers of Christ, "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). "In all things showing thyself a pattern of good works" (Titus 2:7). Thus it may be seen that the people who come under the influence of the spiritual leadership of the minister in his spiritual goals for his life and that of the church will constantly be helped. In this regard, the minister's attitude toward public worship and preaching is important. He must regard every public worship as a spiritual opportunity and enter into it reverently, discreetly and in the fear of God. In his preaching he must declare "timeless truth for timely hours" relying totally upon the revelations of Holy Scripture.

The effective pastoral oversight and care that Paul gave to his spiritual children in the various churches,
sets him forth also as a spiritual counselor of his people. Thus the ideal is presented by Paul of that of a shepherd, manifesting the spirit of sympathy and patience in all his dealings with people.

The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves (II Tim. 2:24, 25).

... or ministry let us wait on our ministering (Rom. 12:7).

Again, the Epistles emphasise the ability of the minister to diagnose and interpret human problems and perplexities and the necessity to excel in personal and human relations. This is a necessary factor, if the minister is to help people spiritually. Paul describes his ministry: "watching like a proud father the solid steadfastness of your faith in Christ" (Col. 2:5);

"But we were among you, even as a nurse cherisheth her children" (I Thess. 2:7, 8); "As ye know, how we exhorted and comforted and charged every one of you, as a father doth his children" (I Thess. 2:19, 20); "For now we love, if ye stand fast in the Lord" (I Thess. 3:8). Only with such ability to gentleness, cherishing, comfort and exhortation can the shepherd as a spiritual leader, diagnose and interpret personal problems and needs and

---

71 F. B. Stanger, op. cit., p. 139.
prescribe the grace of Jesus Christ so that it will
intimately and effectively meet human needs. A shepherd
is also a "physician of souls."

The spiritual leadership of the minister as a
shepherd should also be evident in the work of evangelism.72

The minister must "do the work of an evangelist" (II Tim.
4:5). Paul reminds Timothy that he will make full proof
of his ministry "only as he does the work of an evangelist."

True evangelism means the

. . . . confrontation of sinful men, judged guilty
by the moral decrees of God, with the offer of a
redeeming power, made available only through Jesus
Christ, and the exhortation to such sinful men to
accept at once this redeeming grace.73

W. A. Sangster says that "Evangelism is bringing Christ to
men and men to Christ. It is the proclamation of the good
news of God in Jesus Christ to 'them that are without.'"74

It is the sheer work of the herald who goes in the name
of the King to the people, who, either openly or by their
indifference, deny their allegiance to their rightful
Lord. The minister must be an evangelist himself. The
spirit of his life and ministry as a shepherd of souls
must be evangelistic. The goals which he sets for his church must be built upon a firm foundation of evangelism. The words of Jesus to Paul at the time of his conversion and Divine call (Acts 26:16) show the command to an evangelistic zeal and witness.

Thus the minister of Christ, in his dedication to the work of the Christian ministry, in his reliance upon the grace of God, and in his undying love for those for whom Christ died, must be shepherd and spiritual leader. His prime concern should be always with the souls of men, and he must remember that he is called primarily to help to develop maturing spiritual life within those to whom he ministers.

Conclusion

To sum up, the Epistles of Paul show that he believed and wanted all with whom he came in contact to believe, that men in Christ's service are God's gift to the church and that to be in His service is His gift to the ministers personally. Paul's allusions and figures give an encouraging and heartening conception of the work to which Christ's servants are called. Amid pressures and disappointments, failures and success, the Christian minister must remember that he is a labourer with Christ in the harvest fields of God, he is a builder together with
God of the slowly emerging temple, he is a soldier in the Divine war, a steward and a vessel bearing eternal riches, an ambassador representing the throne set in the Heavens, an imparter of Divine life by the word and the Spirit; he is a recipient of the gift of serving and a gift to the church for which Christ gave himself.
CHAPTER V

PAUL'S CONTRIBUTION AS A CHRISTIAN MINISTER

In the last chapter a survey was made of Paul's concept concerning the various facets of the tasks of the Christian minister. It is the purpose of this chapter to survey how Paul exemplified by his own life and ministry the ideals he set forth for the Christian minister. Such a survey would include his helps, motives, methods and achievements as the contribution of his life and ministry to the Christian minister of today. It is well to remember that "after Christ Himself and the Scriptures, Paul is the greatest possession of the Christian church" for in him "the church has gained, first, an incomparable example of Christian character."

His life as seen in the pages of the Acts and the Epistles would be sufficient to show the glory of the Christian life and the way to follow Christ. Secondly, "the church has gained in the Apostle a great preacher and missionary and church builder" with high intellectual gifts united with practical gifts of the highest kind. Thirdly, the Apostle was a great thinker and

---

2 Ibid., p. 11.
his logical, searching and analytical mind, which entertained great ideas and kindled with great enthusiasm, has given to the church its major part of the New Testament, the most profound statements of the Christian truth and the most beautiful and winsome presentation of the Christian graces and virtues.\(^3\) Fourthly, the church has gained in Paul a mighty evidence of the truth of the gospel.\(^4\) After Christ's resurrection, the most powerful evidence for the truth of Christianity is the life and ministry of Paul. Saul of Tarsus, the fierce bigot, blasphemer and persecutor became Paul the apostle, Christ's noblest friend and advocate; Saul the chief destroyer and waster of the churches became the chief builder of them and a prisoner of Jesus Christ, who could say to posterity, "Be ye followers of me even as I am also of Christ." The saintliness which refined Paul's indomitable strength is proof of the moral miracle which grace wrought in his soul. In analysing the factors that helped him in his contribution as a Christian minister, a study of his character should prove worthwhile.

\(^3\)Ibid., p. 10.  
\(^4\)Ibid., p. 12.
His Helps: His Character and Disposition

The Apostle's foremost quality for which he is peculiarly distinguished is his humility to God and man. He was always ready to confess his own native poverty and to magnify the riches of God's grace. He declares, "our sufficiency is of God," (II Cor. 2:16) and gives God the credit for the increase and reward in any man's ministry (I Cor. 3:5, 7). He calls himself the "least of the apostles," who is not "meet to be called an apostle," (I Cor. 15:9); an "earthen vessel" "the excellency of the power being of God," (II Cor. 4:7). He classifies himself with the "foolish," and "weak" things of the world (I Cor. 1:26, 29), and says that he is the "least of saints," "the chief of sinners," (Eph. 3:2; II Cor. 12; I Tim. 1:15). Penetrated with a deep sense of his own unworthiness and insufficiency before God, after imploring for himself the gracious assistance of God, he humbly solicits the prayers of all the faithful (I Thess. 4:25; Rom. 15:30; Eph. 6:18, 19; II Cor. 1:11). Paul had to face from time to time rejection and affliction in several forms, and in each situation he manifested a rare humility of spirit. Thus humility or poverty of spirit set forth by Christ as the first beatitude, is Paul's marked trait of character.

Among other noble traits worthy of observation and
imitation may be mentioned his readiness to acknowledge and correct his errors in an ingenuous manner\(^5\) (Acts 23:2, 5; Col. 4:10). He reserved the greatest indulgences for others but exercised the greatest severity towards himself (I Cor. 6:12; I Cor. 9:24-27). He maintained an upright and disinterested conduct in the world and from such a life of disinterest he was able to admonish on the evils of worldliness in general and to the Christian ministers in particular that the "love of money is the root of all evil" (I Tim. 6:7-11). He laboured with his own hands and preached industry both by example as well as by precept (II Cor. 11:7-12; Acts 20:33, 35; II Thess. 3:7-11). Courageous and indefatigable in the work of the ministry, he manifested patience and fortitude under the severest trials (I Cor. 4:12, 13; II Cor. 6:3, 10). It must be observed that Paul detested party spirit and divisions and loudly remonstrated those who set up factions (Gal. 3:1, 3; 5:13, 26; I Cor. 1:10, 13; I Cor. 3:5, 21, 22). He always set forth unity in Christ as the positive goal to strive for (Eph. 4:3, 6; I Cor. 10:33, Eph. 3:14, 15; 5:2, 10, 21), and in his new converts contended for his vision of Christian morality and love, against compromises, sins and divisions, and also for the spiritual

assurance that the gospel they had believed was divine truth. He fearlessly accepted truth once he had seen it. Nothing could frighten his dauntless soul, nothing deflect his purpose or intimidate his judgment. The Apostle rejected praise at all times and his constant plea was, "yet of myself I will not glory, but in mine infirmities," "for not he that commendeth himself is approved, but whom the Lord commendeth" (II Cor. 12:5; 10:12, 18, cf. Gal. 1:10; I Thess. 2:4, 6, I Cor. 1:23). The Apostle is also the best example of the very essence of close Christian friendship and affectionate interest. Writing to Timothy and to Titus, the Apostle is concerned with details of their health, timidity and discouragement, and anxious to safeguard them from pitfalls of heresy and of pride and eager at all points to strengthen their hands with the assurance of his authority and friendship.

An estimation of Paul's character will, however, be complete only with proper emphasis given to love which held primary in his life. It may be assumed that he was able to lift the whole question of love in the Corinthian church to a higher level, and give mankind for all time a passage like his description of charity in I Cor. 13 because such

---

love may at first be considered an emblematic representation of his own character and the divine principle in his life. The Apostle's universal love for all was unbounded. He requests, "I exhort, therefore, that supplications, prayers, intercessions and giving of thanks be made for all men" (I Tim. 2:4), and confesses that he is made all things to all men that he "might by all means save some" (I Cor. 9:22). Though his love was universal, he had particular love for the faithful in Christ, (I Thess. 3:7, 9); for those whose faith was wavering, (Gal. 4:13-20; II Cor. 6:1; 11-18); for those whom he knew only by report (Rom. 1:9-12; 1:13-16); and for his countrymen and his enemies (Rom. 9:1-3; Gal. 3:13; Phil. 3:10; Col. 1:24). He cared for both the spiritual and temporal needs of people and hence his charity towards the poor in giving or procuring for them temporal relief (II Cor. 8:1-24; II Cor. 9:5-13; II Cor. 8:9-21; Rom. 15:25-31). His charity towards sinners is seen in his offering them every spiritual assistance (Phil. 1:15-18; I Thess. 2:15, 16; I Cor. 9:13, 19; I Cor. 13:22; 8:12, 13, 14; 10:32, 33; 3:2; I Thess. 5:22; I Cor. 11:1). But he never allowed his love to degenerate into cowardice but reproved and consoled the believers as occasion required. His exhortations to the faithful are seasoned with an unction of grace and accompanied with a flow of tenderness which frequently had an astonishing
effect upon his brethren. On the other hand, he tried the force of severe reprehension, rebuking the wicked with a holy authority as in the case of the scandalous error discovered in the conduct of a member of the Corinthian church (I Cor. 5, 6). But it should be noted that sympathy, appeal and winsomeness were mingled with all the serious warnings and firmer exhortations that Paul addressed to the offender and having relieved the dejected offender of his sense of guilt, he later encouraged and consoled the penitent offender and never ceased to intercede for him till pardon was obtained both from God and man (II Cor. 2:4, 7; II Cor. 2:6-10). The ardour of his love animated him to the performance of his several duties and he watched over his flock with the most affectionate and unwearied attention, giving encouragement and tender understanding where it was needed, forgiving the erring, saving the weak, and rekindling hope and faith in the despairing (I Thess. 2:7, 8, 11; Phil. 1:8; II Cor. 7:2, 3; Phil. 5:4-7; 3:18; II Cor. 13:9; Phil. 4:1; 2:15, 16).

Thus, it is seen that Paul was pious, prudent and practical in his approach to life. Though he was a man of

---

quick temper and emotion, impulsive and nervous (Acts 23: 3-5), he was tough, buoyant and zealous for what he undertook to do. He adopted the maxims of evangelical patience and regulated his conduct according to the dictates of Christian prudence, so that with his singularly acute mind, combined with boundless enthusiasm for the cause which he espoused, he became a religious guide of extraordinary power, who had exceptional experiences and the gift of using them for the benefit of mankind. He is a supreme example of missionary zeal, profound Christian thinking, highest ethical living and practical sainthood.

His Parentage

It is important to consider that the greatest leader of the Apostolic church came to his tasks with advantages such as were given by the ancestry, the environment and training of Paul, for in a remarkable way Paul, who was to evangelise the nations was prepared for the task by the very circumstances of his birth and early surroundings.

"The word of the Lord came unto me saying: before I formed thee in the belly I knew thee and before thou camest forth from the womb I sanctified thee; I have appointed thee a


prophet unto the Gentiles," (Gal. 1:15) is a profoundly significant expression of Paul's own feeling regarding the formative influences of his life. Paul realised that God had adapted everything in it to a great purpose of His own to which he himself had been blind. The best attainable explanation of Paul's sense of his vocation, so unmistakable and at the same time so almost incredibly great, can be said to be found in his consciousness of the working of God in his life, beginning from his childhood.\(^{11}\)

Paul seems to have looked back upon a normal childhood. He told the Corinthians years later that when he was a child he talked like a child, thought like a child and reasoned like a child (I Cor. 13:15). The personality of his parents and the atmosphere of his home were among the most potent factors in his early life. Long after he had left his home the fundamental principles of domestic education remained in his consciousness (Eph. 5:22; 6:1-4; Col. 3:18-20) and looking back from the vantage point of his later birth into the fellowship of Jesus Christ (I Cor. 1:9), he felt that God had surrounded his life from the beginning with grace (II Cor. 9:22; Phil. 3:4, 5;

It must be observed that the autobiographical hints contained in the epistles of Paul are comparatively few. Paul sets forth his civil and religious status in the epistle to the Philippians. It is seen that he was of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, and circumcised on the eighth day (Phil. 3:5; cf. II Cor. 11:22). Paul told the Roman Emperor that he was born at Tarsus in Cilicia (Acts 22:28). Tarsus being a Greek city, he had the advantage of learning the Greek language and adopting some Greek customs. It is worthy of note, however, that very little is known as to Paul's family. His father was a pharisee for Paul describes himself as a pharisee and a son of a pharisee (Acts 26:5). Being pharisees of the strictest kind, all the numerous provisions of pharisaic legalism were probably observed in his home. That his parents as ardent pharisees (Acts 23:6; Rom. 4:1; 9:3; 11:1; II Cor. 11:22; Phil. 3:5-6; II Tim. 1:3) taught their children the ancestral traditions (Acts 26:4, 5; Gal. 1:14) is amply testified to by Paul in his letters. He writes, "I thank God whom I serve from my forefathers," (II Tim. 1:3) to indicate that he came from a godly line of parentage. It is worthy of note here that Paul's father seems to have been a man both of wealth and high social position in the city of Tarsus as
indicated by the education he gave Paul under the renowned Gamaliel, and by virtue of his Roman citizenship. Concerning the latter, Paul declared that he was Roman born (Acts 16:37-38) and at a time of crisis even availed himself of the privileges of that citizenship, namely, exemption from degrading punishment (Acts 22:25), and the right of appeal to Caesar\(^\text{12}\) (Acts 25:10).

In summing up, it may be said that the Jewish inheritance and teaching, the broadening influences of the Graeco-Roman world, the dignity of Roman citizenship, the culture of the school of Gamaliel, the passionate zeal for righteousness and inflexible determination to serve God as inculcated by his parents—these came to Paul, as the precious inheritance from the home of his birth.\(^\text{13}\)

**His Training**

Several factors played a part in the training of Paul. It has already been seen how his birth with its political immunities and Greek life helped him in his later missionary career.

One of the several factors to be considered in his


life is the city of Tarsus. His early youth was spent in this city which was renowned both for its commerce and its education and it meant much to Paul. Growing up in that Greek city in which Jews, Greeks and Orientals lived together more harmoniously than almost anywhere else he learned to express himself with ease and vigour in the Greek of the common dialect and later in his missionary career wrote with utmost freedom and preached to Greeks in their own tongue all over the Roman Empire. Besides, he came from the Jews of the Dispersion and mingling in friendly fellowship of business, in school and in travel, knew the worth of a man simply because he was a man without placing the measuring stick of religious observance upon every individual as was commonplace among the Jews of Jerusalem.\(^{14}\)

A second factor in his training was the tenets of Judaism. Paul had inherited the unique contribution of ancient Israel to the treasure house of education, namely, the principle of religious culture as the organizing centre of all education and as the ruling discipline for the cultivation of character.\(^{15}\) He received from Judaism the


premise and pattern of all his thinking like, that God is one, holy, creator, king, the living God; that man reflects in his own nature the divine personality and is the object of God's infinite compassion and unrelenting purpose to save; that history is the movement of the race under the divine Hand toward a divine end; that all human hope is focussed upon a Messiah and a spiritual commonwealth or kingdom; and that religion is essentially a relationship of the spirit of man with the living God, expressed from God's side in revelation and a covenant of mercy and from man's side in obedience, worship, faith and love. Such elementary but determinative ideas which formed the basis of his education were illumined by stories of Abraham and the Exodus, of kings and prophets and saints, and dramatized in the great festivals of Passover, Tabernacles, Pentecost and Purim; they were codified in the Law and in the Torah's innumerable minute elaborations of the rules of the good life; and they may all be said to have been doubly impressed upon his eager and gifted young mind by the piety and affection of a sound family life and rigorous discipline of synagogue and school so that the purest and loftiest monotheism in which he was educated became the unalterable foundation of everything.  

observed that the fundamental assumptions of his thinking, his home training, his constant reading, his formal education, his loyalties, his career and temperament were all shaped and enriched by Judaism. Paul himself was not unaware of the greatness of this heritage though mingled sharply with a realistic insight into Judaism's weaknesses and failures. To the end of his life the Old Testament scriptures possessed for him unassailable authority. He came to read the Jewish scriptures with a Christian perspective and thus comprehend the true meaning and message of the incomparable divine literature of the Jews. The Book of Acts and Paul's epistles prove how continually he employed his "educational advantages." A list of quotations show what immense use he made of Old Testament of which his knowledge was great. It can be said that to the end the Jewish scriptures nourished his faith, buttressed his arguments, armed his contentions, furnished the synagogue sermons and illumined the experience of the Christian apostle. It must also be noted that to the end Paul made no secret of his Jewish origin, but he was proudly, stubbornly and unalterably a Jew; he repeatedly insisted

17Ibid., p. 46.
upon the great advantage the Jew possessed, "who are Israelites, whose is the adoption" etc. (Rom. 9:4). He employed alike the history, the literature, the aspirations, the causes and failures of the nation from which he sprang. 19

A third factor to be considered is his education at Jerusalem. At an early age he was sent up to Jerusalem to be trained under the celebrated teacher and Pharisee, Gamaliel. Paul says that he sat at the feet of Gamaliel (Acts 22:3). It can be readily seen that Paul learned great lessons from the doctor, possibly the best and most positive in the pharisaic emphasis, for Gamaliel was famed throughout the Jewry and far beyond, for wisdom, scholarship and pious statesmanship. Becoming a Rabbi probably involved twelve consecutive years of training in the Rabbinical schools of Jerusalem and there seems to be much in the life of Paul to show this training. 20

It may be assumed that in his higher Rabbinical education Paul learned the inadequacy of the ceremonial law to transform sinners into spiritually minded children of God and he realised that the Mosaic Law and ceremony as a plan of


salvation were "but weak and beggarly rudiments" leading to bondage (Gal. 4:9). It is also worthy of note that Paul's study in Jerusalem brought him within sight of the national shrine and within the reach of innumerable memorials of the glorious and exciting days of Israel's past.  

The fourth factor in his training was the contribution of Pharisaism. The Pharisaic movement came into prominence to defend all that was distinctly Judaist against the inroads of Greek and Roman paganism and it sowed exceedingly well in the maintenance of religion, law and morality. It can be assumed that Paul joined ranks with sincere and godly men in the movement like Nicodemus and Gamaliel, unaffected by the hypocrisy, self-righteousness and an unsympathetic and mechanical legalism of the Pharisees of the first century. Hence, Paul's youth was "blameless" in respect of sin and dissipation so that he

21 Clarence E. Macartney, Paul the Man, p. 16.


himself could say that as touching the righteousness which is in the law he was found blameless (Phil. 3:6, cf. Acts 26:5). It can be readily seen that he was indeed a "chosen vessel" and the vessel that God chose to carry the gospel was a clean one. He seems to have been rewarded (Acts 26:10) in comparative youth with a place in the religious and civil courts of Jewry, the Sanhedrin\footnote{Benjamin L. Olmstead, A Brief Life of Paul (Indiana: Light and Life Press, 1948), p. 12.} (Acts 5:39-40).

Finally it must be noted that though all these factors had been of God's ordering for the unforeseen end of using Paul to evangelise the nations, God also had a direct hand on Paul's training. After Paul's conversion he had to undergo good training for the matchless life of soul winning and kingdom building that awaited him as ambassador for Christ to the pagan world, which he calls, "the dispensation of the Grace of God" toward the Gentiles "which was given to me" (Eph. 3:2; cf. I Cor. 9:17). It required time, study, meditation, prayer and fellowship with Christ for him to develop a well defined system of Christian belief. Paul says that he went to Arabia (Gal. 1:15-17). It may be assumed from the later life of Paul that while he was in Arabia he was a worthy witness for Christ and a ceaseless soul-winner. Besides the recon-
struction in thinking and developing a vital, logical and well thought out gospel, he needed to go back to Jerusalem and Damascus, not only to establish fellowship with the twelve and other Christians, but as a slave of Christ, earnest and convinced that he had had a revelation from Heaven. It is seen from the Book of Acts and the Epistle to the Galatians that Paul went back from Arabia to Damascus as a mighty preacher whom his enemies could not cope with; that he went to Jerusalem and stayed with Peter and James, the Lord's brother for fifteen days (Gal. 1:11, 12); that later he went to Ceasarea, parts of Cilicia and Syria, preaching so that the news of the remarkable results of his evangelism swept back to the churches in Jerusalem and Judea and they rejoiced because they remembered that he had once been an adversary (Gal. 1:21-29). His success as a witness and preacher at home was a training and testing ground to prove his ability to win souls abroad.

It may be seen thus that in Paul's case parentage, patriotism and formal education, combined with his own religious passion of rare intensity, his energies of a strong emotional nature, depth of religious conviction and strength of moral feeling provided the best training for a life that was being moulded to be a bridge between the Jews and the Greeks and to be a channel through whom Christianity went out to all the world.
His Conversion

Luke recounts the conversion of Saul three times (Acts 9, 23, 26) for he felt strongly that Saul’s conversion was pivoted for the development of Christianity. Though the Pauline letters give no detailed account of the memorable event similar to the narratives contained in the Book of Acts, the broad features of his conversion as there told are referred to in I Cor. 15:5-9; Gal. 1 and Rom. 7. The Damascus road experience may be said to be the secret of Paul’s subsequent life for from this one transforming experience his life was radically changed. The sudden light from Heaven (Acts 9:3), Jesus manifesting Himself to him as a living person (Acts 9:17; Acts 22:14; I Cor. 15:8), and speaking with authority to him (Acts 9:4-7), his being struck to the ground, blinded and overcome (Acts 9:4), the three day’s suspense (Acts 9:9), the coming of Ananias as a messenger of the Lord (Acts 9:17), and his own baptism (Acts 9:18) were the leading features of the Damascus Road experience. With this brief but powerful encounter of Jesus, it can be seen that the light of the gospel of the glory of Christ who is the image of God, shone upon Saul, convicted him of the darkness of his heart which had shut out love and knew not the glory of the Cross, and pros-

trated him with shame when he knew whom he had been persecuting. Consequently Saul gave himself up without being able to see his way to the disposal of Jesus, whom he now knew to have vindicated His claim over him by the very sacrifice which formerly he had despised. Saul the Pharisee was once and for all "laid hold on" and converted into a disciple of Jesus the crucified. Involved in this step was a total reversal of thought in Paul, concerning what was central and determinative in all religion.

It is proposed to observe some of these great effects of the conversion experience on Paul. First of all it must be noticed that almost immediately Paul learned to join the title "Christ" with the name "Jesus," to him the name of blasphemy and shame till his Damascus experience, and say "Christ Jesus." He learned that Christ was kind and "full of grace." It may also be said that Paul received from Jesus Christ grace and apostleship (Rom. 1:5) which never ceased to fill his heart with profound gratitude (I Cor. 15:9, 10). From this time forth Paul thought of himself as one of a little group called "apostles" (I Cor. 4:9). He also says that he at once knew that he was to be an apostle to the Gentiles (Gal. 1:16). Another effect was that Paul had a new conception of God as a result of this experience. The unexpected "grace"
(I Cor. 15:10) of the Christ, who was Jesus the friend of sinners, necessarily revealed unexpected grace in God who sent such a Christ and endorsed his friendliness by resurrection and exaltation of Christ to His own right hand26 (Heb. 1:3). It can be assumed that with this new conception of God and His Christ came also a new conception of the terms on which God would deal with men through His Christ on the Judgment Day. As he had settled down to a thankful, obedient acceptance of the Commission of Jesus Christ, the grace of Christ offered so freely in pardon gave him instant freedom from the sense of guilt and he found himself in a strangely peaceful frame of mind. He knew that that which had set him right with God was certainly not the deeds of pious law-keeping (Gal. 1:14, Phil. 3:6). He seemed to be conferred with a positive righteousness never to be taken away and he learned that this experience of righteousness, of rightness with God was through faith in the Lord Jesus Christ (Rom. 4:1-3). He learned in experience his simple gospel of faith (Rom. 10:8, 9). It may be said that Paul found that this faith in Jesus Christ was not an isolated event but a permanent state; he had an almighty, unchangeable friend

in the spiritual world, a person, a living Spirit whom
with passionate loyalty he now honoured, trusted and loved
beyond all others. The powers of the spiritual world began
to pour in and operate mightily in him (I Cor. 14:18) and
he could do remarkable deeds (II Cor. 12:12). An abiding
fellowship with Christ was established in his life so that
he prayed to Christ (II Cor. 12:8-9), knew that his mission-
ary itinerary was drawn up by Christ (I Thess. 3:11) and
that all his life was vitalised by the presence of Christ
(Gal. 2:20). It is noteworthy that with these positive
lessons of faith and obedience, he changed his conception
of the function of the Law. He realised that the purpose
of the Law was to make men realise their desperate situa-
tion through sin and so turn them to faith in Christ as
their only source (Gal. 3:23, 24). Another significant
effect of his conversion experience was that, he looked
upon the event of his transformation in the light of later
developments and found that God had purposed to send him
to the Gentiles from the time of his birth (Gal. 1:15).

It may be summed up then that Saul's revolutionary
transformation came from regeneration by the Holy Spirit
as he unconditionally surrendered to the Lordship of Christ.
Thereafter, the power of the resurrection motivated his
dynamic life. Every preacher has only as strong a message
as his personal experience with the living Christ, and of
the apostle Paul as a Christian minister, it may be said that all of his ministry was but the unfolding and development of elements found in his experience when he met Jesus face to face on the way to Damascus.\(^{27}\) As Arthur Holmes says, "The visible power of St. Paul's transformation was the emotion that fired and quickened and made alive his well formed theology."\(^{28}\)

His Motives: His Love to Bear Witness to the Truth

The primary motive of Paul can be said to be his love to bear witness to the Truth. He believed that the Truth made known to him by revelation met the various needs of men and that, hence he had to show how the Truth met the needs of men by the accomplishment of his special office of evangelising the Gentiles. As a preacher Paul stood upon his feet in an attitude of readiness to listen, to serve, to speak, to go, for he was moved by the tragic condition of men everywhere in the world. "The present evil age" as he referred to it (Gal. 1:4) stood under the condemnation of God (I Cor. 11:32) and as one commissioned by Christ to preach, the Apostle felt under obligation at


all times both to Greeks and to Barbareans (Rom. 1:14). He felt impelled to impart to men everywhere the truth he had learned and experienced that Jesus Christ was the exalted Lord of Heaven and Earth (Phil. 2:10-11), that faith in Christ as Son of God, Saviour and Lord of one's life was the only way to true salvation from the guilt and bondage of sin (Rom. 6:18, 22; Gal. 5:1; Rom. 8:2), that in Christ, Christianity has no bounds as "there is neither Jew, nor Greek; there is neither slave nor free" (Gal. 3:28) and that the dwelling of God or the true house of God is the life of the Christian (I Cor. 3:16). His passion to preach the gospel was such that he was ready to seal with his own blood the truths of the gospel message. His fervent love for Christ and his brethren which was abundantly stronger than fear of persecution or death motivated his faithful discharge of his ministerial responsibility in bearing witness to the Truth. He would let none dissuade him from it (Acts 21:13) declaring that he was prepared not only to be bound but also to die for the name of the Lord Jesus. He did not count anything dearer than the joy of fulfilling the ministry he had received from Christ (Acts 20:22-24; Phil. 1:19-21; 2:17). His last words sum up the true triumph of his spirit in having stood firm to this ideal of joyous witnessing to the Truth revealed to him: "I have fought a good fight,
I have finished my course, I have kept the faith;" (II Tim. 4:7).

His Love of Souls

Combined with the sense of the divine call and the love to bear witness to the truth is the marked trait of love for souls as a motive power in the ministry of Paul. His divine commission from Christ was closely connected with the service of man for he was called to the service of the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith." (Acts 26:18). He owed the Gentiles the gospel that had been entrusted to him because love to others with Paul was a perpetual and inexhaustible debt—always due. In his own words it is, "owe no man anything but to love one another" (Rom. 13:8). Paul knew that there was no appeal to the human heart like the conviction of pure and spontaneous interest—forgetting love.  

This appeal of love Paul knew could be made both through one's conduct inspired by a heart full of divine love and by telling the simple gospel story of the Christ crucified, for all time the

perfect revelation of infinite love. It can be said that love of souls wherever it is present wishes for all men to become what a desire for their highest welfare and most perfect happiness could effect. Paul's highest desire for the perfect happiness of everyone was, "my little children, of whom I'm in travail, until Christ be formed in you," (Gal. 4:19). His love of souls and his motive to see Christ formed in them emanated from his strong belief that men and women everywhere can become what they may be only through their reception and assimilation of all that is meant by the "grace of Christ," and that such faith in the power of His grace and in the possibility of spiritual growth is the greatest stimulus man can have. So he effectively called his converts to unceasing endeavour to rise from their immaturity (Eph. 4:13) to the standard of maturity measured by "the fulness of the Christ" (Gal. 4:19). He jealously cared for their purity of character (II Cor. 11:2). Galatians 4:12ff; 6:1ff; 5:1; 6:2; 5:13; 5:7 etc show his solicitude as a brother and father to the Galatian Christians when the tenderness of his heart was evoked by their immaturity in character. Philippians 1:8; 1:24; 2:2; 4:1; 4:19 show his expressions of love and yearning for the Philippians and his prayer that God would

30 Ibid., p. 226.
supply their every need. II Corinthians 1:6; 2:23; 6:11; 7:2; 12:15 show his willingness to gladly spend and be spent for the souls of the Corinthians. I Thessalonians 2:7, 8, 19; 3:8; Rom. 9:1ff etc. show similar evidence of the same spirit of love to other converts. While he loved he taught; at the cost of personal sacrifice he provided the materials, the guidance, the circumstances for growth; he admonished and warned, rebuking with sternness when necessary (I Thess. 5:14), "Admonish the disorderly, encourage the faint-hearted, support the weak," is a summation of his attitude dictated by his love for souls.

**His Methods:** **His Methods of Evangelisation**

In little more than ten years (A.D. 47-57), Paul established the Church in four provinces of the Empire, Galatia, Macedonia, Achaia and Asia.\(^3\) It is unquestioned that the establishment of the churches in these provinces was really his work, that he was their founder, and that he did a really completed work so that he could plan extensive tours into the far west without anxiety lest the churches which he had founded might perish in his absence for want of his guidance and support.\(^4\) It must be

\(^{3}\)Roland Allen, *Missionary Methods*, p. 3.

\(^{4}\)Ibid., p. 4.
observed that though in its broad outlines the same method
has been employed by others, the supreme example of the
spirit and power with which Paul used the method, makes it
peculiarly his and gives his work a quality of universality.
It is proposed to set forth the methods which he used to
produce his amazing work.

It can be said that in all his missionary journeys
there is little sign of premeditation or deliberate design
for he followed the leading of the Spirit (Acts 16:6, 7);
this made him the real leader of the mission and gave him
courage to preach outside the synagogue to Gentiles with
great freedom, accept the Gentiles into fellowship and
change the direction and character of the mission accord-
ing to the dictates of the Holy Spirit. However, the choice
of the places for the establishment of the churches seemed
to follow certain definite principles. For instance, in
Paul's view the unit seems to have been the province rather
than the city (Acts 16:6; 16:9, 10; cf. Acts 18:5; 19:22;
21:1, 2; II Cor. 1:16; 2:13; 7:5; Phil. 4:15). He also
seems to have deliberately considered the strategic value
of the provinces and places in which he preached, with the
intention of establishing centres of Christian life in two
or three important places from which the knowledge might
spread into the country round. He intended his congrega-
tion to become at once a centre of light by learning the
gospel in such a way that they could propagate it. When he had occupied two or three such centres, he claimed that he had evangelised the whole province, for he built the church in each centre on so firm a basis that it could live and grow in faith and in practice, work out its own problems and overcome all dangers from within and without.

Christianity from the first was a religion of education and Paul, in particular, seems to have wanted Christians to be learners, and able to give a reason for the hope that was in them. He expected them to learn something of the Old Testament, of the stock proofs that Jesus was the Messiah, something of the life and teachings of Jesus Christ and something of Christian doctrine. In his day, he found that centres of Greek civilization had a widespread influence of Greek education and so he turned to places where that education was established to found his churches. The centres in which he established churches were also centres of Jewish influence. This gave him the privilege of the singular advantages enjoyed by the Jews under Roman administration, provided the opportunity of entering a synagogue and having an audience which understood the underlying principles of his religion and which was familiar with the texts on which he based

---

33 Roland Allen, op. cit., p. 106.
his argument. It must also be observed that Paul established his churches at places which were centres of the world's commerce, because they represented something larger than themselves, and looked out into a wider world. They were centres of unity and points in the circumference of a larger unity and bound to the whole empire by great roads of which they were the keys. Thus it seems to have been a rule with him to strike at centres of Roman administration, at centres of Hellenic civilization, at centres of Jewish influence and at keys of the great trade routes, but it is well to remember that even in this he was led of the Spirit and that they were strategic centres for missionary work because he made them such. It must be observed that to seize a strategic centre it takes a man capable of both recognising it and seizing it and Paul's method of work was such that when God opened the door, he seized the centres of intellectual and commercial activity and made them into centres of Christian life and Christian activity. 34

Having thus established a place for founding the church, he followed other definite principles to ensure success. Paul always began his work by preaching in the synagogue to the Jews and God-fearing Greeks because the Jewish converts though few were of great importance to the

34 Roland Allen, Missionary Methods, p. 25.
church later and the Proslytes and God-fearing Greeks brought into the church elements such as those who were dissatisfied with idolatry or heathen philosophy and were seeking after a truer and purer teaching. These proved to be of utmost value for the future life of the body. But once the difficulty with the Jews who questioned the apostle's authority and the truth of his message became acute, he preached from the house of some man of good repute, to all who would listen. Of this class of people who listened, Bishop Lightfoot says, "From the middle and lower classes of society, it seems probable that the church drew her largest reinforcements." Since Paul looked upon Christ as the Saviour from sin and sinfulness, he did not shrink from people whose moral and social condition was questionable. Before conversion everyone of Paul's hearers was born and bred in an atmosphere of superstitious terror, were used to the idol and believed in demons. Paul did not preach a denial of this belief but provided those who accepted Jesus with invincible weapons wherewith to meet the armies of evil. Besides Paul wrought signs and wonders and mighty works (II Cor. 12:12). He healed the sick and cast out devils

---

because he was grieved at the bitter bondage of the
oppressed and welcomed with the insight of sympathy the
first signs of a faith which could respond to the power of
the Lord (Acts 19:15).

It seems probable that Paul planted churches and
left them fully equipped with orders of ministry and
sacraments. He ordained ministers of the church for the
class. He left the church to administer its own funds and
to manage its own finances. He did not seek financial help
for himself nor for those to whom he preached. He
received gifts from his converts. He speaks of the Philip-
pians as having sent once and again unto his necessity
(Phil. 4:16). From the Book of Acts and the Epistles, it
can be readily seen that no one church depended on another
except for the single exception of the collection for the
poor saints at Jerusalem, which he instituted as a demon-
stration of the unity of the church and the influence
which such a proof of brotherly charity might have in
maintaining the unity of the church.

It is worthy of observation too that Paul's preach-
ing shows certain specific elements. He made the way for
the acceptance of the new truths of the gospel that he
presented as simple as possible, by his attitude of con-
ciliatoriness and sympathy with the condition of his hearers
and his readiness to recognise the good in them and their
religion. He showed his respect for all mankind by a careful presentation of his message and an appeal to the highest faculties of man and showed an unhesitating confidence in the truth of his message and in its power to meet and satisfy the spiritual needs of men. Paul gave his hearers a perfectly clear and definite understanding of what was required of them and required a complete break with the past in order to be able to enjoy the hope set before them. Knowing that the gospel was the power of God unto salvation he always contrived to bring his hearers to a point where decision was clear and a choice had to be made. Repentance and faith were the keynotes of his preaching.

Paul was able to leave behind a church capable of growth and expansion within five or six months because he so taught that there was always a strong centre of respectable religious minded people who took the lead and preserved the church. He trusted with unhesitating faith in the power of the Holy Spirit to apply to his hearers the fundamental principles he had taught them and to work out their appropriate external expressions. He baptised uninstructed converts only with the assurance of mutual responsibility which ensured their instruction. The simplicity and brevity of his teaching precisely constituted its strength. He seems to have left his newly
founded churches with a simple system of gospel teaching, two sacraments with the form and essential doctrine implied in them, a tradition of the main facts of Jesus' death and resurrection and the Old Testament (II Thess. 2:15; 3:6; I Cor. 11:2; 11:23; Tim. 6:20; II Tim. 1:13; 2:2; 3:14; Titus 1:9; I Cor. 11:23-26). He left the places quickly giving the local leaders opportunity to take their place and forcing the church to realise its need for dependance on its own resources. His converts became missionaries. He allowed anyone who was prepared to confess his sins and acknowledge Jesus as Lord to be baptised (Acts 16:30-33). It must be observed here that both Paul and his fellow workers admitted only a few people of known reputation who showed unmistakable signs of faith37 (I Cor. 1:14, 16; Acts 18:8), and thereafter left the duty of admitting others to these few, thus establishing firmly the great principle of mutual responsibility. He appointed elders in the churches of his foundation, usually members of the church and men of high moral character, sober, grave, men of weight and reputation, with authority to ordain as well as to baptise (Acts 14:23). He ordained several elders in each church thus decentralising authority, and guarding the church from depending on the weakness of

a single individual for spiritual sustenance. This practice also seems to have ensured the possibility of frequent administrations of the sacraments. Besides, Paul believed and taught that unity of the church was in incorporation into the body of Christ and not in outward conformity to the practices of the earliest member. So he did not transplant the law and customs of one place to another, or set up a central administrative authority from which the churches had to receive direction. He taught unity by teaching converts to recognise every baptized Christian as a brother, by initiating and encouraging a constant movement of communication between the different churches, in common action for a common end.

Finally, it is noteworthy, that he practised retirement from his converts yielding place to Christ, for he believed that Christ was able and willing to keep that which he had committed, and that He would perfect His Church, establish, strengthen and settle his converts.

Follow-up Methods

Paul carefully maintained contact with his new converts. He sent his fellow workers on visits to the churches, as Timothy to Thessalonica and Corinth, and

39 Roland Allen, Missionary Methods, p. 176.
Titus to Corinth twice or thrice (I Thess. 3:2; I Cor. 16:10; II Cor. 7:6, 13; 8:6). They were sent to encourage, help, educate and minister to congregations that had already been taught the fundamental truths and were capable of maintaining their own life in Christ; but when they sorely needed visits and instruction Paul saw to it that they received help. Paul also wrote letters to the churches and himself visited them when occasion presented itself (Acts 16:12, 13; 17:1; 20:6). He did not hesitate to assert authority over the churches when there was need and claimed that he had received it directly from the Lord (II Cor. 10:8; cf 13:10). But it is well to remember that these assertions of apostolic authority were called forth for the most part by the outrageous conduct of unreasonable and disorderly men. The Apostle recognised that he possessed a power upon which he could fall back in case of necessity, yet he used it sparingly.

The important questions of personal purity of the believers, litigation among the believers and the eating of things offered to idols by the believers and how Paul dealt with them gives an insight into his follow-up methods, and aids in an understanding of the secret of his success. Paul did not appeal to law or the decree of the Jerusalem council, or any code of rules or table of penalties but he beseeched and exhorted in the Lord people to
whom the Holy Spirit had been given to surrender themselves
to the guidance of the Holy Spirit, that they may be holy
in body and soul (Rom. 6:8). He preferred to look at his
converts not as they were by nature but what they were
under grace.40

**His Achievements: His Mission to the Gentiles**

Paul believed that Christianity was the way of
salvation for all men and that it had to be accepted as
a spiritual religion, entered into by spiritual processes,
and had to be open to all people everywhere on exactly
the same terms and with exactly the same privileges. The
divine call which followed his conversion revealed the
providential purpose of God in sending him to the Gentile
world (Gal. 1:16). His chief ministry was to be to the
Gentiles and soon God seemed to open the door in
Antioch in which metropolis there were some converted
migrant Syrian Greek Christians.41 Barnabas who was full
of the Holy Ghost and faith enthusiastically helped many
Gentiles to belief in Christ and when many were won and
opportunities grew great, he took the zealous converted
persecutor Saul, to help him (Acts 11:23-26). From this
starting point in his ministry to the Gentiles, the Holy

---

Spirit took the initiative in sending Saul on new adventure of missionary preaching expedition for the spread of the gospel and these Spirit-guided missions were into the Roman provinces. The gospel thus went beyond the Jewish people to the Gentiles for such trophies for Christ as sorcerers (Acts 13:6) and Roman officials in Cyprus showed Paul how the gospel could win the Gentiles of the Roman world. During this first missionary endeavour, after the evangelisation of the four Galatian cities, Paul entered Antioch near the border of Pisidia. The enthusiasm with which the Antiochan Gentiles believed Paul infuriated the local Jews and when they abused Paul, he turned to preach to the Gentiles thenceforth. After a successful mission of preaching and establishing churches on his first missionary journey Paul returned to the mission minded church of Antioch in Syria telling with joy and thanksgiving about his victories for Christ among the Gentiles (Acts 14:26-28). Paul can be said to have entered into the fulness of his apostleship to the Gentiles during this missionary journey, for the most significant feature about the first missionary journey which Paul reported to the church at Antioch was that God "had opened the door of faith unto the Gentiles"\(^42\) (Acts 14:27).

\(^{42}\)Ibid., p. 36.
The most significant contribution of Paul, however, apart from preaching to the Gentiles and founding churches for converted Jews and God-fearing Gentiles was his contending for Gentile liberty from the shackles of the burden of Jewish ceremony. Many Jews in Jerusalem thought that the Gentiles could be saved to be Christians only by becoming Jewish proselytes. These men called Judaizers particularly insisted on circumcision of the Gentile converts and following Paul wherever he went precipitated fierce contention and strife among the members of the churches. The passion Paul had for Gentile freedom from the yoke of Jewish bondage can be said to have been rooted in his own conversion experience. The Mosaic Law with all its feasts, observance of days and circumcision and tradition had failed to satisfy the spiritual demands of his soul. Through faith in Christ he had found the liberty of love and freedom for growth toward an ideal. If he came into the freedom he enjoyed through faith in Christ, he knew that all men could do the same. His gospel was universal and of the Spirit and hence to Paul, the Judaizers' contention seemed to set the very future of Christianity at stake. With brilliant perception he saw that the spiritual liberty of all Gentile Christians

---

Ibid., p. 40.
seemed to depend on how he maintained the full truth of the gospel. $^{44}$ So he proposed sending a delegation to Jerusalem and led the committee to the conference to be held with the Jerusalem apostles and elders (Acts 15:2). As they journeyed Paul as an indefatigable and incessant soul winner won many trophies for Christ among Gentiles, as an additional testimony of what God could do among the Gentiles (Acts 15:3). He took James, John and Peter, the pillars of the church (Gal. 2:1-10) and with wisdom and foresight got them to see his call to serve the Gentiles and how it was the grace of God in a life that determined whether or not it was Christian. $^{45}$ As a result, a set of resolutions seemed to have been drawn up by the Jerusalem council itemising some things to be observed by the Gentiles consistent with Christian living, but the important thing was that jointly they drafted a letter declaring their unanimous agreement that the Gentiles did not have to be circumcised to be saved (Acts 15:6-21). Acts 16:6 shows how "as they (Paul and Barnabas) went through the cities, they delivered them the decrees for to keep, that were ordained by the apostles and elders which were at

$^{44}$ E. D. Wood, The Life and Ministry of Paul the Apostle, p. 90.
$^{45}$ Ibid., p. 98.
Jerusalem." On a number of occasions Paul sent his companions Timothy and Titus to fight the heresy in churches as at Corinth, where Judaizers were at work (I Cor. 4:17; II Cor. 12:18). The fight for Gentile freedom provoked Paul's entire letter to Galatians and large portions of first and second Corinthians. Again in his letter to the Philippians (Phil. 3:2) and to Timothy (I Tim. 3:2) Paul was still warning against the "dogs," the evil workers and the concision and teaching, exhorting and warning about the relation of Christians to the Law. Though the Jerusalem conference and the letter they wrote to the churches by no means ended the harassing menace of Judaizers to Paul's work, yet it can be said that Paul won his fight for a spiritual religion and for Gentile liberty of soul, for it is because of the missionary zeal of the great apostle and his fight to guarantee liberty in Christ to Gentile and Jew alike that Christianity is a world-wide religion today. 46

His Contribution to Doctrine

William Wrede observes, "Paul is still the real creator of Christian theology." 47 Johannes Weiss has

pointed out that "He (Paul) is the outstanding theologian of the Christian church." Paul can be said to have laid the foundation of Christianity on the mighty acts of salvation namely, in the incarnation, death and resurrection of Jesus Christ. His doctrines give the thoughts of divine love and grace and human sinfulness their most powerful expression because there is an astonishing combination in them of depth of thought, clarity and vigorous and subtle logic in argument. The Law, the gospel, sin, death and the Cross take on substance and new meaning. It must be observed that a special feature of Pauline doctrinal emphases is the dominating clash of antitheses: Law and faith, light and darkness, the letter and the Spirit, freedom and slavery, the flesh and the spirit, the old man and the new, Adam and Christ. Besides, the sublimity of his doctrines is accompanied by a sense of the practical realities of everyday life. The Book of Romans reaches the highest realms of Christian thought, when Paul reveals the true doctrine of God, of Christ, of the Holy Spirit, of man, of sin, of salvation, of sanctification, of Christian social relations etc.


The most significant contribution of Paul to Christian doctrine is his understanding of the concept of salvation. Charles Anderson Scott poignantly observes, "Christianity according to St. Paul is best studied under the aspect of salvation inasmuch as salvation is really the most comprehensive term for what the Apostle found in Christ."\(^{50}\) Paul describes his doctrine of salvation in a variety of ways. Basically, it is justification (Rom. 3:21-24). This act of justification is accomplished through Christ for it is in Him that God's way of dealing with sinners is revealed (Rom. 3:23, 26). According to Paul, this revelation of God's justification is re-enacted in the proclamation of Christ\(^{51}\) (Rom. 1:16, 17). Salvation is also reconciliation (I Cor. 7:11). God acts so that man is reconciled to God (II Cor. 5:18, 19). Reconciliation occurs in Christ who is the enactment of God's reconciling love (Rom. 5:8, 10) and like justification, proclamation of the gospel re-enacts God's act of reconciliation (II Cor. 5:18, 19) and shows men how, reconciled by the power of divine love, man can become a friend or


son of God (Rom. 8:15; Gal. 4:6). Paul also talks of salvation as Atonement, in terms of the sacrificial death of Jesus Christ (I Cor. 15:3; Rom. 5:9). Salvation is a gift of God in Christ, whom God put forth as an expiation in his blood (I Cor. 11:25; I Cor. 5:7, II Cor. 5:21; Rom. 9:25). Redemption is the next term that Paul uses for Salvation, implying that the sending of Christ by God is the payment of a price to restore man to his original fellowship with God (Gal. 4:4, 5, 7; I Cor. 7:22, 23; Rom. 8:38). Paul also understands salvation as Transformation. The Doctrine of Sanctification or Christian perfection stems from the transforming vision of Paul's own religious experience which totally changed his life. II Cor. 3:18; II Cor. 5:17 express the implications of being transformed into the very nature of the glorious Christ Himself. Thus salvation is an act of God (Rom. 3:23-24; Rom. 5:15; Rom. 11:6) which involves the paradox of Divine Holiness and Divine Love (Rom. 3:26) and receives its most poignant expression in the Cross in that Holiness is working in love. Man becomes a new creature, a member of the Body of Christ (I Cor. 15:22; I Cor. 12:27) and enters into a new relationship with God. He also describes salvation as being present and future thus projecting the exhatalogical aspect of Christian hope (II Cor. 1:22; I Cor. 9:27; 52

52Ibid.; p. 142.
II Cor. 2:15, 16; Rom. 8:24, 25). In terms of how man can receive this salvation, Paul describes the way as "by faith" (Rom. 3:21, 22; 3:26). He brings in array the doctrine of sin, confession, baptism (Rom. 10:10; I Cor. 1:14-16; I Cor. 12:13; Gal. 3:27), of regeneration and sanctification (Rom. 6:4; Rom. 1:17; II Cor. 5:17; Gal. 5:1; Rom. 5:8) and the future hope of Resurrection and Judgment (I Cor. 15:54-57; Rom. 2:5; I Cor. 15:22-26). Paul completes the whole gamut of what Salvation offers to man and expects of man by the ethical advice he offers, for Christian ethics is a fundamental doctrine of the church and a necessary concomitant of the true life in Christ (II Cor. 5:7; I Cor. 5:13; I Cor. 8). Thus it can be readily seen that Paul's significant contribution to the church through his doctrinal emphases is an insight into the real meaning of the depth of theological truth in God's offer of salvation. Besides, he applies salvation to the social and cultural complexities in which he lived and shows that Christ is the answer for every need of every man and that the salvation offered through Christ is workable in this life and is the guarantor of life with Christ in the future.

His Establishment of Churches

When Paul was recounting the burdens and perils
and persecutions he experienced in the ministry, he concluded, "Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:28). Paul established all these churches whose care was continually upon him, because he believed that the church was the medium through which the Kingdom of Heaven should be spread.  

He founded these churches primarily during his three missionary journeys. He set out on his first missionary journey in the company of Barnabas from the young church at Antioch which from this time began to supercede even the church at Jerusalem as a base of operations for the spread of Christianity and establishment of churches (Acts 11:30; Acts 13:3).

They started their evangelisation in the city of Salamis (Acts 13:5) in the island of Cyprus, where the power of Christ was manifest in overcoming false philosophies (Acts 13:6) and appealing to the highly intelligent (Acts 13:12). From this evidence of the victory of the Spirit, Paul turned to the centres of Roman life on the mainland. Perga in Pamphyilia was their next target of attack (Acts 13:13) followed by the establishment of churches in the strategic cities of Antioch (in Pisidia),

53 E. O. White, Apostle Extraordinary, p. 57.
54 Roland Leavell, Apostle Paul, p. 28.
Iconium, Lystra, and Derbe in the Roman province of Galatia (Acts 13, 14; 1-21). This can be considered a landmark in Paul's career of church building, for apart from the fact that they were centres of social, economic, military and agricultural prestige, and many Gentiles enthusiastically believed, Paul organised churches permanently and thoroughly, for the work for which churches are intended. He confirmed the souls of the disciples, exhorted them to continue in the faith, prayed and fasted with them leading them to appoint leaders by vote and bore many hardships for the kingdom of God. He revisited the churches twice on later mission tours and found that the review of their growth and spiritual progress was really heartening. It is also noteworthy that it was while Paul was revisiting these churches (Acts 15:40; 16:1-8) that the Spirit guided him to Troas (Acts 16:8) whence he received his call to the Macedonian province, another great Roman province like Galatia. This shows the gradual expansion of the missionary vision and strategy of the Apostle.

In Macedonia Paul established many churches. The first was the radiant church in Philippi, to which he later wrote a letter that radiated with Christian love (Gal. 2:5; 4:10-18) and Christian joy (Phil. 4:4). They sent him gifts time and time again. He established a
thriving, influential, missionary minded church consisting of believing Jews and many God-fearing Gentiles in Thessalonica, then the capital of Macedonia. Their influence throughout Greece, their effective spread of the gospel in Achaia and Macedonia and exemplary Christian conduct as a glorious and influential group of Christians made them Paul's hope and joy (I Thess. 1:7, 8), crown of rejoicing (I Thess. 2:19) and children in the faith (I Thess. 2:7, 11). He also gained an interested, studious and open minded congregation for the most part with a good background of birth and culture, and from both Jews and Gentiles of the well-born and honourable class of people in Berea. He left Silas and Timothy to nurture them. Another success was gained in the midst of the commercialism and sensuality of Corinth. He met the church in the house of Titus Justus and the congenial companionship of Aquila and Priscilla helped him in his preaching, teaching and baptizing, though he met with continual controversy and relentless opposition.

A brief time after the close of the second missionary journey Paul's restlessness with pastoral concern for his churches and soul-winning zeal launched him on his third missionary journey. He revisited the churches,

---

55 Roland Leavell, op. cit., p. 56.
corrected the doctrinal errors among Christians, met the opposition of the Judaisers and their heresy and baptized converts. He soon was led to set up a church at Ephesus, preaching and teaching freely in the synagogue and holding meetings daily. A far reaching proclamation of the gospel over the whole province resulted in unusual success among the Jews and the Gentiles. The mighty power of God worked miracles through Paul, casting out devils and healing the sick as a powerful missionary weapon. During this wide proclamation of the gospel, "all they which dwelt in Asia heard the Word of the Lord Jesus (Acts 19:10). Paul, using Ephesus as a centre according to his custom, was able to establish many churches through his companions, like, the church at Colosse through Epaphras (Col. 1:17), the church at Laodicia (Col. 2:1) etc.

In summing up, it may be said that Paul had planted good seed in all the strategic centres of the four Roman provinces in Europe, and set Christianity moving onward on its westward course. A major part of his second and third missionary tours was given principally to nurturing and developing the young churches for which he had

56 Roland Allen, Missionary Methods, p. 48.

laboured. The young churches in different areas had different characteristics but they all had the four fundamentals of Old Testament Scriptures, the story of the life of Jesus, ordained pastors and deacons to lead the church and the true teaching about the form and purposes of the two church ordinances. He left the elements of organization, worship, and service to their own initiative and resourcefulness. It must be observed that wherever Paul did not succeed, as amid the intellect and culture in Athens, he at least preached the Fatherhood of God, brotherhood of man, of repentance from sin, of judgment, and of Jesus risen from the dead. His Christian character was the final answer to all his carping critics in such centres. But wherever he succeeded in establishing a church, he commended Christian love for developing all social graces, advocated a spirit-guided conscience for determining questions of right and wrong and pointed to the Cross of Christ as the central power by which Christian character is built.\cite{footnote:58}

**Conclusion**

Thus, it may be clearly seen that the dedicated, gifted and enthusiastic personality of Paul became the

instrument of the ultimate power of God, testifying, explaining and declaring the love of God and His grace to save people. The strange apostolic humility, mingling diffidence with authority was at once the condition and consequence of the Spirit's power in his life. To all Christian ministers, Paul is an example of how a life and ministry full of such costly toil and struggle, opposition and adversity, sheer physical pain and mental tension, and spiritual pressure could at the same time be charged with divine power, be entirely, richly and variously blessed of God and be profitable to others. It is the story of the exercise of Christian heroism, a living illustration of limitless devotion, and the biography of one who loved Christ and served Him faithfully until death, and one whom the Spirit could possess and accomplish "far more abundantly than all that we ask or think."
CHAPTER VI

CONCLUSION

The purpose of this closing section is to draw from the foregoing survey of materials conclusions concerning the Christian ministry. It is not proposed to devote special attention to summarisation since full summarising statements have been made at the end of the chapters.

Paul believed that the church was God's chosen instrument for world redemption through her ministry. At the outset of his own Christian experience on the Damascus road itself, he discovered that whoso touches the church touches Christ, for she is the Body in which Christ lives. Hence, the church and its local life is the appointed avenue for service of God's cause, and for edification, upbuilding in faith, character and usefulness of the Christians; it is the school where men "learn Christ"; it is the centre of Christian comradeship to sustain in times of adversity and stress. It is very significant and deeply instructive for successful ministry to consider, that Paul no sooner became a Christian than he was also in the deepest sense a churchman.

Again, in the various avenues of Christian ministry, when the first excitement of Christian work have passed
and consecration must be translated into long, sustained, consistent labour, in season and out of season, with evident fruitfulness or without, confidence in the constant cooperation of the Divine forces becomes a crucial fact in the ministry of every conscientious servant of God. Paul has many lessons to teach concerning the cooperation of divine forces.

He counted very definitely upon such assistance, because:

1. Paul was convinced that God intended him to be a minister. He believed that God "appointed" the ministry in the church, that he was "appointed" a preacher and "was made" a minister. Born to it, converted to it, appointed to it, Paul felt that he could see his whole life work against the background of the overruling will of God.

2. Among Paul's reflections upon his conversion, one conviction stood out, and remained through all the pressures and perils of his varied life, that he had experienced in himself a true miracle of sovereign, inexplicable grace.

3. Paul knew that God had called him and the purpose for which He called him: he was to carry Christ's name before the Gentiles and kings and the sons of Israel; to preach Christ among the Gentiles. This clear vision of God's purpose made him History's most restless
evangelist, and prompted him both in his active pioneering of new countries and strategic centres, and in his theological contention for a gospel addressed to the faith of all men everywhere.

(4) Paul recognised that the basis and beginning of everything with him and the abiding foundation of his life was the apprehending of Christ and this made him bear testimony to the sufficiency of faith in his own experience. Faith to him was a continuous day-to-day laying hold of Christ for strength, inspiration, counsel, courage, hope, sanctification and endurance, as he as a minister, met new situations, confronted new adversities, attempted new tasks and assumed new responsibilities—he ever found Christ unfailingly sufficient. Only in his daily appropriation of the Lord and laying hold of the limitless resources of Christ in all the dimensions of His sonship and saviourhood did things begin to happen, his talents, knowledge and training became of any use to the eternal Kingdom. Herein lies the secret of Paul's consistent power.

(5) Paul might fairly be called the apostle of the Spirit, for he knew by experience that both the Spirit's ministry in the life of the believer and the confidence in the effectual power of the Holy Spirit as the operating force in all forms of Christian ministry, was vital.
Hence, prayerfulness became the single vital efficiency in his life as a minister and the gospel that he preached came to his hearers in power, in the Holy Ghost and assurance.

(6) Paul reckoned upon "things eternal" in every common day and stood steadfast, immovable and abounding in the work of the Lord, for he knew that his labour could not be in vain in Christ. He believed in God's steadfast will, enduring love, unchanging purpose and exhaustless patience.

(7) Paul learned to make the conscience of his hearers the target of his message, to lead them to conviction, repentance and belief. He gave an open statement of the truth, and backed the truth by his life. He believed that there was spiritual dynamic, nature to and inherent within the message of the truth, and that if it was proclaimed with sincerity, in the authority of the divine call, with a passion for men, in a spirit of love and focussed in Christ, risen, Lord and Judge, it was bound to convince, convict and yield fruit.

(8) Paul had an acute sense of being entrusted with a vital responsibility by God. He had a sense of accepted accountability to Christ for kinsmen, converts, brethren and churches. This made him feel a concern for Israel, put the weak and shallow brother endangered by
the free conduct of Christians upon his heart and drove him to endless labour, unfailing patience, and great sacrifice and made him the centre of a growing circle of churches, every member of which owed much to Paul's zeal, his faith, penetrating mind and endless patience.

(9) Paul was especially attracted and impressed by the Servant-character of Jesus. This led him to self-humiliation, self-crucifixion and made him the unhinderling vehicle of the power of the "lowly" Christ.

(10) The love of Christ "constrained him." The emotional depth of Paul's love for Christ, his passionate affection for and delight in Christ, held him prisoner to His will.

It may be summed up that the crucial, creative and compelling personality of Paul is an eminent example to all Christian ministers.
BIBLIOGRAPHY
BIBLIOGRAPHY

A. BOOKS


———. *Paul; the Man, the Missionary and the Teacher.* London: The Macmillan Company, 1898.


____. *St. Paul's Epistle to the Philippians.* London: Macmillan, 1890.

Lindsay, T. M. *The Church and the Ministry in the Early Centuries.* New York: Hodder and Stoughton, 1903.


Scott, Charles Archibald Anderson. St. Paul, the Man and the Teacher. Cambridge:


**B. PERIODICALS**


Grant, Frederick C. "The Nature of the Church," Anglican Theological Review, XXI (July, 1939), 190-204.


Mair, Alexander. "The Modern Overestimate of Paul's Relation to Christianity," The Expositor, VI (1897), 241-257.


Miller, Robert H. "Jesus Finds Paul; Paul Finds His Job," Review and Expositor, XXXIII (1936), 183-187.


Riddle, Donald W. "The Jewishness of Paul," The Journal of Religion, XXIII (October, 1943), 240-244.


C. ENCYCLOPEDIA ARTICLES


D. UNPUBLISHED MATERIALS

