

5. THE MINISTRY OF THE WORD

"To preserve the truth or doctrine of the Gospel..., is committed in an especial manner unto the Pastors.... The Apostle frequently and emphatically repeats the charge of it unto Timothy -- and in him unto all [to whom] the dispensation of the Word is committed. First Timothy 1:3f & 4:6f,16 & 6:20; and Second Timothy 1:14 & 2:25 & 4:14-17.... What learning, labour, study, pains, ability, and exercise...are ordinarily required unto the right discharge of these duties!... Where men may be useful to the church in other things but are defective in these -- it becomes them to walk and act both circumspectly and humbly, frequently desiring and adhering unto the advices of them who God hath intrusted with more talents and greater abilities.... The ...preaching of the Word...is committed unto the Pastors." Rev. Dr. John Owen: *Duties of Pastors* (in *Works*, XVI, p. 81f).

It is significant God spoke the Universe into existence. Each step of His manufacture of our Earth, is introduced with the words: "And God said!" Psalm 33:6-9 and Genesis 1:3-26. For just as God's Word, His eternal divine Son, shape our Earth by speaking to it -- so too are his human Preachers to shape our Earth further, by speaking the Son's Word to it.

This is then seen in the work of **Preachers**. Paul declares: "The Word is near you.... But how shall they believe in Him, of Whom they have not heard? And how shall they hear, without a Preacher?... How beautiful are...they that preach!" Romans 10:8-15.

Matthew Henry here states: "They cannot believe in Him, of Whom they have not heard. Some way or other the divine revelation must be made known to us, before we can receive it and assent to it.... They cannot hear, without a Preacher.... Somebody must tell them what they are to believe.... They cannot preach, except they be sent -- except they be both commissioned and in some measure qualified for their preaching work.... To the regularly ministry, there must be a regular mission and ordination....

"The competency of that qualification and the sincerity of that inclination, must not be left to the judgment of every man for himself.... For the preservation of due order in the Church, this must needs be referred and submitted to the judgment of a competent number of those that are themselves in that office and of approved wisdom and experience in it..., and who are empowered to set apart such as they find so qualified and inclined to this work of the Ministry.... They that are thus set apart, not only may but must **preach**.... The Word preached, is the ordinary means of working faith."

Rev. Professor Dr. Karl Dijk states in *The Prophetic Word* (pp. 695-701): "There is no calling...other than by means of the Word of God through the agency of **Scripture!**... You would never have had any confidence or even knowledge to have come to the Father through Jesus the Son -- if Scripture (and/or its Preachers) had not told you.... 'How shall they hear, without a Preacher?' Romans 10:14b.... But preaching...is nothing other than the proclamation of the Word of God.... And 'faith comes by hearing...the Word of God.' Romans 10:17.

"Whenever the Ministry of the Gospel in the midst of the Congregation is not the Ministry of the Word -- whenever it degenerates into a concatenation of pious sentences, moving stories, pretty poems, gripping illustrations, practical hints, learned citations, aesthetic disclosures, unspiritual spiritualizations, philosophical tirades and emotional pleasantries, without the Word of God being expounded and without the majesty of Scripture emitting its clear and strong illumination -- we not only do a disservice to Scripture but we also in no way help...to come to God and to live and to walk before the Lord."

Here we shall successively deal with the following sections. We simply list them here, as they appear chronologically later below.

I. Old Testament Preachers and Preaching. II. Jesus and New Testament Preaching. III. Preaching and the Prophet(ess)hood of all Believers. IV. Historic Presbyterianism on Preaching by Ministers alone. V. Only Preachers should preach and administer the Sacraments. VI. The Preacher's Moderatorship in Session Meetings. VII. The spiritual requirements for the Ministry of the Word. VIII. The academic requirements for the Ministry of the Word. IX. The preaching requirements for the Ministry of the Word. X. Election, Ordination and Installation of the Minister. XI. Ephesians (4:8-12) on "Pastor-Teachers" and "a work of Ministry." XII. Concluding Postscript. XIII. Endnotes. And last, XIV Select Bibliography.

OLD TESTAMENT PREACHERS AND PREACHING

In the New Testament, in addition to the fundamental triune Ministry of the Office of the Prophethood-Priesthood-Kingship of all Believers, there are also three special Ministries -- that of Preacher, Deacon, and Elder. All three -- back *via* the three Old Testament Special Ministries of Prophet and Priest and King -- ultimately seem to root in the Triune God Himself.¹ For the Ministries of kingly Elder and priestly Deacon seem to root especially in God the Father and God the Holy Spirit respectively.² And the Ministry of prophetic Preacher seems to root especially in God the Son (or the revelatory and the prophetic 'Word' of God).³

The Divine 'Word' or Son communicates with and is Himself the communicative Bond between His Father and His Spirit.⁴ And Ministers of the Word⁵ similarly communicate.

They communicate God's Word to God's people.⁶ The Prophets did so in ancient times -- as infallibly-inspired *Naabiyiyim* (who experienced revelation when "pouring forth" prophetic utterances),⁷ and as infallibly-inspired *Propheetai* (who conveyed revelation when they originally "spoke forth" the Word of God).⁸ But other Ministers of the Word (both ancient and modern) also proclaimed (and still proclaim) God's messages. Although not themselves initiators of revelation, they were and are nevertheless Spirit-filled expository Preachers and Official Teachers of the written Word of God previously inscriptured in the days of the earlier Prophets.

Such expository Preachers of the Scriptures were called "Scribes" or "Rabbis" or "Lawyers."⁹ Good examples of them, are Ezra and John. For Ezra the Scribe first re-copied and then recited and expounded the prophetic writings of the Mosaic Law to God's people.¹⁰ And John the Baptizer prophetically proclaimed the previous writings of Isaiah to John's own generation.¹¹

Since the close of the canon of the Bible (with the inscripturation of the Book of Revelation as its terminal writing), however, such Ministers of the Word have all been non-revelatory. The sermons of all post-apostolic Ministers of the Word (or Preacher-Teachers), are therefore not infallible. Hopefully, however, they are nonetheless Spirit-filled expository Preachings¹² and official Teachings¹³ of the inerrant and infallible Word of God in the Holy Scriptures.¹⁴

Now the Triune God and Paramount Prophet-Priest-King made man as His Own image.¹⁵ So man too is a (small-scale) Prophet-Priest-King.¹⁶ Before the fall,¹⁷ the Prophet Adam¹⁸ called every living creature by its God-approved name. He declared God's Word to Eve, and would also have "preached" it to the whole human race each sabbath -- even if the fall had never occurred.¹⁹

It seems Adam also wrote down, in the beginning of Holy Scripture, God's account of the work of creation (Genesis 1:1 to 2:3) -- and almost certainly wrote down "the book of the generations of Adam" (Genesis 5:1f). After the fall, he still communicated the Word of God to his wife and to his son the Prophet Abel (and to all his other children too).²⁰ Yes, even Cain's descendant (the false-prophet Lamech) communicated the word of man to his family.²¹

It was apparently in the days of Adam's grandson Enos, however, that men began "to call upon the Name of the Lord" in congregational worship -- and probably under the liturgical leadership of a prophetic Preacher.²² And, somewhat later, we are told that the Prophet Enoch proclaimed the coming of the Lord in judgment against the ungodly.²³ Similarly, the Prophet Noah preached the Gospel of redemption and of judgment to all mankind right before the flood²⁴ -- and also wrote down all the details of the Great Flood for all surviving mankind thereafter too.²⁵

Calvin wrote in the *Dedication* and the *Argument* of his *Commentary on Genesis*: "The history of the creation of the world...will engage your thoughts.... Shortly after the building of Babel, the memory of those things...was obliterated.... They took no care to carry along...what they had heard from their fathers concerning the creation of the world.... Hence it has happened that no nation, the posterity of Abraham alone excepted, knew for more than two thousand successive years...from what fountain it..had sprung or when the universal race of man began to exist....

"The intention of Moses, in beginning his book with the creation of the world, is to render God as it were visible to us in His works.... He does not here put forward divinations of his own, but is the instrument of the Holy Spirit.... He does not transmit to memory things before unheard of, but...consigns to **writing** facts which the fathers had delivered...through a long succession of years to their children....

"No sane person doubts that Adam was well instructed.... Were the holy Patriarchs so ungrateful, as to suppress in silence such necessary instruction? Did Noah, warned by a divine judgment so memorable, neglect to transmit it to posterity (*cf.* Genesis 10:1f)? Abraham...was the teacher and the master of his family (Genesis 18:19).... Long before the time of Moses, an acquaintance with the covenant...was common to the whole people.... It pleased the Lord to commit the history to **writing**, for the purpose of preserving its purity. Moses therefore has establishing the credibility of that doctrine which is contained in his **writings**."

In Abraham (to whom God Himself preached the Gospel even through the Prophet Melchizedek),²⁶ the Ministry of preaching reached a new height. For the Prophet Abraham not only communicated the Word of the Lord to unbelievers outside the covenant.²⁷ But he also preached God's Word to his own entire household inside the covenant, too.²⁸ That household was a Congregation of perhaps at least a thousand souls,²⁹ and Abraham administered to them the "visible Word" of the Sacrament³⁰ as well as the "audible Word" of the Divine Teachings.³¹

Nor can it be doubted that Abraham's thus-instructed son (the Prophet Isaac)³² and Isaac's son (the Prophet Jacob)³³ and Jacob's sons (the Patriarchal Prophets in general³⁴ and the Prophet Joseph and the Prophet Levi in particular)³⁵ all did exactly the same. Consequently, the mention of other prophetic Levites (such as the Prophet Moses³⁶ and the Prophet Aaron)³⁷ should occasion us no surprise.

Perhaps a quotation from the great Reformer Henry Bullinger's *Second Helvetic Confession* at this point, can best summarize our findings thus far. "From the beginning of the World, God has used the most excellent men in the whole World (even if many of them were simple in worldly wisdom or philosophy but were outstanding in true theology) -- namely, the Patriarchs, with whom He frequently spoke by angels (or messengers).

"For the Patriarchs were the Prophets or Teachers of their age, whom God for this reason wanted to live for several centuries -- in order that they might be as it were fathers and lights of the World. They were followed by Moses and the Prophets renowned throughout all the World.... Therefore, as God gave the Patriarchs together with Moses and the Prophets unto His ancient people, so also to His people of the New Testament He sent His only-begotten Son -- and, with Him, the Apostles and Teachers of the Church."³⁸

Just as Moses the Prophet only spoke to Aaron and/or to the Israelites the words of the Lord Himself,³⁶ so too did Aaron the Prophet of Moses and of Jehovah only speak to the people of Israel the words of Moses himself (which Moses in turn had received from God alone).³⁷ It was precisely by Moses (and/or by Moses *via* Aaron and later by the subsequent Prophets and Scribes) that the Gospel was preached to the Israelites during the fifteen centuries before the birth of Jesus.³⁹ For it was not until the advent of Christ (of Whom Moses was a type and "foretelling") that there would again be another Prophet quite like Moses⁴⁰ (who wrote and read and preached and taught all the words of the Book of the Law to the whole Congregation of God's people).

Yet before Moses died, he not only appointed his "Minister" the Prophet Joshua to succeed him as the new Leader of the whole "Congregation" (or the General Assembly of Israel),⁴¹ but he also established what we can only call the "Mount Sinai Theological Seminary." There, God Himself taught the seventy select Elders of Israel -- through the agency of the Prophet Moses and probably also through the agency of his Minister the Prophet Joshua⁴² (and possibly also through the agency of the Prophet Aaron).³⁷

In what was perhaps the very first "Theological Seminary" or "School of the Prophets" in the history of the World, those seventy select Elders (of some seven hundred Elders-of-thousands among the people) were thus instructed to become "Prophets."⁴² And, after the completion of

their training, God appointed those seventy to be "Preaching Elders" or "Men of God" -- who then themselves prophesied or declared God's will to His people.⁴²

After the death of the seventy choice Elders who prophesied and to whom Moses had taught God's ordinances, although the Prophetic Office did not completely disappear from Israel⁴³ -- its exercise nevertheless became very scarce or precious.⁴⁴ But God revived that Office in and through the efforts of the Prophet Samuel. Born of godly parents and raised first by them and then by Eli the Priest,⁴⁵ Samuel was called by the Lord to prophesy or to forthtell His Word.⁴⁶ And Samuel "let none of His Words fall to the ground."⁴⁷ "For the Lord revealed Himself to Samuel...by the Word of the Lord."⁴⁸

After God had himself called Samuel to the Prophetic Office,⁴⁹ the Prophet not only judged or governed Israel,⁵⁰ and not only preached to the non-preaching Elders of Israel and even to King Saul⁵¹ -- but he also taught the whole people of God.⁵² Samuel did this most effectively by becoming the Leader of a Company of Trainee-Prophets (or the President of a Theological Seminary or a Ministerial Association),⁵³ the other members of which would themselves prophesy or declare the Word of the Lord (and thus teach others too). In fact, even Saul himself prophesied and declared the will of the Lord to others;⁵⁴ and so too did Saul's "Messengers."⁵⁵

Prophecy waned after the death of Samuel,⁵⁶ but it again reached a highwater mark in David and Solomon. For the Prophet David⁵⁷ not only composed and sang prophetic Psalms, but he also gave us the now inscripturated prophecies known as the Book of Psalms or the Psalter.⁵¹¹ And his son the Prophet Solomon⁵⁹ gave us most of the Book of Proverbs⁶⁰ and the Song of Solomon⁶¹ and possibly even the Book of Ecclesiastes or "The Preacher."⁶²

Even after the fall of Solomon's united kingdom in the days of his son Rehoboam, there was no diminution in the occurrence of prophecy. Earlier, the Prophet Gad and the Prophet Nathan⁶³ and the Seers (or the Prophet Heman and the Prophet Asaph and the Prophet Jedutun)⁶⁴ had preached to David. And now, the prophetic activity even increased.

The Prophet Shemaiah preached and wrote against King Rehoboam.⁶⁵ The Prophet Ahijah⁶⁶ and two other unnamed Prophets⁶⁷ preached and proclaimed the Word of God against King Jeroboam the First. And the Prophet Iddo too preached against King Jeroboam (and also preached about King Abijah).⁶⁸ Moreover, the Prophet Oded of Judah and his son the Prophet Azariah encouraged (and the Prophet Hanani at another time rebuked) King Asa.⁶⁹ The Prophet Jehu preached against godly King Jehoshaphat and the wicked King Baasha.⁷⁰ The Prophet Eliezer too preached against the godly King Jehoshaphat.⁷¹ And the Prophet Agur preached against his own godless contemporaries.⁷² Indeed, just before the time of wicked King Ahab, there were literally hundreds of outspoken and dynamic Prophets of the Lord in the land.⁷³

However, after the godless Queen Jezebel slaughtered many of those Prophets, it seemed for a while to the Prophet Elijah (as it had also to the Prophet Asaph before him)⁷⁴ that he alone had survived or remained true to Jehovah.⁷⁵ But this was not so. For not only were there still the Prophet Micaiah⁷⁶ and four hundred other unnamed Prophets⁷⁷ and at least three other very active Prophets of the Lord left in Israel,⁷⁸ but God also instructed Elijah to anoint Elisha to be his "Minister" and to be a Preacher of Jehovah in Elijah's place.⁷⁹ For after Elijah wrote and sent a prophetic letter to the wicked King Jehoram⁸⁰ and preached against the wicked King Ahaziah,⁸¹

that great Prophet went up into heaven in a whirlwind⁸² -- as his prophetic mantle and a double portion of his prophetic spirit fell upon his well-trained successor the great Prophet Elisha.⁸³

Especially during the time of the earthly life of the Prophet Elisha, the "Schools of the Prophets" (or the Theological Seminaries) flourished again.⁸⁴ Elisha had contact with Theological Students or groups of Trainee-Preachers from the Prophecy School of Bethel.⁸⁵ He became President of the Jericho Theological Seminary.⁸⁶ He himself helped teach the "Sons of the Prophets" in Gilgal.⁸⁷ He had contact with the Mount Ephraim Theological Seminary.⁸⁸ He helped a group of the "Sons of the Prophets" relocate their Theological School at the Jordan River.⁸⁹ And he then sent one of the young men of the "Sons of the Prophets" on a mission to Ramoth-gilead.⁹⁰

Indeed, the Prophet Elisha now dominated the prophetic scene. Previously Elisha's teacher Elijah⁹¹ had prophesied to godless people like King Ahab,⁹² to the prophets of Baal,⁹³ and to King Ahaziah⁹⁴ -- and to godly folk such as the widow of Zarephath,⁹⁵ to Obadiah the governor of the king's house,⁹⁶ and to the third captain-of-fifty of King Ahaziah's soldiers.⁹⁷ And now, Elijah's pupil Elisha prophesied too.

Elisha prophesied to godless people like the children of Bethel,⁹⁸ to King Jehoram,⁹⁹ to Gehazi,¹⁰⁰ to the unnamed King of Israel (and to his messengers and nobles)¹⁰¹ -- and to Hazael the future King of Syria¹⁰² and to Joash King of Israel.¹⁰³ And he prophesied to godly people such as the "Sons of the Prophets"¹⁰⁴ and the men of the city¹⁰⁵ of Jericho, to King Jehoshaphat,¹⁰⁶ to the widowed wife of one of the deceased "Sons of the Prophets,"¹⁰⁷ to the great woman of Shunem,¹⁰⁸ to the "Sons of the Prophets" of Gilgal¹⁰⁹ -- and to Naaman the Syrian,¹¹⁰ to the "Sons of the Prophets" of the Jordan,¹¹¹ to the Elders who came and met in Session in his home,¹¹² and to the young man of the "Sons of the Prophets" whom he sent to Ramoth-gilead.¹¹³

After the death of Elisha, the next really important Preacher to appear on the scene was Jonah.¹¹⁴ The son of the Prophet Amittai,¹¹⁵ the Preacher of repentance known as the Prophet Jonah not only preached to King Jeroboam the Second of Israel,¹¹⁵ but he was also commissioned as a foreign Missionary to go and preach to the Ninevites.¹¹⁶ "And the Word of the Lord came unto Jonah..., saying, 'Arise, go unto Nineveh, that great city, and preach unto it the preaching that I command you!'"¹¹⁷ When he did, the whole of Nineveh turned to the Lord.

After the proclamations of God's Word by the Prophet Joel¹¹⁸ and the Prophet Hosea¹¹⁹ and the Prophet Amos¹²⁰ and the Prophet Oded of Samaria¹²¹ and the Prophet Micah¹²² -- in an age when truthful prophecy and candid preaching was waning,¹²³ the Lord raised up the greatest of all of the Old Testament Prophets. Namely, Isaiah the son of Amoz.¹²⁴

Now the Prophet Isaiah preached "in the days of Uzziah, Jotham, Ahaz and Hezekiah (the kings of Judah."¹²⁴ That is, he commenced his sermons in the year of King Uzziah's death¹²⁵ and continued preaching until the days of King Hezekiah.¹²⁶ He preached good news to the believers and bad news to the disobedient -- while prophesying fearlessly even to his king.¹²⁷ And he preached and prophesied about Judea,¹²⁸ Syria,¹²⁹ Egypt,¹³⁰ Assyria,¹³¹ Babylon,¹³² Moab,¹³³ Ethiopia,¹³⁴ Arabia,¹³⁵ and Tyre.¹³⁶ But he preeminently preached about the coming of the Messiah¹³⁷ -- and the eschatological consummation.¹³⁸

Godly kings and other godly addressees **heeded** the Prophets. For King Hezekiah not only obeyed the preachings of Isaiah,¹²⁷ but he also gave ear to and had the Levites re-sing the previous prophecies of Nathan and Gad and David (which had been revealed more than two centuries before his own time).¹³⁹ And Hezekiah's great-grandson King Josiah instituted a reformation after hearing the Preacher Shaphan expound the Books of Moses.¹⁴⁰ However, the Prophets sometimes also went **unheeded**. For Judah turned a deaf ear to the Prophet Nahum,¹⁴¹ and to the Prophet Zephaniah,¹⁴² and to the Prophet Habakkuk,¹⁴³ to the Prophet Uriah,¹⁴⁴ and -- sadly -- even to the great Prophet Jeremiah.

Now the Prophet Jeremiah preached in the days of Kings Josiah¹⁴⁵ and Jehohaz¹⁴⁶ and Jehoiachim¹⁴⁷ and Jehoiachin¹⁴⁸ and Zedekiah.¹⁴⁹ Divinely foreknown and foreloved by God from all eternity, and sanctified and appointed to become a Prophet even before he came forth from his mother's womb -- Jeremiah proclaimed God's Word. He prophesied to Kings, to Princes, to Priests, to Elders, to false-prophets, to the Rechabites, to all the people in Jerusalem and in Tophet and in Tahpanes in Egypt -- and he prophesied against the Egyptians, the Philistines, the Moabites, the Ammonites, the Edomites, the Arabians, the Syrians, the Elamites, and the Babylonians.¹⁵⁰ Even after the destruction of Jerusalem by the Babylonians, Jeremiah continued to prophesy (in the Book of Lamentations).¹⁵¹ And his prophecies were a great comfort to the Prophet Daniel a little later on during the Babylonian captivity.¹⁵²

Probably after the Prophet Obadiah gave out his pronouncements against Edom,¹⁵³ the Prophet Ezekiel started preaching in Babylon at the Chebar River.¹⁵⁴ Called from the Priesthood into the Prophethood,¹⁵⁵ Ezekiel was inspired by the Holy Spirit¹⁵⁶ to preach God's Word with power to his own people -- regardless of their reaction.¹⁵⁷ He convened the Elders-in-Session, and preached to them.¹⁵⁸ He prophesied against Jerusalem, against the mountains of Israel, against the female false-prophetesses of Israel, against the Ammonites, against Tyre, against the ineffectual Shepherds (or Elders) of Israel, against Edom, and against Gog (or the Roman Empire and its mercenaries who destroyed Jerusalem in 70 A.D.).¹⁵⁹ He also prophesied to the dried-out bones of Israel, and preached about the ideal reconstruction of the temple as "the Israel of God" or the Christian Church in New Testament times.¹⁶⁰

Somewhat after Ezekiel, the Prophet Daniel started to preach against the successive world empires of Babylon and Persia and Greece and Ancient Pagan Rome¹⁶¹ (alias Ezekiel's Gog).¹⁵⁹ And after Daniel's time, in the days of the Persian Empire the Prophet Haggai preached to Zerubbabel the Governor of Judah -- telling him that the time had come for the temple (which the Babylonians had destroyed) to be reconstructed in Jerusalem.¹⁶² This was in turn followed by the messages of the Prophet Iddo,¹⁶³ the Prophet Zechariah,¹⁶⁴ and the Prophet Malachi.¹⁶⁵ And all of these messages pointed to the coming of the Lord Jesus Christ in *0 to 70 A.D. as "the Great Prophet" or "the Messenger of the Covenant" or "the Angel" -- Who would fulfill and replace and abolish and advance the *by-then-reconstructed temple.¹⁶⁶

Even from the very foundation of the human race, pre-Mosaic Prophets not only preached. In addition, they probably often also later inscripturated some of their own previously preached messages -- for the benefit of their contemporaries and also for the instruction of future generations.¹⁶⁷ Certainly the Prophet Moses, in the first five Books of the Bible, himself wrote

down some of the (pre-Mosaic and Mosaic) revelations which he had received (either indirectly or directly) from God, and which he had himself preached about to others.¹⁶⁸ And there is similar evidence that most of the Old Testament Prophets who succeeded Moses (from Joshua through Malachi) themselves often did the same too.¹⁶⁹

Yet there is also evidence even from the very earliest times, that not only and not necessarily the Prophets themselves but also their Scribes or secretaries made the original autographs of the inscripturated prophecies -- and that those Scribes (or other Scribes) later also often made copies of the autographs (or even copies of copies) and themselves expounded those inspired writings.¹⁷⁰ The volume of the writings of the Prophets (down through the Old Testament centuries from Moses to Malachi) constantly increased. And accompanying this, there was also a corresponding growth of the number of Scribes who expounded on this constantly-increasing body of inspired prophetic literature.¹⁷¹

Thus, even right after the very earliest prophecies started being inscripturated, it would seem God was already raising up a class of learned Teachers or "Scribes" to communicate those then still expanding Scriptures to His people. Probably even the Pre-Mosaic Patriarchs taught their contemporaries and their descendants, the prophecies of their ancestors.

The prophecies of Adam were probably expounded upon by Abel and Seth and Enos (and later by Job); and the prophecies of Abraham were expounded by Isaac, Jacob, Joseph and Levi.¹⁷² Later, the prophecies of the Levite Moses, both before and especially after their inscripturation, were expounded by his "Minister" Joshua¹⁷³ and by other Preachers¹⁷⁴ and/or Teaching Levites¹⁷⁵ (who both then and for centuries thereafter taught those Scriptures to the children of Israel). Similarly, Joshua's writings were expounded by the Judges; the Judges' "writings" were expounded by Samuel; Samuel's writings were explained by David; David's writings were interpreted by Solomon; and Solomon's writings were (re)copied and discussed by "the men" of Hezekiah.¹⁷⁰

But "the men" of Hezekiah and the Scribes in general not only expounded the writings of the Prophets who immediately preceded them. They also began to comment more and more on each part of the constantly-increasing body of Scripture. Moses commented on the prophecies of all of his predecessors from Adam through Joseph, and then incorporated his inspired comments (together with much new inspired material) into the Pentateuch.¹⁶⁸ But then the Mosaic Pentateuch in its turn was progressively commented on by Joshua and the Judges, and by those who lived in the days of the kings (such as Jehoshaphat and Amaziah and Hoshea and Hezekiah and Josiah) and by Daniel and Ezra and Nehemiah and Malachi.¹⁷¹

Similarly, Joshua's writings were expounded during the time of the Judges and thereafter; the Judges' "writings" were expounded by Samuel; Samuel's writings were expounded by David and later by Jeremiah; and David's Psalms were studied in the days of Asaph and Solomon and Joash and Amos and Hezekiah and Josiah and Ezra and Nehemiah. Too, Isaiah's writings and Jeremiah's Lamentations were referred to in the Book of Chronicles; Daniel was referred to by Ezekiel; and Elijah was commented on long after his time in the Book of Kings and in the Book of Chronicles and in the Book of Malachi.¹⁷¹

Now these *Soophorim* or "Counters-of-the-letters-of-the-Law" or Scribes -- are already mentioned as such even before the time of David¹⁷⁶ (and repeatedly thereafter). For they are mentioned in the Books of Samuel¹⁷⁷ and in the Books of the Kings¹⁷⁸ and in the Books of Chronicles.¹⁷⁹ And those teachers who recopied and re-sang the prophetic Psalms of David, themselves taught others.¹⁸⁰

Moreover. "Teachers of instruction" are mentioned in the Book of Proverbs;¹⁸¹ and the Prophet Solomon himself had his own Scribes¹⁸² (whom he may very well have used to inscripturate and to teach the people his thousands of inspired Proverbs and Songs).¹⁸³ Indeed, the Preacher of the book of Ecclesiastes (either himself or possibly also through other Preachers) "taught the people knowledge" and "gave...many Proverbs" and "acceptable Words" from "that which was written" as "goads" and "as nails...given from one Shepherd."¹⁸⁴

In the days of "the men of Hezekiah" or the Scribes who (re)copied and discussed the previous writings of the Prophet Solomon, although many of Israel's Teachers had transgressed against the Lord -- the Scribe Shebna and the Elders of Israel walked together in collaboration with the Prophet Isaiah.¹⁸⁵ In the days of godly King Josiah, it is significant that it was the Scribe Shaphan who read the rediscovered book of the Mosaic Law to the king -- which led to the great reformation of that time.¹⁸⁶

In Jeremiah's day, the Scribes were even more active. For it was in fact the Scribe Baruch who read the prophecies of Jeremiah to the Nobles or the chief Elders who were in Session in the chamber or the room of the Scribe Elishama (where that written prophecy of Jeremiah was subsequently stored).¹⁸⁷ But it was especially after the return from the exile (and with the rise of the Synagogues after the cessation of Old Testament revelatory prophecy),¹⁸⁸ that the Scribes or expository Preachers came into their own. For apart from those like the Scribe Shimshai and the Scribe Zadok,¹⁸⁹ it was especially Ezra who was the great Scribe of note at this particular period.

Now this Preacher Ezra was "already Scribe in the Law of Moses.... For Ezra had prepared his heart to seek the Law of the Lord, and to do it; and to teach Israel statutes and judgments" as "a Scribe of the Words of the Commandments of the Lord" and as "a Scribe of the Law of the God of Heaven."¹⁹⁰ Accordingly, Preacher Ezra appointed such Elders who knew the Law of God and who also ruled the people, to help him to teach the Israelites¹⁹¹ -- thereby probably setting them aside as "Preaching Elders."¹⁹² As to how these Scribes functioned, we may perhaps take the description of the preaching of Ezra himself as the norm. For Ezra assembled the people and read and expounded the meaning of the Law of God to them -- by preaching through it for a whole week long from a raised wooden pulpit,¹⁹² and by getting the people themselves to respond by gratefully singing the inspired Psalms of the Prophet David.¹⁹³

Hereafter -- between the time of the last Old Testament Prophet Malachi and the Scribe Ezra on the one hand, and the time of the incarnation of the Great Prophet Jesus Christ on the other -- Ezra's excellent practice of preaching from a pulpit speedily spread to all the Synagogues even throughout the whole of the Ecumenical World.¹⁹⁴ For every Synagogue in the civilized regions surrounding the Mediterranean Sea had its Scribe (or expository Preacher) who expounded all the writings of the inspired Prophets and who thus strengthened the faith of the people of God. Accordingly, for centuries prior to the birth of Christ, it was indeed a historical fact that "Moses

from olden times has in every city them that preach him -- (his prophetic Books) being read in the Synagogues every sabbath day," together with "the voices of the Prophets which are read every sabbath day."¹⁹⁵

Let us at this point summarize the testimony of the Old Testament Scriptures concerning the Office or Ministry of the Prophet-Preacher. First, the Old Testament Prophet-Preachers were not only those who wrote the canonical Books of the "Major and Minor Prophets" like Isaiah through Malachi. But they also included all those who expounded God's Word. Sometimes, even from father to son, they reached back through men of God like Elisha and Elijah and Ahijah and Solomon, and David and Nathan and Samuel and Joshua and Moses and Abraham and Melchizedek and Noah and Abel -- even unto Adam as the first human Prophet¹⁹⁶ (who was himself made as the image of God the Great Prophet).¹⁹⁷

Second, all of these Prophet-Preachers were anointed with the unction of the Holy Spirit¹⁹⁸ -- and apparently ordained to the prophetic Ministry by the laying on of hands.¹⁹⁹ Third, the basic function of the Prophet-Preachers was to prosper God's covenant people²⁰⁰ by calling upon them to repent of their sins.²⁰¹ Fourth, all Prophet-Preachers who disobeyed the Lord by 'pulling their punches' or by preaching anything else except the Word of God, were punished by the Lord.²⁰² Fifth, the Prophet-Preachers were respected as "fathers" in the faith,²⁰¹ and they convened Sessions of Elders and proclaimed the Lord's messages to them too.²⁰⁴ Sixth, it was not Governing Elders but only Prophets and Scribes (or "Teaching Rabbis") whom the Lord sent out²⁰⁵ to preach to the people.²⁰⁶ And last, after the prophecies of the Prophet-Preachers had been inscripturated, it was thenceforth the task of the Scribes (or the Preaching Rabbis) to expound them to the people until the very end of the World.²⁰⁷

Between the Old and the New Testaments, God increased the number of Synagogues throughout the Mediterranean world wherever Israelites resided.²⁰⁸ Each Synagogue was ruled by a Session of Elders (or a *Gerousia*),²⁰⁹ which was presided over by a Moderator (called the *Gerousiarches* or the "Archelder") who conducted worship in the Synagogue.²¹⁰ He was called also the *Archisunagoogos*²¹¹ -- because he conducted all of the affairs of the Synagogue and preserved order at all of the meetings of his fellow Elders.²¹² Larger Synagogues, however, often had more than one such *Archisunagoogos* -- and, when they did, those *Archisunagoogoi* were of equal rank.²¹³ Moreover, Maimonides and Lightfoot and Prideaux and Dabney (and many others) all maintain that this Officer was the permanent President and Director of public worship known as the "Angel" of the Congregation"²¹⁴ -- the "Preaching Elder" who moderated the Session meetings of the Elders of the Synagogue's Session.

Now the New Testament itself mentions many cases of such *Archisunagoogoi* or "Synagogue Preachers" becoming Christians.²¹⁵ In fact, at least some of them even became Christian Preachers.²¹⁶ Indeed, as the great nineteenth-century Southern Presbyterian Theologian Robert Dabney remarked, "the Christianized Synagogue became the Christian Congregation, with its Eldership, Teachers, and Deacons."²¹⁷ And he went on to remark in his Theories of the Eldership -- "in Revelation, the closing Book of the canon, where we would naturally expect to see the apostolic institutions in their matured form, we hear each Church representatively addressed by its 'Angel'..., in imitation of the well-known order and use of (the) titles in the Synagogue, (where) the 'Preaching Presbyter' who presided over his brethren the 'Presbyters' was the public Mouthpiece or Messenger of the Church of God and of God to the Church (Malachi

3:1 *cf.* Luke 4:20 and Revelation 2:1f).²¹⁸ Consequently, both in the Intertestamental and in the New Testament periods, the Scribe²¹⁹ or the *Archisunagoogos* or the "Preaching Presbyter" (thus Dabney)²¹⁸ simply replaced the Old Testament Prophet as the Moderator of the Session of Elders of the people of God.²²⁰

We have previously seen that in Old Testament times, Scribes like Ezra expounded on pulpits from the inspired inscriptions of earlier Prophets.²²¹ This practice continued in the Synagogues²²² right down through New Testament times.²²³ For then too we frequently encounter the same²²⁴ such Officers²²⁵ of the Israelitic Church²²⁶ (when the Scribes were also called Preachers²²⁷ or Lawyers²²⁸ or Guides²²⁹ or Teachers²³⁰ or Doctors²³¹ or Doctors of the Law²³² or Teachers of the Law²³³ or Instructors).²³⁴

These Scribes were indeed Pastors (or Elders).²³⁵ For they sat in the local and regional and national Sessions with other Pastors and Elders. But those other Pastors or Elders²³⁶ -- unlike the Scribes -- did not themselves preach.²³⁷ Yet the Scribes themselves not only ruled together with the other Elders who were not Scribes. In addition, as "Preaching Elders,"²³⁸ the Scribes also read and expounded the writings of Moses and the Prophets, every sabbath day.²³⁹ True, when many of these Scribes and their teachings degenerated,²⁴⁰ everybody could see that they did not then teach with authority.²⁴¹ Yet even in Christ's day, some of the Scribes still really knew and loved God and His Scriptures. Those that did, followed Jesus. And most of them probably became some of the first Preachers of the Christian Church.²⁴²

Especially from the first century B.C. onward, the Scribe or Scripture-Expounder²⁴³ and the Preacher-Teacher of the Synagogue²⁴⁴ liked to be addressed as 'Rabbi' (meaning "my Teacher").²⁴⁵ The Rabbis expounded and applied the Law. And they were "Spirit-ually sealed" or ordained to that office when of mature age, by a Presbytery consisting of at least three Elders -- one of whom himself had to be a Rabbi.²⁴⁶

Now the bridge between the Old Testament and the New Testament²⁴⁷ is formed by the Prophet John (the Baptizer).²⁴⁸ He was a true "Son of a Prophet" -- in that he was the son of the Prophet Zacharias, and especially in that John himself was a Prophet²⁴⁹ and a Guide²⁵⁰ and a Witness-bearer²⁵¹ and a Master or Teacher²⁵² and a Preacher²⁵³ and a Minister²⁵⁴ and a Proclaimer of the Word of God²⁵⁵ and a Rabbi.²⁵⁶ Yet John was never called *Rabboni*. For only Specialist Theologians were thus called -- as was God Himself.²⁵⁷ And significantly, this word *Rabboni* is used but once in Holy Scripture, where it is applied exclusively to Jesus.²⁵⁸

JESUS AND NEW TESTAMENT PREACHING

For it was to Jesus Christ the Great Rabboni (and indeed the very Word of God)²⁵⁹ that all the Old Testament Prophets had pointed forward.²⁶⁰ In Him were all their own prophecies fulfilled.²⁶¹ And from Him, all New Testament Prophets and their prophecies too proceeded.²⁶² Indeed, "the testimony of Jesus is the spirit of prophecy."²⁶³

He was born amid new prophetic utterances.²⁶⁴ Practically from His birth²⁶⁵ and ever thereafter throughout His childhood and youth,²⁶⁶ every Sabbath²⁶⁵ Jesus customarily went to the

Synagogue where He heard sermons on the prophecies¹⁹⁵ while Himself growing up into human manhood.²⁶⁷ And, according to His humanity, He was inducted into the Rabbinical Office by the laying on of hands through the agency of Rabbi John the Baptizer in the presence of two divine and altogether unimpeachable presbyterial Witnesses -- God the Father and the Holy Spirit.²⁶⁸

Thus was Jesus anointed and Spirit-ually sealed with the Holy Spirit as an official Rabbi or Preacher.²⁶⁵ Then, Himself "sent out"²⁰⁵ by the 'Presbytery of the Holy Trinity,'²⁶⁸ He went and taught throughout the land especially on the sabbath days²⁶⁹ -- preaching the 'good news' of the Kingdom of God in all the synagogues.²⁷⁰

But Jesus was and is not only an evangelist (or a spreader of the 'good news')²⁷¹ and a prophet²⁷² and a preacher²⁷³ and a teacher²⁷⁴ or a (school)master²⁷⁵ and a minister²⁷⁶ and a proclaimer²⁷⁷ or a rabbi.²⁷⁸ No, He was and is indeed The Evangel (or The 'Good News')²⁷⁹ and The Prophet²⁸⁰ and The Preacher²⁸¹ or The Teacher²⁸² and The Master²⁸³ and the one-and-only Rabbani.²⁸⁴ Moreover, He not only taught and preached with His Own human tongue -- but He also taught and still teaches²⁸⁵ (and also preached and still preaches)²⁸⁶ through the tongues of others too. For Jesus Christ is not only Himself The "Apostle"²⁸⁷ sent down to earth by the Father in the power of the Spirit. But Christ also Himself sent His Own message out into the World through His Own chosen Apostles²⁸⁸ -- even as He still sends it out through His chosen preachers today too.

What is an "Apostle"? An Apostle is a *Sheliyach* (or "one sent out to do a job") -- or "one sent out from" the One Who commissions him to represent that Sender.²⁰⁵ The Triune God sent His 'Apostle' Abraham out from Ur of the Chaldees into Canaan -- just as God later sent out that same Abraham's twelve great-grandchildren as His 'Twelve Apostles' into the land of Egypt.²⁸⁹ To that same Egypt and from the land of Midian, God later sent His great 'Apostle' Moses to preach to the Israelites²⁹⁰ -- and God later still sent those twelve tribes (as His 'Twelve Apostles') out of that land and back into Canaan.²⁹¹

Then, in the fullness of time, the Triune God sent His 'Apostle' our Lord Jesus Christ out from Heaven and down into our World as a Greater Moses²⁹² -- and Jesus later sent his Twelve Apostles out into all the World to proclaim the 'good news' of redemption through His blood.²⁸⁸ In each of the above cases, the *Sheliyach* or the "Apostle" concerned was a Preaching Elder sent out by a Presbytery²⁹³ to represent that body. And the Ultimate Presbytery Which sent out our Lord Jesus (and Which also sends out all other Preachers too), is the Divine Presbytery of *Jehovah Elohim* -- or that of the Father and Son and Holy Ghost (in Whose Triune Name all of those Teaching Elders which They Themselves commission are to preach His Word and to perform Holy Baptism and to administer the Lord's Supper).²⁹⁴

So Christ Jesus, the Son of God and man -- Himself commissioned by the Holy Trinity²⁹⁵ -- now proceeded together with His Father and Spirit²⁹⁶ to ordain and to commission His twelve Apostles.²⁹⁷ "He called unto Him His Disciples -- and of them, He chose twelve whom He named 'Apostles.'"²⁹⁸ He educated and trained them in the deep mysteries of the Word of God.²⁹⁹ And then "these twelve Jesus sent forth, and commanded them saying... 'As ye go, preach; saying: "The Kingdom of Heaven is at hand!" "³⁰⁰

At first, Jesus Himself went preaching throughout every city and village in Galilee, taking His twelve Apostles with Him.³⁰¹ Later, however, He sent out His twelve Apostles alone by themselves (but only to the towns and cities of the Israelites in Palestine),³⁰² preaching the good news of the Kingdom of God.³⁰³ And later, "He appointed other seventy also -- and sent them two by two before His face into every city and place" (Luke 10:1).

Then Christ taught the Apostles humility and the essential parity of their several Ministries,³⁰⁴ while continually giving them further theoretical and practical instruction³⁰⁵ and while constantly increasing their faith.³⁰⁶ He promised to build His Church on their preaching of His Lordship.³⁰⁷ And He explained to them that when He would later sit on the throne of His glory as the Son of man after His resurrection from the dead and His ascension and heavenly session, they too (as those who had previously followed Him in the regeneration) would then also sit as a Session upon twelve thrones and rule the twelve tribes of the true Israel³⁰⁸ in the General Assembly of the Christian Church.³⁰⁹ Then, having given them the custodianship over the Sacraments of the Kingdom of God, He died for His people on Calvary.³¹⁰

But on the third day He rose from the dead and showed Himself alive again to all of His Apostles.³¹¹ Then He told them: "As My Father has 'sent' Me (as His 'Apostle'), even so 'send' I you (as My 'Apostles')."³¹² "And when He had said this, He breathed on them, and said to them, 'Receive the Holy Spirit!' "³¹³

Then, after giving them further instruction through the Holy Spirit in the things of the Kingdom of God both in Jerusalem³¹³ and in Galilee³¹⁴ (and then again in Jerusalem),³¹⁵ He commissioned His Apostles right before His ascension into Heaven -- to go and preach the Gospel in the whole creation³¹⁶ to all the nations.³¹⁷ Thus, they were: to 'disciple' or to transform the Heathen into Christian nations; to baptize those nations into the Name of the Triune God; and to instruct them to observe all things -- whatsoever Christ had ever commanded the Apostles themselves.³¹⁸

At this point, let us make the following observations about the actual requirements of the above-mentioned and vitally-important Great Commission. First, the Commission was and is not given **directly** to all Christians in their capacity as members of the prophethood of all believers,³¹⁹ but only to the Apostles whom Christ Himself ordained to the special Preaching Office³²⁰ (and to those that **they** would appoint to assist them as temporary Prophets or as Evangelists and to the permanent Ministers of the Word whom apostolic and post-apostolic Presbyteries would appoint either as Pastor-Preachers in every established church or as Missionary-Preachers to go and establish new Congregations in the 'regions beyond').³²¹

Second, the Commission **indirectly** involves all believers by requiring them to be Christ's (non-preaching) witnesses at all times. With their prayers and with their substance, they in turn are to support His official Preachers -- so that the latter can do their official work of maintaining and expanding the Church through their Ministry of the Word and Sacraments.³²²

Third, the Commission required the Apostles (and requires the official Ministers of the Word who succeed them) to preach the Gospel in the whole creation (and therefore to every "creature"). Century after century, they are to continue to go forth into all the World and to expand the

Church -- until even the uttermost parts of the Earth have been filled with the knowledge of the glory of the Lord as the waters cover the sea.³²³

Let us also make the following further observations about the Great Commission. First, not just some but all of those directly so commissioned were and are officially to proclaim to the nations the necessity of conversion to Christ -- and thus to turn those nations into Christian nations.³²⁴ Second, those thus commissioned were and are to "sprinkle many nations"³²⁶ -- until, ultimately, all faithful adults and all their babies (of all the nations) have been baptized into the name of the Father and Son and Holy Ghost.³²⁷

Third, the thus-converted and thus-baptized adults and their children of all the nations were and are to be taught officially (by Preacher-Teachers) all things whatsoever Christ has ever revealed from the very beginning of the World (and canonized in His now-inscriptured 66-book Bible).³²⁸ And last, all of this was placed within the context and focused on the reality of the constant unfolding and ultimate consummation of all future history. For the Lord Jesus Christ promised that (in and through His soon-to-be-poured-forth Spirit), He Himself would be with all His thus-commissioned Ministers of the Word and Sacraments -- "always, even unto the end of the World."³²⁹

Ten days after Christ's ascension back into Heaven, and just after they had ordained Matthias to the Ministry in the place of the deceased Judas, the Apostles were all filled with Christ's Spirit on the day of Pentecost.³³⁰ Then, beginning their preaching in Jerusalem,³³¹ they proclaimed God's Word with power.³³² And the new Christians, converted by that apostolic preaching,³³³ then continued steadfastly in the Apostles' Doctrine or Teaching.³³⁴

"With great power, the Apostles gave witness of the resurrection of the Lord Jesus -- and great grace was upon them all."³³⁵ Even when threatened by powerful politicians and religious leaders who opposed the Christian Faith, the Apostles refused to cease teaching and preaching about Jesus Christ.³³⁶ They refused to leave off ministering the Word of God, and they gave themselves continually to that task³³⁷ -- as they "went forth and preached everywhere,"³³⁸ throughout all Judea.³³⁹

However, when persecution of the Christian Church broke out in Jerusalem, its members were scattered abroad throughout Judea and Samaria -- where they went around spreading the Gospel or the 'Good News' of the Word of the Gospel, even while the Apostles themselves went on preaching in Jerusalem and its environs in all Judea.³⁴⁰ After the Evangelist Philip³⁴¹ officially preached³⁴² to and baptized the first Samaritan converts,³⁹³ the Apostles themselves came and laid their hands upon them.³⁹⁴ And the Apostles, "when they had testified and preached the Word of the Lord (in Samaria) -- returned to Jerusalem (and began to) preach the Gospel also to many villages of the Samaritans."³⁹⁵

After the conversion of Paul, he himself was appointed an Apostle by the risen Christ Himself.³⁴⁸ He preached first in Damascus,³⁴⁷ then in Jerusalem,³⁴⁸ and then in Syria and Cilicia³⁴⁹ -- while the Apostle Peter preached in Judea³⁵⁰ and in Samaria.³⁵¹ Later, Paul returned from Tarsus in Cilicia to Antioch in Syria, where he and the Apostle Barnabas³⁵² taught in the church there for a whole year³⁵³ -- practically³⁵⁴ right up to the very time they were commissioned

to become Missionaries to the regions beyond (through the laying on of hands by the Presbytery of Antioch).³⁵⁵

During his first foreign missionary journey, the Apostle Paul (and/or the Apostle Barnabas) preached the Word of God in the Synagogues of Cyprus³⁵⁶ and of Antioch in Pisidia and Iconium.³⁵⁷ And they also preached to the Heathen in Lystra,³⁵⁸ Derbe,³⁵⁹ and Perga.³⁶⁰ Then, having reported back to the Home Presbytery in Antioch in Syria,³⁶¹ the Apostles Paul and Barnabas preached in the churches of Phenice and Samaria³⁶² on their way to the General Assembly in Jerusalem -- where they both addressed that body³⁶³ after the Apostle Peter did.³⁶⁴ Then, after the Apostle James³⁸⁵ (the brother of the Lord Jesus³⁶⁶ and the Moderator of the General Assembly) had given his address,³⁶⁷ that "Christian Sanhedrin" of "the Apostles and Elders"³⁶⁸ gave written doctrinal instructions about the demands of Christianity on Gentile converts, to be handed over to all the Congregations of the Christian Church.³⁶⁹

Next, after again "teaching and preaching the Word of the Lord" in Antioch in Syria,³⁷⁰ the Apostle Paul again went back to what is now Southern Turkey (where he had previously "preached the Word of the Lord").³⁷¹ This time he delivered to those churches "the decrees for to keep, that had been ordained by the Apostles and Elders. And so were the churches established in the faith, and increased in number daily."³⁷² Thus they were "built (up,) upon the foundation of the Apostles and Prophets -- Jesus Christ Himself being the chief Cornerstone."³⁷³

During the Apostle Paul's second missionary journey, after he preached in Turkey (throughout Phrygia and Galatia)³⁷⁴ and in Macedonia³⁷⁵ (at Philippi³⁷⁶ and at Thessalonica³⁷⁷ and at Berea³⁷⁸ in Northern Greece), he delivered the most famous of all his sermons in Athens.³⁷⁹ Then he went on to Achaia in Southern Greece, where he strengthened the church in Corinth by preaching "in demonstration of the Spirit and of power" to the Christians there for more than eighteen months.³⁸⁰ And thereafter, he went to preach in Ephesus³⁸¹ and in Jerusalem³⁸² and in Antioch in Syria.³⁸³

Next, Paul set out on his third missionary journey in which he strengthened all of the churches in Galatia and in Phrygia,³⁸⁴ until he again arrived back in Ephesus.³⁸⁵ During his stay in Ephesus for more than two years, the preaching of the Gospel reached out "unto the uttermost part of the Earth" -- for the Apostle Paul preached the Gospel boldly and powerfully to that city and to the whole surrounding area of Asia "into all the World" and "in the whole creation under Heaven."³⁸⁶ So, "mightily grew the Word of God -- and prevailed!"³⁸⁷ Then, preaching in Macedonia and Illyricum,³⁸⁸ he wrote to the Romans from Southern Greece (telling them to heed the Old Testament Prophets' inscripturated "Oracles of God").³⁸⁹ And then he went forth and preached a night-long sermon in Troas, within Asia Minor.³⁹⁰

Thereafter, preaching in Miletus to the Elders of the church at Ephesus and of the Presbytery in Asia Minor,³⁹¹ Paul returned to Jerusalem³⁹² (where he preached both to the church³⁹³ and to the Judaists³⁹⁴ in that city). Next, after preaching many times while in captivity for two years in Caesarea³⁹⁵ -- he set out on his "preaching journey" to Rome.³⁹⁶ And there, even while in captivity, he constantly "expounded and testified (about) the Kingdom of God, persuading them (the Jews) concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning to evening" -- and for fully two years receiving all that came to him when in Rome, while

"preaching the Kingdom of God and teaching with all confidence those things which concern the Lord Jesus Christ."³⁹⁷

Having preached the Gospel with all confidence even while in captivity at Rome,³⁹⁸ the Apostle Paul possibly preached in Spain³⁹⁹ and certainly preached in Crete⁴⁰⁰ and Macedonia⁴⁰¹ and Albania.⁴⁰² From Nicopolis (in Albania), he wrote epistles to encourage his apostolic Evangelists Timothy (in Ephesus)⁴⁰³ and Titus (in Crete).⁴⁰⁴ Then he returned to Rome; again wrote to Timothy;⁴⁰⁵ and apparently died there as a prisoner⁴⁰⁶ -- preaching the glorious Gospel of the Lord Jesus Christ until the very end of his earthly life.⁴⁰⁷

The Apostle Peter, who spent most of his Ministry preaching⁴⁰⁸ in Palestine⁴⁰⁹ (but some of it preaching in Antioch⁴¹⁰ and even in "Babylon"),⁴¹¹ wrote much about the importance of heeding both the oral proclamations of God's Preachers⁴¹² as well as the written declarations of God's Old Testament Prophets and New Testament Apostles.⁴¹³ And Jude too, in his epistle, commended all that are sanctified by God to remember the Old Testament prophecies of Enoch and of Moses, while also enjoining his readers to remember "the words which were spoken before(hand) by the Apostles of our Lord Jesus Christ."⁴¹⁴

Last, there is the Apostle John. He wrote about the earthly life of Jesus Christ the Word of God.⁴¹⁵ But moreover, he also preached about that Savior-Word.⁴¹⁶ And toward the end of his life, he wrote down the Revelation of Jesus Christ or the Word of prophecy which God gave to him to transmit to the churches of Asia and to all who would read it.⁴¹⁷ There, in that latter writing, John preached and prophesied to many peoples and nations and tongues and languages⁴¹⁸ about the everlasting Gospel of God which is to be preached unto all those that dwell on the Earth.⁴¹⁹

He wrote and preached about the joy of the holy Apostles and Prophets⁴²⁰ -- and was told and himself declared that the spirit of prophecy is the testimony about Jesus.⁴²¹ Then he declared that the Christian Church is established upon the foundations of the twelve Patriarchs of Israel and the twelve Apostles of the Lamb (or the twenty-four foundational Elders of the Old and the New Testaments).⁴²² And John then concluded his own last prophecy (and the Bible as a whole) by declaring that every man is to hear and to obey the preaching and the reading of the Words of the Old and the New Testaments now permanently inscripturated in "the prophecy of this Book" or *Biblion*⁴²³ of the Holy Bible⁴²⁴ -- and by declaring that no man may "take away from the Words of the Book of this prophecy."⁴²⁵

Thus did the twelve Apostles of the Lord Jesus complete the laying down of the foundation of the House of God or the Christian Church.⁴²⁶ They gave new revelation⁴²⁷ and inscripturated a great part of it -- a great deal of which is now recorded in our altogether-sufficient Biblical Books of Apostolic Writings (namely Matthew, John, Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon, James, First and Second Peter, First through Third John, and Revelation).

The Apostles all personally knew the Lord Jesus Christ during His earthly lifetime; and they had all personally seen Him alive again after His resurrection from the dead.⁴³⁸ All of them had

been called by Him Himself to become such Apostles.⁴²⁹ All of them were anointed by the Spirit to preach,⁴³⁰ and ordained⁴³¹ and sent out⁴³² by Christ Himself to rule as Elders⁴³³ and to communicate new revelations as Prophets⁴³⁴ and Evangelists⁴³⁵ and Guides⁴³⁶ and Teachers⁴³⁷ and Scribes⁴³⁸ and Preachers⁴³⁹ and Ministers of the Word.⁴⁴⁰

Now these Apostles were also ably assisted by "Prophets" and "Evangelists." The "Prophets" were not themselves Apostles and did not inscripturate any writings -- although (like the Apostles) they were initiators of new revelation. And the "Evangelists" did not initiate new revelation, although they knew the Apostles (who did)⁴⁴¹ and they probably themselves even assisted in the inscripturation of some of the Apostles' own writings.⁴⁴² It was the "Evangelists" who themselves inscripturated the rest of the New Testament, so that those residual Books too are "apostolic" -- being the inspired writings of those acquainted with the Apostles and thus themselves under strong "apostolic" influence (namely being the writings of the Church's "Scribe-Preacher-Evangelists" Mark, Luke-Acts, "Hebrews," and Jude).⁴²⁷

Now the revelatory New Testament Prophets closely paralleled the Old Testament Prophets.⁴⁴³ Yet, unlike most of those Old Testament Prophets (and also unlike the Apostles themselves), hardly any of the prophecies of these New Testament Prophets were ever inscripturated as part of the Bible.⁴⁴⁴ However, like the work of the Apostles, the work of these New Testament Prophets was indeed revelatory -- in that it did initiate new revelation(s) from God.⁴⁵⁵ Moreover, the work of these New Testament Prophets was even foundational for the development of the Christian Church⁴⁴⁶ in the time prior to the completion of the inscripturation of all of the inspired Books of the New Testament.⁴⁴⁷

The Lord Jesus Christ Himself had said that He would send²⁰⁵ such New Testament Prophets (who would be persecuted just as the Old Testament Prophets were).⁴⁴⁸ Subsequently, history indicates that this was indeed done.⁴⁴⁹ For Agabus⁴⁴⁴ and Judas Barsabas and Silas⁴⁵⁰ are examples of such Prophets (who, like the Apostles themselves, sometimes moved around). However, we also find the same office of Prophet mentioned as a locally-based one (in the congregations in Jerusalem,⁴⁵¹ in Antioch [in Syria],⁴⁵² in Corinth,⁴⁵³ and in Ephesus).⁴⁵⁴ In these respects the New Testament Prophets resembled both modern itinerant Missionaries and modern localized Preachers.

However, the divine endowment of these New Testament Prophets indeed required a distinct gift.⁴⁵⁵ That gift was only a part of God's many official gifts.⁴⁵⁶ And the Office of New Testament Prophet was, like the Apostleship, destined to pass or to 'fall away'⁴⁵⁷ -- as soon as the canon of Holy Scripture had been completed. But, while these New Testament Prophets still lasted, they were powerful Preachers⁴⁵⁸ who edified the Church⁴⁵⁹ each time two or three of them (though one-at-a-time) gave the Congregations new revelations from God.⁴⁶⁰ Moreover, there were even female Prophetesses⁴⁶¹ -- although they were only to prophesy outside of the congregational meetings.⁴⁶²

Certainly this gift possessed by the New Testament Prophets was not to be confused with the different gift known as the "prophethood of all believers."⁴⁶² For the former gift was rare⁴⁶³ and temporary⁴⁵⁷ and much more valuable.⁴⁶⁴ Yet it was easily controllable by its possessor;⁴⁸⁵ and it was always subject to and verifiable in the light of the written Word of God.⁴⁶⁶

Now (not only the revelatory non-apostolic New Testament Prophets, but) the non-revelatory Evangelists too were associated with the Apostles -- and they were even more closely under their influence. Perhaps (thus Calvin)⁴⁶⁷ the very first Evangelists were the "seventy" special Disciples (paralleling Moses's seventy "Preaching Elders"?)⁴⁶⁷ whom Christ Himself sent out²⁰⁵ to preach the "Evangel" or the 'Good News' of the Kingdom of God⁴⁶⁸ in the wake of the Savior's commissioning of His twelve Apostles themselves.⁴⁶⁹ At any rate, the Evangelists were used by the Apostles as Organizing Pastors or Pioneer Church-Planters to preach the Gospel and to ordain a plurality of Elders⁴⁷⁰ (and probably too of Deacons)⁴⁷¹ in every Congregation at every city where churches had been established.⁴⁷²

Like the Apostles themselves whose commands they obeyed,⁴⁷³ the Evangelists too constantly moved around.⁴⁷⁴ For they were never attached to a particular local Congregation, but rather sent out²⁰⁵ by a specific Apostle and a specific Presbytery -- both of which ordained them [probably simultaneously], and both of which gave them their 'prophetic' charge⁴⁷⁵ to preach.⁴⁷⁶

It is certain that Ex-Deacon Philip⁴⁷⁷ and the young "Man-of-God" Timothy⁴⁷⁸ were Evangelists. And it is highly probable that this important temporary Office was also occupied by the Gospel- or Evangel-writers Mark⁴⁷⁹ and Luke,⁴⁸⁰ by the Ex-Deacon Stephen of Jerusalem,⁴⁸¹ and by Titus,⁴⁸² Sosthenes,⁴⁸³ Silvanus,⁴⁸⁴ Tychicus,⁴⁸⁵ Erastus,⁴⁸⁶ Onesiphorus,⁴⁸⁷ Crescens,⁴⁸⁸ Zenas,⁴⁸⁹ Epaphroditus⁴⁹⁰ or Epaphras⁴⁹¹ and Stephen of Corinth.⁴⁹² It is certain that the Evangelists were not only to proclaim the prophetic writings of the Old Testament⁴⁹³ but that they also knew and obeyed and proclaimed the inspired oral commands of the New Testament Apostles too⁴⁹⁴ -- some of which commands have subsequently been reduced to inspired writings and which are now contained in the Books of the New Testament.⁴⁹⁵

Furthermore, the Evangelists were sometimes given their inspired instructions by those same Apostles in writing.⁴⁹⁶ And in that respect, the Evangelists resembled today's Preachers (or Pastor-Teachers) who proclaim the written Word of God. For the Evangelists too were Proclaimers of the 'Good News' (or the Evangel)⁴⁶⁸ -- and they too were Guides,⁴⁹⁷ Preachers,⁴⁹⁸ Administrators of the Sacraments,⁴⁹⁹ Ministers of the Word⁵⁰¹ and "Men-of-God."⁵⁰² And, in not being attached to any particular Congregation, the Evangelists also resembled those Ministers of the Word commissioned by Presbyteries today to function as Pioneer Missionaries.⁵⁰³

With the resumption and the completion of revelational prophecy in New Testament times by the prophetic Apostles⁵⁰³ and the New Testament Prophets⁵⁰⁴ (after four hundred years⁵⁰⁵ of prophetic silence from Malachi⁵⁰⁶ through to the father of John the Baptizer),⁵⁰⁷ the God-ordained sublimate of that New Testament revelational prophecy now needed to be inscripturated for the then-future guidance of the Church of all subsequent ages. This inscripturation was executed either by the apostolic⁵⁰⁸ New Testament revelators themselves or by those New Testament Evangelist-Scribes personally known to and strongly under the influence of the Apostles⁵⁰⁹ (such as the Apostles' own personal Secretaries).⁵¹⁰ Indeed, these persons were not only secretarial Scribes who copied down the apostolic sayings (just as Baruch had copied down the prophetic utterances of Jeremiah), but as "Evangelists" they were also Preacher-Teacher-Scribes who themselves taught all of the prophetic writings then inscripturated (just like Ezra the Scribe had done in respect of the Old Testament Scriptures).

Furthermore, it is most important for us to see that **the temporary Offices (of Apostle and New Testament Prophet and Evangelist) themselves form the transitional bridge between the permanent Old Testament Scribes (or Preachers of the Old Testament prophetic writings) and the permanent New Testament Scribes (or Preachers of both the Old and the New Testament prophetic writings)**. For as the great twentieth-century Homiletician Karl Dijk has correctly stated: "Both the work of the 'Evangelists' as well as that of the (New Testament) 'Prophets' is transferred to the Ministers of the Word -- which is why (this word 'Prophet' and) this word 'Evangelist' no longer occurs in post-apostolic literature."⁵¹¹

Already in Christ's Own earthly lifetime, many *Archisunagoogoi* or Synagogue Scribes and Preachers followed Him.²⁴² He Himself implied that His Apostles and His other Scribes would rule His 'Household of Faith' or His Church, and would display the revealed treasures of the Kingdom of God to His people.⁵¹² And Christ Himself promised to send²⁰⁵ not only Apostles and Prophets⁵¹³ but also other Scribes⁵¹⁴ to preach His Gospel of the whole counsel of God⁵¹⁵ as revealed in all of the prophetic Scriptures.⁵¹⁶ And such Scribes would be in "apostolic succession" to the true apostolic teaching⁵¹⁷ and to the correct understanding of the infallible Old Testament prophetic writings and the infallible New Testament apostolic⁵⁰⁸ Scriptures.⁵¹⁷

All these Christian Scribes or Preachers of the Scriptures of the Old and New Testaments, were Elders; but only a few of the Christian Elders were also Christian Preacher-Teachers⁵¹⁸ -- just as the Old Testament Preacher-Teachers were also quite distinct from the Old Testament Elders.⁵¹⁹ Indeed, only few Christians did and do have the God-given ability **to preach** -- so that Christians in general should be dissuaded from becoming Preachers (rather than be encouraged to become Preachers).⁵²⁰ For Preachers⁵²¹ -- although they too are indeed Presbyters -- are not so much Elders as they are "Heralds" (or *Keerukes*).⁵²² As Heralds, Preachers **unambiguously trumpet forth**⁵²³ the very Word of God (as revealed in its original tongues with which they must remain intimately acquainted).⁵²⁴ They do this with exact precision in the common language of their listening addressees.⁵²⁵ And in this way, they make that message unignorably relevant to the particular existential need of all who hear.⁵²⁶

There is, then, a great distinction between being "apt to teach" and being "apt to **preach**."⁵²⁷ Although all Elders are certainly to be teachable (the probable meaning of being "apt to teach"⁵²⁸), this is very different from being a "Herald" (or a *Keerux*).⁵²² For the latter word and its cognates are never applied to the kingly Office of Elder, but only to the Prophetic Office of Preacher alone. Thus the kerugmatic⁵²² concept is applied to Preachers like Noah,⁵²⁹ Abraham,⁵³⁰ Jonah,⁵³¹ Ezra,⁵³² John the Baptizer,⁵³³ Jesus Christ⁵³⁴ and the Apostles.⁵³⁵ And it is also applied to Apostolically-appointed and Presbytery-ordained Evangelists (like Philip⁵³⁶ and Timothy),⁵³⁷ and to Presbytery-appointed Ministers of the Word (such as our own modern Preachers).⁵³⁸ But this kerugmatic concept is never applied to those who are not "Ministers of the Word."⁵³⁹ Similarly, the Hebrew word *Mal'aach* and the Greek word *Angelos* (and their cognates) both have the same root-meaning of "Messenger."⁵⁴⁰ And -- while never applied even to Ruling Elders -- *Mal'aach* and *Angelos* are frequently applied specifically to Preachers or Ministers of the Word of God.⁵⁴¹

So the difference between Preacher-Teachers on the one hand and Ruling Elders on the other, is a real one. For Elders are no more Preachers than Deacons are Elders (or than New Testament

Prophets were Apostles). The difference between Preacher-Teachers and Ruler-Elders is not just quantitative and incidental, but rather qualitative and categorical. And the difference is so great that it practically necessitates our describing it as one involving two distinct Ministries (or "jobs" or "responsibilities" or "appointments").⁵⁴²

For not the Ruler-Elders but only the Preacher-Teachers are sent out²⁰⁵ by the regional Presbytery⁴⁷⁵ to preach the apostolic teachings in specific prophetic Ministries.⁵⁴³ Not the Ruling Elders but only the Preacher-Teachers officially proclaim the Sacred Scriptures⁵⁴⁴ and labor in Word and Doctrine.⁵⁴⁵ Not the Ruling Elders in the "governments" of the Congregation, but only "Teachers" or Ministers of the Word and Doctrine⁵⁴⁶ are regularly to preach in the churches -- publically.⁵⁴⁷ Not Elders in general but rather only those Elders who labor full-time in Word and in Doctrine in particular, are to be remunerated on a regular salaried basis.⁵⁴⁸ Not Ruler-Elders are Preachers, but only Pastor-Teachers (along with the temporary Apostles and the temporary Prophets and the Evangelists).⁵⁴⁹ Elders are indeed to "exhort,"⁵⁵⁰ but only Preachers are to **preach-and-teach**.⁵⁵¹ And not Governing Elders, but only Preachers are "Teachers."⁵⁵²

The Preacher, then -- and not the Ruling Elder -- is the Officer meant by the Biblical terms "Teacher"⁵⁵³ and "Minister (of the Word)."⁵⁵⁴ Only mature males (such as people like Gaius and Crispus in Corinth)⁵⁵⁵ are to train for this Office.⁵⁵⁶ Their training is chiefly spiritual, and is to commence if not from before they are born,⁵⁵⁷ then at any rate if possible from their birth on, down through their childhood and youth.⁵⁵⁸ And their subsequent training -- and especially their academic training at recognized University Colleges and/or Theological Seminaries⁵⁵⁹ -- is to be comprehensive and thorough.⁵⁶⁰

By being taken under the care of the Presbytery, the Student in Theology becomes a Candidate for the Ministry of the Word. Then he may (and indeed should) even while still an unlicensed Theological Student, start giving "exhortations" in the Congregations (just like the Ruling Elders).⁵⁵⁰ But the Candidate actually only starts "**preaching**" or giving "sermons" when, after completing his formal theological training, he is licensed to "preach" by the regional Presbytery.

He is only ordained to and in the Office of the Ministry of the Word,⁵⁶¹ at the time of the laying on of the hands of the Presbytery⁵⁶² (preferably in the presence of the Congregation he will serve) when he is commissioned²⁰⁵ by the Presbytery⁴⁷⁵ to undertake a specific Ministry of the Word. Even after that, the new Minister of the Word still needs some further practical training (preferably on an "internship" basis from one or more other experienced Ministers).⁵⁶³ And for the rest of his life thereafter in the Ministry of the Word, it is essential that (by way of "continued education") he still constantly and prayerfully and increasingly feeds himself with massive study of the Word of God (especially in its original languages as well as in the colloquial dialect of his listeners).⁵⁶⁴

It is true that the Preacher must not only preach. As a fellow Elder,⁵⁶⁵ he must also execute all of the duties of any other Ruling Elder (such as the exhorting of the sheep, the refutation of the wolves, the prevention of heresy, the feeding of the flock, the speaking forth of the Word of God, the exercise of ecclesiastical government, the supervision of the Congregation, the giving account to God for watching over the souls of their people, the visitation of the sheep in their homes, and the offering up of prayers with and for such Christians whenever they send for him).⁵⁶ The Preacher does all of this -- but he does it not because he is a paid employee of the Session

hired to do the work of each of the other Elders. No, the Preacher does all of this -- because he is also an **Elder** -- so that he does it in addition to his work as a Preacher and in addition to (and **not instead of**) the same kind of work which is **also to be done** by each of the rest of his fellow Elders that serve with him on the Session (where he is the representative of the Presbytery).

The Preacher, however, is also more than "just a fellow Elder." For he is also Moderator of the Session, Minister of the Word, and Administrator of the Sacraments. As the Moderator of the Session, he is indeed to give leadership to that entire local Presbytery.⁵⁶⁷ But he is, of course, pre-eminently the Minister (or the Preacher of the audible Word of God).⁵⁵⁴

He is an audible Proclaimer of the Sacred Scriptures and a Steward of the visible Mysteries or the Sacred Sacraments.⁵⁶⁸ Accordingly, his chief and most time-consuming task should be the preparation and delivery of proclamatory or heraldic sermons on the Sacraments and on other subjects from the Bible -- so that he brings his people the Lord's messages on the whole counsel of God.

This means he preaches not as an employee of the local Deacons or Elders to please their ears,⁵⁶⁹ but as an Ambassador of Christ (*via* the sending agency of His regional Presbytery and to the destination of His Own Congregation). The Preacher thus preaches to Christ's people about Christ's interests and from Christ's Book. Thus, he studies the Bible as God's "Seer" -- until he "sees" (or understands) what God has revealed. He preaches the Bible as God's "Prophet" and thus gushes forth⁷ by proclaiming to others what he has "seen" -- until, by hearing his heraldic forthtellings, they too "see" what God has revealed. And the Preacher delivers these proclamations to God's people in the manner which the Bible requires (namely, with the Biblical content and in the Biblical way).

The Preacher's sermons have a **Biblical content**. They embrace the whole counsel of God.⁵⁷⁰ This includes: the Word of God,⁵⁷¹ Christ as the Son of God,⁵⁷² the name of Jesus,⁵⁷³ the incarnation of Christ,⁵⁷⁴ His power,⁵⁷⁵ His unsearchable riches,⁵⁷⁶ His crucifixion,⁵⁷⁷ His resurrection,⁵⁷⁸ the Christian faith,⁵⁷⁹ the Kingdom of God,⁵⁸⁰ the forgiveness of sins,⁵⁸¹ the Gospel of God⁵⁸² or the good news⁵⁸³ or good tidings⁵⁸⁴ [namely "fear God; give Him glory; worship the Creator!"],⁵⁸⁵ conversion,⁵⁸⁶ righteousness,⁵⁸⁷ and peace.⁵⁸⁸ And the Preacher's sermons are to be proclaimed in a Biblical way. This means that they are surely to be delivered: Spirit-ually,⁵⁸⁹ powerfully,⁵⁹⁰ boldly,⁵⁹¹ evangelically,⁵⁹² necessarily,⁵⁹³ patiently,⁵⁹⁴ awesomely,⁵⁹⁵ thoroughly,⁵⁹⁶ confidently,⁵⁹⁷ "athletically,"⁵⁹⁸ warningly,⁵⁹⁹ teachingly,⁶⁰⁰ wisely,⁶⁰¹ sanctifyingly,⁶⁰² uncovetously,⁶⁰³ unflinchingly,⁶⁰⁴ well-roundedly,⁶⁰⁵ rationally,⁶⁰⁶ testifyingly.⁶⁰⁷ exhortingly,⁶⁰⁸ urgingly,⁶⁰⁹ gesturingly,⁶¹⁰ persuasively,⁶¹¹ objectively,⁶¹² pastorally or officially,⁶¹³ and gently⁶¹⁴ (but nevertheless in a loud-and-clear way).⁶¹⁵

As regards the relationship between one Minister of the Word and another, we need to see the essential parity of all Preachers (according to the Scriptures). All will agree that, in the Bible, each of the Deacons is equally important to all of the other Deacons -- for in the Bible, there is no such an office as that of 'Archdeacon.' It is also clear that, in the Bible, each of the Elders is equally important to all of the other Elders -- for again, in Scripture there is no such an office as that of 'Archbishop.' So, also, in the Bible, each of the Preachers is equally important to all of the other Preachers -- for there is no such an Office as that of 'Archpreacher.' This

means that the 'Angel' (or the Messenger) or the Preacher in the tiny Congregation of the small town of Cenchrea in Achaia (or Podunk in Montana), is just as important⁶¹⁶ in the Church Universal as is the 'Angel' or the Preacher of the large Congregation of the huge city of Corinth⁶¹⁷ (or of Atlanta in Georgia or of metropolitan New York City or of megalopolitan London in England or of gigantopolitan Tokyo as the World's largest conurbation).

Now this principle also sheds much light on the system of so-called "Associate Preachers." It is, of course, indeed preferable to have only one Preacher or 'Angel' (or Messenger) in each Congregation. For a whole Presbytery of smaller Congregations in the same city -- such as there certainly was in the seven cities in the Presbytery of Asia Minor, and in the Presbytery of Rome, and in the cities of Colosse and Ephesus,⁶¹⁸ and probably also in those of Jerusalem⁶¹⁹ and Antioch in Syria⁶²⁰ -- is generally preferable to just one huge metropolitan Congregation. However, where large Congregations with more than one Preacher have developed -- such as they did in Corinth⁶¹⁷ and probably too in some of the Congregations in Jerusalem⁶¹⁹ and Antioch⁶²⁰ -- then all of the Preachers in each of those Congregations were and are to be one another's co-equals. They are all to be called "the Preacher" by their parishioners and -- together with all the other Elders -- they are all (some of) "the Pastors" of the Congregation. For all of these Preachers are "Associate Preachers" of one another -- and "Associate Pastors" of one another and of all of their other fellow Pastors or fellow Elders who rule with them all together in the Session.⁶²¹

This principle also sheds light on the system of so-called "Assistant Pastors" or "Assistant Preachers." For it means that each of the Preachers (in a large Congregation with more than one Preacher) should get an equal number of turns both to preach in the Congregation and also to function as Moderator of the Session.⁶²² For none of those Preachers is an Assistant Preacher of any other Preacher there.⁶²³ They are all *Sumpresbuteroi* or Fellow-Elders⁶²¹ -- and no one Preaching Elder is ever more important than any other Preaching Elder. Nor is any one Ruling Elder ever more important than any other Ruling Elder. Nor is any one Preaching Elder ever any more important than any Ruling Elder. Nor is any one Ruling Elder ever any more important than his Preaching Elder (or, if he has more than one Preaching Elder, than any one of his Preaching Elders).

They are all associated with one another. And they are all to assist one another. Yet there is, according to the Bible, no such a thing as an "Assistant Preacher" or an "Assistant Pastor" (in the sense of one functionally subordinate to any other Preacher or to any other Elder in that Session). For if all of the Preaching Elders are one another's co-equals in the regional Presbytery,⁶²⁴ it must surely follow even more strongly that the same co-equality obtains in the local Session too.⁶²⁵ Preachers, Elders and Deacons may indeed have (male or female) assistants. But no such "assistants" are thereby members of the Ministerium of the Session or of the Diaconate of the Presbytery.

We must also strive for and restore and maintain the essential parity of all Special Ministers -- according to the Scriptures. We have seen that all of the Preachers are the Associate Pastors of all of the other Elders in the Session, so that all of the members of the Session are one another's Associate Pastors on account of the essential parity of all Elders.⁶²⁶

We also need to see the essential parity of all Special Ministers according to the Scriptures, inasmuch as all of the Preachers and all of the Elders and all of the Deacons are equally important Associate Ministers of one another.⁶²⁷ Indeed, they regularly sit together with one another and deliberate in the local Christian *Sanhedrin*⁶²⁸ or the Joint Session⁶²⁹ -- even though the Preachers alone reflect prophetically in their Ministerium, and the Elders alone rule separately in the Session, and the Deacons alone deliberate separately in the Diaconate.

For the Word of God (or God the Son) is not more or less important than God the Father or God the Spirit within the One Trinity with His several Persons. And neither is the prophetic Preacher (or the Minister of the Word) more important than the kingly Elder (or the Ruling Bishop) or than the priestly Deacon (or the Minister of Mercy) -- or *vice-versa*.⁶³⁰ For in the Bible, the Deacons and Elders and Preachers -- though indeed functionally quite distinct from one another -- are all of equal importance to one another as far as the respective value of their different kinds of work is concerned. For there is an essential parity of all the Special Offices.

But there is also an essential parity of all believers -- and that too must be striven for and restored and maintained in the Church of the Lord Jesus Christ. Whether Christians be Preachers, Elders or Deacons -- or whether they on the other hand be in the Ministry of the Prophethood-Priesthood-Kingship of all Believers⁶³⁰ -- they are all equally important both as to their person and as to their work for the Lord. For the Preachers, Elders and Deacons (as those in the Special Ministry of the Church) are not at all more important than the rest of the Members (or those in the General Ministry of the Church). For all Christians in the Visible Church have been baptized into the name of the Father and Son and Spirit (Who are all three co-equal within the glorious and united ministry of the Triune God Himself).⁶³¹

So "the body is one, and has many members. And all the members of that one body, being many, are one body.... By one Spirit are we all baptized into one body.... For the body is not one member, but many.... And those members of the body which we think to be less honourable, upon these we bestow more abundant honour....

"God has set some in the church...Teachers (or Christian Preachers)...; miracles (or signs [such as those made by Christian signwriters]); then gifts of healing (or Christian physicians); helps (or Christian Deacons); governments (or Sessions and Presbyteries and General Assemblies [of Christian Elders; and]) diversities of tongues (employed by Christian linguists and Christian translators).... There should be no schism in the body.... The members should have the same care one for another."⁶³²

Yet last, it must be insisted that -- though certainly nor more important than any other kind of Ministry in the Church -- the preaching Ministry is indeed unique. Indeed, it is one of the keys to the welfare of the entire Church.

For, as the inspired Apostle Paul infallibly declared in that great passage of his epistle to the Ephesians,⁶³³ God gave as gifts to His Church the various kinds of Preachers -- some of them temporary Apostles, and some of them temporary Prophets, and some of them Evangelists and some of them permanent Pastor-Teachers (or Preaching Elders)⁶³⁴ -- so that they may⁶³⁵ thoroughly equip⁶³⁶ the saints unto a⁶³⁷ work of ministry⁶³⁸ for the building up (or construction)⁶³⁹

of the body of Christ; till we all come unto⁶⁴⁰ the unity of the faith and the full recognition⁶⁴¹ of the Son of God (and) unto human maturity⁶⁴² (and) until a⁶⁴³ measure of the stature of the fullness of Christ. So that we no longer be babies,⁶⁴⁴ billowed to and fro⁶⁴⁵ and hurled around⁶⁴⁶ by every wind of (false) doctrine through the human dice-throwing⁶⁴⁷ or "gospel magicians"⁸⁴⁸ and their misleading methods;⁶⁴⁹ but⁶⁵⁰ so that we,⁶⁵¹ speaking the truth in love, (all) grow up in all things unto Christ Who is the Head -- from Whom the whole body is being fitted-and-joined⁶⁵² and knitted together⁶⁵³ by that which every joint furnishes⁶⁵⁴ according to the degree of function⁶⁵⁵ of each and every part⁶⁵⁶ in the growth⁶⁵⁷ of the body unto its own building-up (or [further] construction)⁶⁵⁸ in love."⁶⁵⁹

To the above glorious end, then, let every Preacher daily heed Paul's solemn advice to the young Preacher⁶²¹ Timothy. "May you stand-approved-by-God as a workman who will not have to feel ashamed -- diligently studying so that you may accurately preach the Word of truth!"⁶⁶⁰

PREACHING AND THE PROPHET(ESS)HOOD OF ALL BELIEVERS

Are not all believers and therefore all believing sisters too -- "Prophets"? No, not in the technical sense of the word "Prophets." For only a few believers ever occupied the Special Office of "Prophet" -- just as only a few believers today occupy the Special Office of "Preacher."

We read in Numbers chapter twelve of the Prophet Moses: "And Miriam (and Aaron)...said, 'Has the Lord indeed spoken only by Moses? Has He not spoken also by us?' And the Lord heard it..., and He said: 'Hear now My words! If there be a Prophet among you, I the Lord make Myself known to him.... My servant Moses is faithful in all My house. With him will I speak mouth to mouth, even clearly, and not with obscure sayings. And he shall behold the similitude of the Lord. Why then were you (Miriam) not afraid to speak against My servant Moses?' And the anger of the Lord was kindled...; and, behold, Miriam became leprous, white as snow.... And Aaron said to Moses: 'Alas, sir, please..., let her not be like one dead!'"

Is there then no such a thing as "the Prophethood of all Believers" -- as claimed in the *Second Helvetic Confession*, 18? Yes indeed, there surely is!⁶⁶¹ For all believers are taught by the Holy Spirit;⁶⁶² all believers should be teaching others in some or other capacity;⁶⁶³ and all believers should be "gossiping the Gospel."⁶⁶⁴ And that is a vital aspect of the (prophetic-priestly-kingly) **common and permanent and general triune ministry of all believers.**⁶⁶⁵ But that is certainly not at all the same thing as was the **rare and temporary and special ecclesiastical gift** of "prophecy" (which ceased during the apostolic age)⁶⁶⁶ -- any more than the "faith" aspect of the **permanent and general spiritual fruit** of the Holy Ghost⁶⁶⁷ is at all the same thing as is the **temporary and special ecclesiastical gift** of "faith."⁶⁶⁸ For the General Ministry and the Prophethood of all Believers is something very different from the Special Ministry of the Preaching of the Word of God.⁶⁶⁹

Now the permanent and the general duty of "prophesying" enjoined upon all Christians⁶⁷⁰ is officially required in terms of the Prophethood of all Believers. As such, it includes the **congregational responsive reading and/or the singing of the prophecies** (such as of the prophetic Scriptures in the Biblical Book of Psalms).⁶⁷¹ And it also includes mandatory **private**

Psalmsinging and/or Psalmreading outside of the congregational meetings (such as while at home).⁶⁷² Indeed, it is precisely this kind of prophesying, including public Psalmsinging or Psalmreading by the whole Congregation simultaneously, that provides part of the environment for the exercise of the required "Prophetesshood of all believing sisters."⁶⁷³

Hence, all Christian women may and should exercise their permanent General Office of the "prophetesshood of all believing sisters" by reading the Psalms responsively and/or by singing the prophetic songs **both** when together with the whole Congregation while in church **as well as** privately when at home. And, in addition -- as Paul wrote to Titus (2:3-4) -- most if not all of the older Christian women in the Church should (either in the church or elsewhere) teach the younger women to love their husbands and to be good homemakers.

However, a few covenant **women** also had an extra and a special gift (in addition to their occupying the General Office of the Prophetesshood of all believing sisters) -- precisely as just a few covenant **men** had an extra and a special gift (in addition to their occupying the General Office of the Prophethood of all believing brothers). And this special extra gift which only these few men and women possess, is "the special gift of prophecy." It needs to be observed, however, that the few **women** who possessed this special gift -- unlike the few men who possessed it -- were only to exercise it in private⁶⁷⁴ and never before the whole Congregation.⁶⁷⁵ And although those few covenant **men** with the **special temporary gift** of "prophecy" might (unlike the similarly-gifted **women**) exercise that gift publically in the worship services of the church during apostolic times,⁶⁷⁶ those many other men who did not have that special gift did not exercise it anywhere.⁶⁷⁷

Furthermore, although all Prophets (and Apostles and Evangelists and Teachers) were Preachers,⁶⁷⁸ only some Preachers (such as the Apostles and the Prophets) were "Prophets" in the sense of being human initiators of new disclosures of the divine will. For neither the Evangelists nor the Teachers -- although they were indeed Preachers -- were "prophets" in the sense of initiating new revelation. And neither are the Preachers in our churches today.

Of course, in a different sense, even the modern Preacher-Teacher is indeed to preach "prophetically" by "pouring forth"⁶⁷⁹ God's Word with authoritative verbal power in public -- after first himself "seeing"⁶⁸⁰ God's will in private through careful and prayerful **study** of the **Bible**.⁶⁸¹ So that when we say that even preaching is not necessarily "prophesying" (in the sense of initiating new revelation), we are not at all belittling preaching (but rather magnifying it). For the Bible itself implies not only that the permanent Pastor-Teachers are just as much "Preachers" of the Word of God as were the temporary Apostles and the Prophets, but it also implies that all Preachers were and are Christ's gifts to His Church.⁶⁸²

The Preachers are not, of course, given to the Church to try to turn every (male and female) church member into a fellow Preacher. But the Preachers are indeed given to the Church to preach to its members, and to preach so as to encourage all Christians to expand the Kingdom of God by themselves doing everything to the glory of God⁶⁸³ -- to preach so as thoroughly to equip all of the saints for their General Ministry of all believers.

HISTORIC PRESBYTERIANISM ON PREACHING BY MINISTERS ALONE

Both Ministers of the Word and Non-preaching Governors are Ruling Elders -- just as all Elders and all Deacons are Special "Clergy" and Official Ministers (or ordained *Diakoniai*), and just as all Christian Believers are the General "Clergy" or "inheritance" of the Lord Jesus (and just as they are all involved in some or other form of Christian Ministry for Him).⁶⁸⁴ However, Historic Presbyterianism has insisted that within the Special Ministerial Offices of the Church, the Office of Elder and the Office of Deacon are quite distinct from one another -- so that not Deacons but only Elders should "exhort" Congregations.⁶⁸³ And it has also similarly insisted that the Special Office of Ministers of the Word and the Special Office of Non-preaching Governor are distinct from one another too -- so that not Governing Elders but only Ministers of the Word and Doctrine⁶⁸⁶ should do the preaching.⁵⁵²

That was the position in Biblical and New Testament times.⁵²² Indeed, even in the times of Justin Martyr, toward the middle of the second century -- writes Macpherson⁶⁸⁷ -- as long as the Preaching Pastor continued to lead in congregational services (just as he had done during apostolic times), "the (Elder or) Presbyter had no place at all in the conducting of public worship. It was (**later**, and) only with the growth of the Episcopal system, that the custom became general to relegate the work of public teaching to the Presbyters" instead of to the Preachers. And this only occurred with the deformation of the Church, as Presbyters degenerated into ritualistic Priests -- the word 'Pr-i-es-t-s' being a corruption even of the very word 'Pr-es-by-t-er-s.'

But later, under Luther and Calvin, this degenerate tendency was reversed -- and the Biblical and apostolic practice was re-established. For "in the Reformation Age," continues Macpherson,⁶⁸⁸ "the special importance of preaching was heartily recognized. Luther, Calvin, Knox -- all gave to the Preacher a prominent place among the Office-bearers of the Church.... In all the Reformed Churches, wherever the lines originally indicated by their founders have been in their tendencies preserved, Prelacy is laid aside with Popery -- and...the Ministerial Order is conceived of, according to the model of New Testament simplicity."

This is why, as Dunkerley so correctly points out,⁶⁸⁹ the great Reformed Confessions of the sixteenth century all re-assert the absolute necessity of the restoration of the official Ministry of the Word throughout the Protestant Churches. Thus Martin Bucer's 1530 *Tetrapolitan Confession* insists on "properly consecrated Ministers of the Church...divinely sent...to preach the Gospel."⁶⁹⁰ Henry Bullinger's 1536 *First Helvetic Confession* insists that the "meetings of believers should be conducted in such a way that, above all else, God's Word be placed before the people...(and) that the Mysteries of Scripture be...expounded and explained by qualified Ministers."⁶⁹¹

William Farel's *Lausanne Articles* declare that the Reformed "Church acknowledges no Ministry (of the Word) except that which preaches the Word of God and administers the Sacraments."⁶⁹² And Guido de Brés's *Belgic Confession of Faith* maintains that "there must be Ministers or Pastors to preach the Word of God and to administer the Sacraments; also Elders and Deacons"; and that those "Ministers of God's Word, and the Elders and Deacons, ought to be chosen to their respective Offices by a lawful election of the Church."⁶⁹³

Now the true Reformational doctrine of the Ministry of the Word is perhaps best summarized in the words of Bullinger's *Second Helvetic Confession*. That states: "The heavenly Father even sent His only-begotten Son, the most perfect Teacher of the Word.... He chose Disciples for Himself, whom He made Apostles. These went out into the whole World, and everywhere gathered together churches by the preaching of the Gospel. And then, throughout all the churches in the World, they appointed Pastors or Teachers according to Christ's command. Through their successors, He has taught and governed the Church unto this day. Therefore, as God gave unto His ancient people the Patriarchs, together with Moses and the Prophets -- so also to His people of the New Testament, He sent His only-begotten Son -- and, with Him, the Apostles and Teachers of the Church...."

"We condemn unfit Ministers and those not furnished with the necessary gifts of a Pastor.... To be sure, Christ's Apostles call all who believe in Christ -- 'priests'.... Because all the faithful having been made kings and priests -- we are able to offer up spiritual sacrifices to God through Christ (Exodus 19:6; First Peter 2:9; Revelation 1:6)...."

"(But) the priesthood (of all believers) and the Ministry (of the Word) are very different from one another. For the priesthood, as we have just said, is common to all Christians. Not so is the Ministry [of the Word]. Nor have we abolished the Ministry of the Church because we have repudiated the Papal priesthood from the Church of Christ."⁶⁹⁴

There can be no doubt at all that Historic Presbyterianism received its greatest expression in the writings of John Calvin and of the Westminster Assembly -- and in the writings of the other Reformers and the other Reformed creeds they influenced. Let us then first hear the great Calvin give us his penetrating comment on Paul's distinction between "the Elders that rule well" and "they who labour in the Word and Doctrine." First Timothy 5:17.

"From this passage," declares Calvin in his *Commentary on First Timothy*,⁶⁹⁵ "it may be inferred that there are two kinds of Presbyters, since they were not all ordained to teach. The plain meaning of the words is that there were some who ruled well and honourably, but who did not hold a Teaching Office" -- and others who did. "A livelihood should be provided especially for the Pastors who are engaged in Teaching."

In his *Institutes of the Christian Religion*, Calvin adds that because "three classes of Ministers are set before us in Scripture -- so the early Church distributed all its Ministers into three orders. For from the order of Presbyters, part were selected as Pastors-and-Teachers. To the remainder (of the Elders) was committed the censure of manners and discipline.... (And) to the Deacons belonged the care of the poor and the dispensing of alms."⁶⁹⁶

Calvin was a Frenchman, and he was the greatest single influence on the construction of the 1559 *French Confession*. As Macpherson remarks:⁶⁹⁷ "The construction of the French Church was settled at the Synod which met at Paris in 1559.... Deacons...are regarded as helpers to the Elders, and share with them in the membership of the Consistory" (or the 'Joint Session')...."

"The organization of the Scottish Reformed Church under John Knox was effected in 1560, the year immediately following the meeting of the Synod of Paris. The polity of the Church of

Scotland is almost identical with that of the French Church, because it stands related in the very same way to Calvin and the *Genevan Church Order*.... When Knox and his fellow-labourers in 1560 drew up the *Scottish Confession* and the *First Book of Discipline*, this characteristic position in regard to the Christian Ministry was...laid down -- that in the Pastoral Office, there is no graduation of ranks; and that none of the 'Clergy' exercises lordship over the people....

"When the first (General) Assembly met, there were found to be only twelve qualified Ministers. How were these twelve men to perform their work of the Ministry for Scotland? It was at once seen that the sudden reception of ignorant men into the Ministry and their settlement throughout the country would only retard the work of Reformation....

"In order to to supply the needs of the country, many who were unfit for the regular Ministry but who could distinctly read the Common Prayers and the Scriptures, were appointed to the temporary Office of 'Reader.' These men, instructing others, were also instructing themselves. By and by they might shew advanced qualification, and then they were admitted to a higher order of 'Exhorter' (who not only read but gave short explanations of their readings and made appeals founded thereon). They might (thereafter) be yet further advanced to the administration of the Sacraments and other Ministerial functions."

Moving now to England, let us look at the 1645 Westminster Standards. The *Westminster Assembly's Form of Presbyterian Church-Government* declares that "the Officers which Christ hath appointed for the edification of His Church...ordinary and perpetual" -- are "Teachers, and other (Church-)Governors, and Deacons."⁶⁹⁸ And the *Westminster Larger Catechism*⁶⁹⁹ tells us that "all are not to be permitted to read the Word publicly to the Congregation" and that "the Word of God is to be preached only by such as are sufficiently gifted and also duly approved and called to that Office." For "they that are called to labour in the Ministry of the Word, are to preach sound doctrine." And "the Sacraments of Baptism and the Lord's Supper...are to be dispensed by Ministers of the Gospel and by none other."

Consequently, as Macpherson remarks,⁷⁰⁰ the "actual line of demarcation...drawn between the Office of Ruling Elder and that of Preacher" -- is a "distinction (which) is brought out in ordination.... The true Presbyterian theory, as maintained by the Westminster divines and in the *Books of Constitution* adopted in the Presbyterian Churches, insists that ordination admits to Office." And this is why the great Gillespie too "maintained that in the Apostolic Church there was a regularly-marked and express distinction between Teaching and Ruling Elders, just as in the Reformed Churches."

Macpherson now summarizes the Historic Presbyterian understanding of the Apostolic Church, from his study of the Congregation at Ephesus. "In Ephesians 4:11," he declares,⁷⁰¹ "it would seem that 'Pastor' and 'Teacher' are names meant to designate Offices in the Church which are quite separable, but which may be united in one man. The resident local Teacher...is...a Pastor; but the Pastor need not be a Teacher.... It seems more natural to suppose the existence, in the large community at Ephesus (Ephesians 4:11 *cf.* First Timothy 1:3 & 5:17), of a clerical college of Governing Elders, some of whom might have (had) the *charisma* (or gift) of teaching more eminently than others."

Thus, "the distinction among the Presbyters, according to the predominance of preaching or ruling power which had already shown itself in the Apostles' time (First Timothy 5:17), became more marked. The preaching function gained prominence, until what had been simply a distinction of gift and function became a distinction of Offices.... The ordination is to Office.... So inasmuch as the Eldership and the Ministry, though having common presbyterial functions, are yet distinct Offices -- there is properly a separate ordination to each."⁷⁰²

In the form of Church Government adopted in 1788 as the *Constitution of the Presbyterian Church in the United States of America*, the Scriptural and Historic Presbyterian position was taken that "the ordinary and perpetual Officers in the Church are: Bishops or Pastors (that is, Ministers of the Word); and the representatives of the people, usually styled 'Ruling Elders'; and 'Deacons.'"⁷⁰³ And, still before the division of the Church in the nineteenth century, Professor Samuel Miller of Princeton Theological Seminary declared in 1831 that "the early Church Fathers...tell us...that, in every church, there was a bench or college of Elders that...seldom or never preached; (and)...that they were more frequently than otherwise called 'Clergymen' -- like the Ministers of the Word or the (other kind of) Elders who labored in the Word and Doctrine."⁷⁰⁴

No different from the above position of Historic Early American Presbyterianism, is the similar position of later-nineteenth-century Southern Presbyterian Theology in the Confederacy -- the tradition of Biblical Christianity (alias Consistent Calvinism) which the Presbyterian Church in America now desires to perpetuate in our own day. No one will challenge the assertion that Dabney and Thornwell are the two greatest minds ever produced in Southern Presbyterian Theology. Let us then listen to them -- and we will find no essential difference between their views on Office, and that of Calvin and the Apostolic Church!

Writes Robert Dabney:⁷⁰⁵ "Now Presbyterians, at least, believe that the Church Order of the Old Testament Church was imported into the New.... The Primeval Presbyterial Order continued unchanged. The Christianized Synagogue became the Christian Congregation -- with its Eldership, Teachers, and Deacons."

Elsewhere too,⁷⁰⁶ he declares: "Christ is sovereign.... He gave to His Church a set of institutions by Moses. At the new dispensation, He abrogated a large part of these -- by Himself and His Apostles. What He did not abrogate, is still of force.... Maimonides, Lightfoot, Prideaux and many others (consider that) one of these Elders ('of the Synagogue') was selected as a permanent President and Director of Public Worship, under the name of 'Angel of the Congregation' (*cf.* Revelation 2:1)."

Moreover, "First Corinthians 12:28" -- continues Dabney⁷⁰⁷ -- "contains all the Church Offices, temporary and permanent.... Of the later class, are the 'Teachers' (or Preachers), the Deacons ('Helps'), and the Rulers ('Governments').... Nor is there any doubt as to the Ruling Office (being an Office) other than that of Teacher. For, declares Paul, God hath appointed...Teachers -- (and) after that...Helps, Governments, etc.... The churches of the New Testament knew nothing of any permanent Officers but Preachers, Presbyters and Deacons.... Now, these 'Governments' (in First Corinthians 12:28) are not Preachers, surely.... The Ruling Elder should be 'apt to teach' (or teachable) -- though he is never to mount the pulpit.

"Again, it is objected that the Scriptures indicate no such distinction of work and title as we make between the Preaching Presbyter and the Ruling Presbyter.... This, we positively deny.... In Romans 12:8, and First Corinthians 12:28, we found the 'governing' mentioned as a gift -- a charism bestowed on others than those who had the gifts of preaching.

"In First Timothy 5:17, a clear distinction is implied between those who rule well, and those who also 'labor in Word and Doctrine.' And in Revelation, the closing book of the canon, where we would naturally expect to see the apostolic institutions in their matured form -- we hear each church representatively addressed by its 'Angel'..., in imitation of the well-known order and title in the Synagogue (of) the Preaching Presbyter who presided over his brethren the Presbyters and was the public Mouthpiece or Messenger of the church to God and of God to the church. So, do we assert, the distinction between the titles and tasks of the Preaching and Ruling Presbyters, is as plain in the New Testament as could be expected."

Nor are the views of Thornwell any different.⁷⁰⁸ "The Ruling Elder is truly and properly a Presbyter.... It does not follow, however, that because he is a Scriptural Pastor and Bishop -- he is therefore a Minister of the Word and a Steward of the Mysteries of God. Preaching is a very different part of labor from ruling.... We are very far from affirming that all Presbyters, lawfully called and ordained, are Ministers of the Word." For Ruling Elders are "only to rule."

Finally, let us emphasize the succinct views of the Presbyterian Church in America in its 1975 *Book of Church Order* (20-1). In order "to preserve the purity of the preaching of the Gospel, no man is permitted to preach in the pulpits of the Presbyterian Church in America on a regular basis without proper licensure and/or examination from a Presbytery." For "the Word and Sacraments are committed to the ordained Ministry of the Word."

In light of all the above, then -- there can be no doubt at all that the Minister of the Word is the only Special Officer ever authorized to preach in the Church of all ages. Thus Holy Scripture, Justin Martyr, the Continental Reformation Confessions, Calvin, Knox, the Scottish Confessions, the *Westminster Standards*, the Constitution of the Presbyterian Church in the United States of America, Samuel Miller, Robert Dabney, James Henley Thornwell and the *Book of Church Order* of the Presbyterian Church in America.

ONLY PREACHERS SHOULD PREACH AND ADMINISTER THE SACRAMENTS

Until the middle of the nineteenth century in the U.S.A. alone, in the Presbyterian Church only Preachers could preach and administer the Sacraments. Till then, in every other land, the principles of the Bible and the *Westminster Standards* were strictly enforced.

As Hodge rightly stated:⁷⁰⁹ "According to the new theory, the Offices [of Preacher and Elder] are identified. Everything said to Presbyters in the New Testament...applies equally to Elders and Ministers of the Word.... This new doctrine makes all Elders, Bishops, Pastors, Teachers and Rulers.... It therefore destroys all official distinction between them. It reduces the two to one order, class or Office. The one has as much right to preach, ordain and administer the Sacraments as the other....

"This theory...is entirely contrary to the doctrine and practice of all the Reformed Churches.... In those Churches, the Ruling Elder...has a different Office from the Minister. He has different gifts, different training, duties, prerogatives and ordination. The one is ordained by the Minister, the other by the Presbytery. The one ministers in the Word and Sacraments, the other does not. The one is appointed specially to teach and to preach the Gospel; the other to take part in the discipline and government of the Church....

"We hold, with Calvin, that the official Presbyters of the New Testament were Bishops. For as he says, *Quicumque Verbi Ministerio funguntur, iis titulum Episcoporum [Scriptura] tribuit* ['To all who discharge the Ministry of the Word, it (Scripture) gives the name of Bishops']. But of the Ruling Elders, he adds *Gubernatores fuisse existimo Seniores ex plebe delectos, qui censurae morum et exercendae disciplinae una cum Episcopis praeessent* ['Governors I understand (to be) Seniors selected from the people to unite with the Bishops in pronouncing censures and exercising discipline']. *Institutes*, IV:3:8."

The same applies to the administration of the Sacraments. Continues Hodge: "Our standards...say...'neither Sacrament may be dispensed by any, but by a Minister of the Word lawfully ordained.' *Confession of Faith*, 27:4.... They say the same things of preaching. *Larger Catechism* Question 158.... The title 'Bishop'...is never given to any but Ministers of the Word.... Christ directed His...Apostles and early Christians under that command...to teach all nations, baptizing them in the name of the Holy Trinity.... Baptizing whole households is one of our best arguments in favour of Infant Baptism."

The Word of God teaches that since Calvary, there are only two Sacraments -- namely Holy Baptism and the Lord's Supper. Unrepeatable Baptism has replaced the unrepeatable Old Testament Sacrament of Circumcision.⁷¹⁰ And the repeatable Supper has replaced the repeatable Old Testament Sacrament of the Passover.⁷¹¹

Can we establish from Scripture whether Preachers alone initiated the administration of Circumcision, Passover, Baptism and the Lord's Supper? If so, we can also establish whether only Preachers should initiate the administration of the Sacraments-as-such.

We would expect this to be the case, for only Preachers preach the audible Word of God.⁷¹² And the Sacraments are visible Words of God which accompany⁷¹³ the preaching of the audible Word alone.⁷¹⁴ The question which we must answer, however, is whether this expectation is actually the teaching of the infallible Bible as the written Word of God.⁷¹⁵

Now the audible⁷¹⁶ Word of God came to Abraham the Prophet,⁷¹⁷ commanding him (as the Teacher) to circumcise his whole vast household of faith.⁷¹⁸ That very same day, Abraham himself circumcised⁷¹⁹ at least three hundred and twenty adults -- as well as all of the infants and young male children and youths of those adults too.⁷²⁰ And later, when his own infant son Isaac was born, that baby was circumcised not by Abraham's Ruling Elder Eliezer⁷²¹ nor by any other member of the household of faith⁷²² than the Prophet Abraham himself -- even though that Patriarch was the very father of the circumcisee.⁷¹⁷ "And Abraham circumcised his son Isaac, being eight days old, as God had commanded him."⁷²³ Thus was Abraham the Prophet indeed also "the father of the circumcision."⁷²⁴

The next recorded instance of a God-commanded⁷²⁵ circumcision, is that of Moses' second son (the infant Eliezer).⁷²⁶ It is clear that the Lord wanted Moses himself to administer that Sacrament -- for God threatened to cut him off precisely because that Prophet⁷²⁷ had deliberately neglected to circumcise his baby Eliezer in the way he apparently had circumcised his first baby Gershom (and in the way the Prophet Abraham had previously circumcised his own baby Isaac, and the way God had commanded be done to Abraham's seed in all their generations).⁷²⁸ For as soon as Moses' neglected son had been circumcised (by his mother Zipporah),⁷²⁹ the Lord left off threatening Moses and "let him go."⁷³⁰ And later, God again told Moses the Prophet and Aaron the Prophet⁷³¹ themselves to circumcise all uncircumcised strangers who desired to partake of the Passover.⁷³²

By the time of the end of their forty years' wandering around in the wilderness, however, a new (and a neglected) generation had been born and had grown up in the desert without ever having been circumcised.⁷³³ So God told Joshua the Prophet⁷³⁴ (and probably⁷³⁵ too the Preaching Elders with him)⁷³⁶ to circumcise the people before they entered Canaan.

The next and the last instances of God-commanded⁷³⁷ cases of circumcision mentioned in the Bible, are found in the New Testament. Paul and John the Baptizer were both circumcised on the eighth day after their birth,⁷³⁸ and so was Jesus Christ Himself.⁷³⁹ These circumcisions were apparently performed by the Scribes or Preaching Elders of the Israelitic Synagogue, such as the Pharisees.⁷⁴⁰ And perhaps it is also significant that Timothy (as the son of a Jewish mother) was circumcised by the Ex-Pharisee and Christian Preacher Paul.⁷⁴¹

We have seen from the Scriptures that God commanded only Prophets and Preachers to administer the Sacrament of Circumcision. We now need to look at the Sacrament of Baptism (which replaced Circumcision).⁷¹¹

It was the Old Testament Prophet Noah⁷⁴² who preached and who brought his entire family into the ark to receive Baptism in the sprinkling of the rainwater on the ark during the flood.⁷⁴³ It was the Old Testament Prophet Moses⁷²⁷ "unto whom" all the Israelites and their children were baptized with the raincloud at the Red Sea.⁷⁴⁴ And in the Old Testament it was especially the Prophet Joel⁷⁴⁵ and the Prophet Isaiah⁷⁴⁶ and the Prophet Ezekiel⁷⁴⁷ who spoke about the institution of New Testament Baptism-by-sprinkling for Christians and their children.

But what does the New Testament itself say? What kind of persons administered New Testament Baptism after its institutions? Who actually dispensed that Sacrament?

It was the Preacher⁷⁴⁸ John the Baptizer who instituted⁷⁴⁹ New Testament Baptism⁷⁵⁰ and who baptized the repentant covenant people and their children, and the Lord Jesus Christ.⁷⁵¹ After most of John's Disciples (or fellow Preachers?)⁷⁴⁹ became Christ's Own Apostles⁷⁵² and Prophets who preached His Gospel,⁷⁵³ they too immediately started baptizing all new converts (who, like them themselves, now followed the Lord Jesus).⁷⁵⁴

The Great Prophet Jesus Himself (like the previous great Prophet Moses himself) did not personally baptize His followers.⁷⁵⁶ Nevertheless, in the ultimate sense, it is only and always

this only-begotten Son of God Who (together with His Father and Holy Spirit) perform(s) every Baptism (through the instrumentality of fallible human Preachers).⁷⁵⁷ Thus, Christ Himself commissioned His apostolic Preachers to proclaim His Word and to perform His Baptism on others -- and to do so in His Own name and by His Own authority, both before⁷⁵⁸ and after Calvary.⁷⁵⁹

The Christ-appointed Apostle and Preacher Peter and his fellow apostolic Preachers performed Baptisms before Christ's death⁷⁵⁸ and after Christ's ascension into Heaven -- namely on the day of Pentecost⁷⁶⁰ and thereafter.⁷⁶¹ And Peter refused to sell his own Office as a Minister of the Word and Sacraments to the covetous Samaritan Simon the Magician (who himself desired to become able to administer Baptisms and convey the accompanying and following benefits thereof to others) -- just as the Preacher Philip and the Apostles had done.⁷⁶²

It was as a prophetic Preacher (and a traveling Evangelist)⁷⁶³ that Philip (the Ex-Deacon) baptized the Samaritans.⁷⁶⁴ He also subsequently baptized the Ethiopian in the desert near Gaza, and probably many other persons too of the local Congregations in Judea and Samaria (and especially in the region of Caesarea).⁷⁶⁵ And he did all of this, not as the Deacon of the local Congregation in Jerusalem he had previously been -- but as the regional Presbytery's traveling Evangelist (or Minister of the Word and Sacraments) he had subsequently become.⁷⁶⁶

After Paul had been converted and baptized,⁷⁶⁷ he became an Apostle and a Preacher. Then, he himself baptized many Christians (such as Crispus and Gaius and the household of Stephanus in Corinth).⁷⁶⁸ Moreover, it was probably also Paul himself who baptized the approximately one dozen "Johannists" in Ephesus -- and the households of Lydia and the jailer in Philippi.⁷⁶⁹

Further, it was probably⁷⁷⁰ the Preacher Silas⁷⁶⁹ who baptized a great number of the "many" early converts at Corinth.⁷⁷¹ And the Evangelist or Preacher Timothy⁷⁷² was the one who probably baptized the rest of those early Corinthian converts,⁷⁷¹ and who certainly performed many baptisms in Ephesus and elsewhere.⁷⁷³

These, then, are our conclusions about the irrepeatable Sacraments of Circumcision and Baptism as its replacement. When unwarrantedly administered by a Non-Preacher (such as Zipporah), that irregular administration was (and is) nonetheless valid -- so that the Sacrament never was and never is to be repeated by a subsequent and regular administration by one who is an ordained Preacher.

But there are no cases in the Bible where God ever commanded any Non-Preacher to administer the Sacrament. And the experiences of the Non-Preachers Zipporah and Simon the Magician referred to above, indicate that God was not pleased by their unwarranted actual or intended administration of the Sacraments. Nor is He pleased when Non-Preachers seek to administer the Sacraments today.

Indeed, in nearly every single case of Circumcision and Baptism mentioned in Scripture -- the Sacrament was administered by some one demonstrably known to have been a prophetic Preacher. And in those very few cases where it cannot conclusively be demonstrated that the Administrator of the sacrament **definitely** was a Preacher -- the contexts concerned would in every single case **strongly suggest** that this was the case (except in the single instance of

Zipporah's circumcising of her own son, which event only establishes that the Prophet Moses should have administered that Sacrament). So it is clear that the irrepeatable Sacrament which engrafts people into the covenant, should always be administered only by an ordained Preacher.

Now let us take a look at the repeatable Sacraments. We start with the Passover, as the forerunner of the Lord's Supper.

The Passover was initiated when God spoke to the Prophet⁷²⁷ Moses and the Prophet⁷³¹ Aaron,⁷⁷⁴ saying: "You must speak to all the Congregation of Israel, saying, 'In the tenth day of this month, they shall take to themselves every man a lamb.'"⁷⁷⁵ "Then Moses called for all the Elders of Israel, and said to them: 'Draw out, and take for yourselves a lamb according to your families -- and kill the Passover!'"⁷⁷⁶ "Thus did all the children of Israel. As the Lord commanded Moses and Aaron, so they too did."⁷⁷⁷

The picture of the details of the administration of the Passover later becomes clearer. This is seen when we examine the records of its observance in the times of Hezekiah and Josiah.

In the days of King Hezekiah, we are told that the Passover was administered specifically by those in the Special Office of the Levites who "taught the good knowledge of the Lord" -- as also alluded to in the *Westminster Assembly's Form of Church-Government*.⁷⁷⁸ And in the days of King Josiah, we read that the monarch "set the priests in their charges (or "ministerial duties"), and said to the Levites that taught all Israel...: 'Kill the Passover!'.... Josiah...and his princes gave to the priests for the Passover, offerings."

Josiah was a godly monarch, and knew better than to try to usurp the prerogative of administering the Sacrament. For he knew that his less godly predecessor King Uzziah had been smitten with leprosy for seeking to burn incense in the temple -- just as Simon the Magician would later be punished for seeking to purchase the official right to administer Baptisms (and its accompanying benefits).⁷⁷⁹

Josiah's good example was by no means unusual. For the same pious reserve obtained even after the Babylonian and the Persian captivities, in the days of Ezra. For even then, it was "the priests and the Levites who were purified together...and (who) killed the Passover for all children of the captivity."⁷⁸⁰

The same obtained during the earthly lifetime of the Lord Jesus.⁷⁸¹ He was the great Prophet like unto Moses,⁷⁸² and He Himself superintended the distribution of the Passover elements and also those of the Lord's Supper which replaced it.⁷⁸³ That would obtain even later, when He would drink of it again in His Father's Kingdom.⁷⁸⁴

Christ's twelve apostolic Preachers apparently commenced their own administration of the Lord's Supper on the day of Pentecost. For when the first Christian converts from the Jews in the *diaspora* and their proselytes (who were then visiting Jerusalem) had been baptized by the Apostles -- those converts continued steadfastly in the Apostles' doctrine and fellowship and in (the) breaking of bread.⁷⁸⁵

Several years later, two Preachers wrote to the Church of God in Corinth.⁷⁸⁶ Those Preachers were the Apostle Paul and the Evangelist Sosthenes⁷⁸⁷ (who may well have been the same Sosthenes as the previous *Archisunagoogos* [or Preacher of the Jewish Synagogue] in Corinth prior to his conversion to Christ).⁷⁸⁸ They wrote that Paul had previously taught the Corinthians the same institution of the Lord's Supper which he had received from the Lord Jesus.⁷⁸⁹ Paul and Sosthenes then asked the Corinthians: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, it is not the communion of the body of Christ?"⁷⁹⁰

Of course, the Supper was also being celebrated at Corinth even in the absence of Preacher Paul and Preacher Sosthenes.⁷⁹¹ For, like all of the other New Testament Congregations of the Church of the Lord Jesus, that Congregation in Corinth too was not without its own local Prophets and permanent Pastor-Teachers.⁷⁹² But -- inasmuch as Paul in First Corinthians nine⁷⁹³ expounds on the rights of ministering Preachers (just like the Officers who served at the altar in the Older Testament); on Baptism, and on the incompatibility of worldly feasts with the table of the Lord in First Corinthians ten;⁷⁹⁴ on observing the Christian ordinances and especially that of the Lord's Supper in First Corinthians eleven;⁷⁹⁵ and on the need for Gospel-Prophets and Preacher-Teachers in First Corinthians twelve⁷⁹⁸ -- the neat conclusion is quite obvious, that Preacher-Teachers are needed to instruct God's people in the true meaning of the Supper and to warn them against its misuse lest they abuse it whenever communicant Church Members meet to partake of it (right after the elements are dispensed to them by those Preachers).

This conclusion is reinforced by what happened a little later in the church at Troas. There Paul the visiting Preacher himself preached and himself "broke the bread" (or administered the Lord's Supper) for his fellow itinerant Evangelists and for the Christians residing in Troas.

"And upon the first day of the week, when we (or Paul's itinerant Evangelists)⁷⁹⁷ came together to break bread,⁷⁹⁸ Paul preached to them (or to the Christians residing at Troas),⁷⁹⁹ ready to depart on the morrow -- and continued his speech until midnight...in the upper chamber where they⁸⁰⁰ were gathered together.... And Paul..., when he...had broken the bread.⁸⁰¹ and eaten, and had talked a long while even till break of day..., departed."⁸⁰² Here we again have confirmation of the administration of the Lord's Supper on the Lord's Day by the Lord's Preacher.

These, then, are our conclusions as to who administered the repeatable Sacrament of the Passover. And of the Lord's Supper (as its replacement).

The Passover was instituted by the Prophets Moses and Aaron. After its institution, the Prophet Moses in his "sermon" gave instructions to the Elders for its distribution to the people. And from the records of the times of Hezekiah and Josiah, we learn that the actual slaughtering of the Passover lamb was clearly the work of those in the Special Teaching Office.

No different in this regard is its replacement, the Lord's Supper. It was instituted by the Great Prophet Jesus Christ, Who instructed His apostolic Preachers themselves to administer it thereafter. And this they (and the Evangelists and Pastor-Teachers or Preachers they appointed) all did -- notably at Corinth and at Troas. In all of these cases, however, it should be noted that once the Minister of the Word had initiated the administration of the Sacrament, it is quite

possible that other Officers too (such as the Elders, or the Deacons, or both) -- assisted him with the distribution of the element(s).⁸⁰³

Our general conclusion concerning both the unrepeatable and the repeatable Sacraments, then, is this. Circumcision was and Baptism still is, and the Passover was and the Lord's Supper still is -- a visible Word of God. As such, this visible Word was and is inseparably conjoined to the preaching of the audible Word of God -- from which audible Word alone the Sacrament derives its validity. The audible Word of Scripture is to be preached and the visible Word of the Sacrament is to be administered only by the Preacher (or the Minister of the Word and the Sacraments) -- such as Abraham, Noah, Moses, Aaron, Joshua, Joel, Isaiah, the Levites, Ezekiel, Ezra, John the Baptizer, Jesus Christ, Peter, Philip, Paul, Sosthenes, Silas and Timothy.

This is why the administration of both Baptism and the Supper was given by Christ to His apostolic Preachers.⁸⁰⁴ For it is the Christian Scribe or Preacher who is the Christian Church's "Preacher" (or *Archisunagoogos*);⁸⁰⁵ and it is the Christian Preacher who is the Christian "Householder" (or the *Oikodespotees*)⁸⁰⁶ who teaches the Christian Church (or the "household of faith").⁸⁰⁷ And it is the Christian Preacher, as the Minister⁸⁰⁸ of Christ and the Steward (or *Oikonomos* or Dispenser or Householder)⁸⁰⁹ of "the Mysteries (or 'Sacraments')"⁸¹⁰ of God,⁸¹¹ who is the faithful Steward (or *ho pistos Oikonomos*) over Christ's household and who gives Christ's servants (even) their (sacramental) portion of meat in due season."⁸¹²

The above conclusions drawn from the Bible itself are abundantly underscored even by the later history of the Christian Church. For both the Patristic Fathers and the Reformed Fathers scripturally insisted that the Sacraments should be administered by ordained Preachers alone.

In the Patristic Church, less than fifty years after the traditional date of the completion of the inscripturation of the New Testament, Justin Martyr recorded that the bread and the wine were first blessed by the Moderator of the Christian Congregation or the Christian *Archisunagoogos* and were then given by him to the Deacons for distribution to the brethren.⁸¹³ Another fifty years later, even Tertullian (despite his sometimes yet impermanent "Anti-Office" Semi-Montanistic tendencies) conceded that those not in the special Church Office of the Ministry of the Word were not to teach nor to baptize nor to offer (at the Lord's Table) nor to claim any of the prerogatives of the official Ministry of the Word.⁸¹⁴

The Church Father Epiphanius testified no exceptions to this rule were ever permitted, and he himself upbraided the heretic Marcion for the 'mockery' of giving enthusiastic women 'permission' to baptize people.⁸¹⁵ The Council of Carthage similarly declared all such private Christians not themselves ordained to the Ministry of the Word, were not to presume to baptize at all.⁸¹⁶ And even the great Augustine -- in spite of his exaggeration of the importance of baptism on account of his incorrect endorsement of the post-apostolic and faulty theory of baptismal regeneration -- nevertheless insisted: "Although a laic (or layman) may have given baptism when compelled by necessity, I know not whether any one can precisely say it ought to be repeated."⁸¹⁷

In the Reformed Churches, Calvin himself similarly declares that "it is improper for private individuals to take upon themselves the administration of Baptism. For it, as well as the

dispensation of the Supper, is part of the Ministerial Office. For Christ did not give command to any men or women whatever to baptize, but to those whom He had appointed Apostles. And when, in the administration of the Supper, He ordained His Disciples (or His Apostles) to do what they had seen Him do (He having done the part of a legitimate Dispenser) -- He doubtless meant that in this they should imitate His example."⁸¹⁸ For in Matthew 28:19, Christ "appointed the same persons to be Preachers of the Gospel as Dispensers of Baptism -- and in the Church 'no man takes this honour to himself,' as the Apostle declares (Hebrews 5:4), 'but he that is called of God, as was Aaron.'"⁸¹⁹

Consequently, any one who baptizes without a lawful call, usurps another's Office. Paul declares that whatever we attempt with a dubious conscience -- even in the minutest, as in meat and drink -- is sin (Rom. 14:23). Therefore, in Baptism by women, the sin is the greater -- when it is plain that the rule delivered by Christ is violated, seeing we know it to be unlawful to put asunder what God has joined together,⁸¹⁹ namely preaching the Gospel and dispensing Baptism.

Thus, although Zipporah's action in circumcising her son Gershom was not invalid, because Christ or "the Angel of God was appeased after she took a stone and circumcised him" -- she really should not have done so.⁸¹⁹ Indeed, "her presumption was inexcusable in this (matter), in circumcising her son while her husband was absent -- and that husband not a mere private individual but Moses the chief Prophet of God, than whom no greater ever arose in Israel. This was no more allowable in her, than it would be for women in the present day (to perform Baptisms) under the eye of a Bishop."⁸¹⁹ Thus Calvin.

In the Scottish Presbyterian Churches, Calvin's understanding of Scripture on this point was meticulously followed. Declares the 1560 *Scots Confession*: "Two things are necessary for the right administration of the Sacraments. The first is that they should be (ad)ministered by lawful Ministers; and we declare that these are men appointed to preach the Word, to whom God has given the power to preach the Gospel -- and who are lawfully called by some Kirk. The second is that they should be ministered in the elements and manner which God has appointed. Otherwise they cease to be the Sacraments of Christ Jesus. This is why we abandon the teaching of the Roman Church and withdraw from its Sacraments. Firstly, because their Ministers are not true Ministers of Christ Jesus (indeed, they even allow women, whom the Holy Ghost will not permit to preach in the Congregation, to baptize). And secondly, because they have so adulterated both the Sacraments."⁸²⁰

John Knox describes how after "the Minister proceeds to exhortation..., the Minister comes down from the pulpit and sits at the Table.... Then he takes bread, and gives thanks.... This done, the Minister breaks the bread, and delivers it to the people who distribute and divide the same among themselves according to our Saviour Christ's Commandment -- and likewise gives the cup." Indeed, the General Assembly of the Reformed Church of Scotland in 1564 ordered that "none but Ministers, by the [1560] *Book of Discipline*, might minister the Sacraments." Thus D.H. Fleming's *The Scottish Reformation*.⁸²¹

In the Dutch Presbyterian Churches (or the Reformed Churches of the Netherlands), the administration of the Sacraments is again reserved exclusively to the Preachers. For the 1561 *Belgic Confession of Faith* declares that in the "true Church...there must be Ministers or Pastors

to preach the Word of God and to administer the Sacraments.... We believe that our gracious God, on account of our dullness and infirmities, has ordained the Sacraments...which He has joined to the Word of the Gospel.... The Ministers on their part administer the Sacrament.... Therefore we believe that every man who is earnestly desirous to obtain life eternal, ought to be but once baptized with this only Baptism -- without ever repeating the same. Since we cannot be born twice.

"Neither doth this Baptism only avail us at the time when the water is poured upon us and received by us, but also through the whole course of life. Therefore we detest the error of the Anabaptists, who are not content with the one only Baptism they have once received and (who) moreover condemn the Baptism of the infants of believers whom we believe ought to be baptized."⁸²² So Baptisms-by-sprinkling received from irregularly-ordained Romish priests (and Baptisms-by-submersion received from Baptists and especially Brethren *etc.*) are valid -- and are not to be repeated by the even more irregular Baptisms-by-submersion administered by unordained Anabaptists.

This is why the great and internationally-famous Dutch Theologian of modern times Abraham Kuypers Sr. too maintained that "the Sacrament of Baptism is connected to the Ministry of the Word. Our fathers said: 'The Sacrament puts the seal on the Word.' Therefore, he who ministers the Word should minister the Sacraments too. Because Baptism does not belong to the local but to the Universal Church, it should be administered by an Officer recognized by the Church Universal. A local Elder may not do so."⁸²³

In the Swiss Presbyterian Churches, the 1566 *Second Helvetic Confession* has a fuller statement of the Biblical teaching as to who should administer the Sacraments. "Christ's Apostles call all who believe in Christ, 'priests.' But...the priesthood (of all believers) and the Ministry, are very different from one another.

"For the priesthood, as we have just said, is common to all Christians. Not so is the Ministry.... Paul explains simply and briefly what we are to think of the Ministers of the New Testament or of the Christian Church, and what we are to attribute to them. 'This is how one should regard us -- as Ministers of Christ and Stewards of the Mysteries of God' (First Corinthians 4:1). Therefore, the Apostle wants us to think of Ministers -- as Ministers....

"Moreover, to the end that he might expound the nature of the Ministry more fully, the Apostle adds that Ministers of the Church are Administrators and Stewards of the Mysteries of God. Now in many passages, especially in Ephesians chapter 3, Paul called the 'Mysteries of God' the Gospel of Christ. And the Sacraments of Christ are also called 'Mysteries' by the ancient writers. Therefore, for this purpose are the Ministers of the Church called -- namely, to preach the Gospel of Christ to the faithful, and to administer the Sacraments.

"We read also, in another place in the Gospel, of 'the faithful and wise Steward' whom 'his Master will set over His household, to give them their portion of food at the proper time' (Luke 12:42).... The duties of Ministers are various; yet for the most part they are restricted to two, in which all the rest are comprehended -- to the teaching of the Gospel of Christ, and to the proper administration of the Sacraments. For it is the duty of the Ministers to gather together an

assembly for worship in which to expound God's Word.... And besides, they are to administer the Sacraments -- and to commend the right use of them, and to prepare all men by wholesome Doctrine, to receive them....

"From the beginning God added to the preaching of His Word in His Church, Sacraments or sacramental signs.... And as formerly the Sacraments consisted of the Word, the sign, and the thing signified -- so even now they are composed as it were of the same parts. For the Word of God makes them Sacraments, which before they were not.... For they are consecrated by the Word, and shown to be sanctified by Him Who instituted them....

"For in Baptism the sign is the element of water and that visible washing which is done by the Minister.... And hence in the celebration of the Sacraments the very Words of Christ are repeated.... We teach that Baptism should not be administered in the Church by women or midwives. For Paul deprived women of ecclesiastical duties, and Baptism has to do with these.... This holy Supper also seals to us that the very body of Christ (which) was truly given for us, and His blood (which was) shed for the remission of our sins -- lest our faith should in any way waver.... And this is visibly represented by this Sacrament outwardly, through the Ministers."⁸²⁴

In the *English Presbyterian Churches* in Great Britain, this same Scriptural doctrine was restated in the 1643 *Westminster Standards*. Declares the *Westminster Confession of Faith*: "There be only two Sacraments ordained by Christ our Lord in the Gospel -- that is to say, Baptism and the Supper of the Lord. Neither of which may be dispensed by any but by a Minister of the Word lawfully ordained (First Corinthians 4:1 *cf.* Hebrews 5:4)."⁸²⁵

Declares the *Westminster Larger Catechism*:⁸²⁶ "The Sacraments of Baptism and the Lord's Supper...are to be dispensed by Ministers of the Gospel -- and by none other." And the Westminster Assembly's *Form of Presbyterian Church-Government* adds that the Pastor-Teachers are "to dispense...divine Mysteries" and "to administer the Sacraments (Matthew 28:19-20 and Mark 16:15-16 and First Corinthians 11:23-25 & 10:16)."⁸²⁷

Indeed, not even unordained candidates for the Ministry of the Word are permitted to administer the Sacraments. For, as Dunkerley correctly points out: "It would appear that the Westminster divines...framed their answer on who may preach, in such a way as to allow for the possibility of preaching by not-yet-ordained Candidates who are gifted and called and approved, but also deliberately wrote on who may administer the Sacraments so as to exclude them."⁸²⁸

Even in Historic Congregationalistic churches, the same position obtains. Wrote the great John Owen himself: "Ordinances, whereof the Church is the only subject and the only object, cannot be administered authoritatively but by Officers only.... Because none but Christ's Stewards have authority in and towards His House as such, First Corinthians 4:1; First Timothy 3:15; Matthew 24:45.... There are no footsteps of any such practice among the churches of God who walked in order, neither in the Scripture nor in all antiquity.

"But it is objected, by those who allow this practice, 'that if the Church may appoint or send a person forth to preach, or appoint a brother to preach unto themselves -- then they may appoint

to administer the ordinance of the Supper.' Answer. Here is a mistake in the supposition. The Church -- that is, the body of it -- cannot send out any brother authoritatively to preach. Two things are required thereunto, collation of gifts and communication of Office; neither of which the Church, under that consideration, can do to one that is sent forth. But where God gives gifts by His Spirit and a call by His providence, the Church only complies therewith not in communicating authority to the person but in praying for a blessing upon his work.... It is further added by the same persons, 'that if a brother or one who is a Disciple only, may baptize -- then he may also administer the Lord's Supper, being desired of the Church (or after having been requested to do so).' Answer: The supposition is not granted, nor proved."⁸²⁹

Coming now to the New World, it should be noted that the previously-mentioned *Westminster Confession of Faith* and the *Westminster Larger Catechism* and the *Westminster Shorter Catechism* (together with all their sacramental provisions as outlined above),⁸³⁰ were adopted by the delegates at the General Synod of the undivided Presbyterian Church in America in 1729 as "the Confession of their Faith." Then, in the 1788 *Constitution of the Presbyterian Church in the United States of America*, the same Historic Presbyterian and Biblical position was reemphasized, specifically adding that the "perpetual Offices in the Church are...Pastors...; Ruling Elders; and Deacons" -- and that the person who fills "the Pastoral Office" and is "termed 'Pastor'" is also "termed 'Minister'.... And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed 'Steward of the Mysteries of God' (Luke 12:42; First Corinthians 4:1-2)."⁸³¹ Then the *Constitution* goes on to explain that "the Ordinances established by Christ the Head in a particular church which is regularly constituted with its proper Officers -- are...reading, expounding and preaching the Word of God; (and) administering Baptism and the Lord's Supper."⁸³²

Even after the tragic division of the Presbyterian Church in the nineteenth century, both the Northern and the Southern Churches in America continued to hold the same doctrine as regards who should administer the Sacraments. We now look at their teaching.

In the Northern Presbyterian Church, the great and godly Princeton Theologian Charles Hodge -- while accepting the validity of Sacraments administered by those who were not ordained Preachers -- clearly taught that "Christ having appointed certain Officers in His Church to preach His Word and to administer His Ordinances, for any man under ordinary circumstances not duly appointed to assume the functions of the Ministry, is irregular and wrong, because contrary to the order of Christ's Church." For "lay preaching and lay administration of the Ordinances (in ordinary circumstances) are equally wrong.

"But are they invalid? That is a very different question.... Is the Gospel invalid? Does it lose its truth, authority, or power? This cannot be!"⁸³³

In the Southern Presbyterian Church too, her theological giants were in complete agreement with the practice of Historic Presbyterianism. Thus Robert Dabney and Thornwell.

For Dabney said "Elders are as much 'Clergy' as (are) Preachers." He also said "if...the word 'clergy'" is used to mean only "that which is...a Preacher, a person who preaches in public and administers Sacraments and marriages -- we grant (that) an Elder is not a 'clergyman.'"⁸³⁴

James Henley Thornwell too insisted that while Pastors are not necessarily Teachers," because each Elder is a Pastor too, "it does **not** follow...that because he is a Scriptural Pastor and Bishop, he is therefore a Minister of the Word and a Steward of the Mysteries of God." For "we are very far from affirming that all Presbyters, lawfully called and ordained, are Ministers of the Word."⁸³⁵

Now the continuing Presbyterian Church in America in our own day, has sought to preserve this Scriptural and Historic Presbyterian practice. In its 1975 *Book of Church Order*, it states that it is only the "Teaching Elders or Ministers of the Word who are commissioned to preach the Gospel and administer the Sacraments."⁸³⁶ For "the Word and Sacraments are committed to the ordained Ministry of the Word."⁸³⁷

Consequently, "Baptism is not to be unnecessarily delayed; nor to be administered, in any case, by a private person; **but** by a Minister of Christ, called to be the Steward of the Mysteries of God."⁸³⁸ And at the Lord's Supper, "the Minister should...set the elements apart by prayer and thanksgiving."⁸³⁹

Hodge states in his *Church Polity*: "Baptists assume that immersion is essential to Baptism; that Baptism is necessary to membership in the visible Church; and that adult believers are the only proper subjects of that Christian ordinance. Hence they cannot recognize any persons as members of the Church who were either baptized in infancy or to whom the rite was administered otherwise than by immersion. They are thus separated (at least externally) from the great body of Christians." More importantly, this means Baptists cannot recognize Luther or Calvin as members of the Church. Neither can they recognize their own Baptist children as Church members till they later get submersed – despite the fact that Holy Scripture recognizes conceived yet unborn children of even one believing parent as already "holy" (First Corinthians 7:14)!

Such, then, is the clear teaching of the Word of God (and therefore also of the Presbyterian Church of all ages) regarding Baptism and the Supper. May we always adhere to this Biblical teaching -- even as regards using the very Church Officer which the Bible itself appoints to be the Minister of the Word and Sacraments -- precisely in order to preserve the distinct calling of the Ruling Eldership.

For, as Macpherson brilliantly remarks in his great book on *Presbyterianism*, what "if the Elder claims to...preach and administer the Sacraments"? Why, then "the office of the Eldership is abolished -- and only the Ministry (of the Word) remains."⁸⁴⁰

Consequently, the *Book of Church Order* of the Presbyterian Church in America has correctly drawn the right conclusion. "The Word and the Sacraments are committed to the ordained Ministry of the Word."⁸³⁶

THE PREACHER'S MODERATORSHIP IN SESSION MEETINGS

It is not clear whether the Prophet-Preacher Abraham had more than one Ruling Elder like Eliezer of Damascus in his Session; but it is fairly certain that the Patriarch himself moderated

during their Sessional deliberations.⁸⁴¹ It is clear, however, that the Prophet-Preacher Moses did indeed convene and moderate at the Session meetings of the Elders of Israel.

For God Himself told Moses to "go and gather the elders of Israel together" and to speak God's Word to them.⁸⁴² "And (the Prophet) Moses and (the Prophet) Aaron went and gathered together all the Elders of the children of Israel; and Aaron spake all the words which the Lord had spoken to Moses.... And the people believed."⁸⁴³

"Then Moses called for all the Elders of Israel."⁸⁴⁴ "And Moses came and called for the Elders of the people, and laid before their faces all these words which the Lord commanded him."⁸⁴⁵ "And He said to Moses, 'Come up to the Lord, you...and seventy of the Elders of Israel!'.... And Moses rose up, and his Minister Joshua.... And he said to the Elders, 'You tarry here for us!'"⁸⁴⁶ "And the Lord said to Moses, 'Gather to Me seventy men of the Elders of Israel!'"⁸⁴⁷ "And Moses went out...and gathered the seventy men of the Elders of Israel...and Joshua the son of Nun."⁸⁴⁸

The same is true of Moses' successor, the great Prophet Joshua. "And Moses spake to the Lord, saying, 'Let the Lord, the God of the spirits of all flesh, set a man over the Congregation.... And the Lord said to Moses, 'You must take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him.... And you shall put some of your honour upon him, so that all the Congregation of the children of Israel may be obedient!'.... And he laid his hands upon him and gave him a charge, as the Lord commanded."⁸⁴⁹

"Then Joshua built an altar to the Lord God.... And all Israel and their Elders...stood on this side (of) the ark.... And afterward, he read all the words of the Law...before all the Congregation of Israel."⁸⁵⁰ "And Joshua called for all Israel and for their Elders."⁸⁵¹ "And Joshua gathered all the tribes of Israel to Shechem, and called for the Elders of Israel...; and they presented themselves before God."⁸⁵²

This practice continued even among the later Prophets. "Then all the Elders of Israel gathered themselves together; and came to Samuel.... And Samuel told all the words of the Lord to the people.... And the Elders of the town trembled at his coming."⁸⁵³

Later, "all the Elders of Israel came to the Prophet David, "and they anointed David king over Israel."⁸⁵⁴ Thereafter, the Prophet "Solomon assembled the Elders of Israel."⁸⁵⁵

In still later times, we are told that the Prophet-Preacher "Elisha sat in his house, and the Elders sat with him." Elisha "talked with them" and instructed them in the Word of the Lord.⁸⁵⁶

The Prophet-Preacher Joel, we read, was twice commanded by the Lord to "gather the Elders" and to "blow the trumpet in Zion" and "to assemble the Elders."⁸⁵⁷ And not long before the fall of Jerusalem, the Elders were in Session together with the Scribe Elishama in his own chamber or room.⁸⁵⁸

During the Babylonian captivity, three times the Prophet Ezekiel tells us how he convened the Elders and moderated at the meetings of the Session. "The Elders of Judah sat before me," he declares.⁸⁵⁹ There "came certain of the Elders of Israel to me, and sat before me" -- he adds

elsewhere.⁸⁶⁰ And again, "certain of the Elders of Israel came to inquire of the Lord -- and sat before me."⁸⁶¹ For God Himself had told Ezekiel: "Son of man, speak to the Elders of Israel and say to them: 'This is what the Lord says!'"⁸⁶²

Moreover, after the return from captivity, we are told that "the Elders of the Jews built -- and they prospered through the prophesying of Haggai the Prophet and Zechariah the son of Iddo."⁸⁶³ And, when the Preacher Ezra prayed, "there assembled to him out of Israel...the Elders."⁸⁶⁴

Between the Old and the New Testament ages, the Preaching Elders or the *Archisunagoogoi* presided over the affairs of the local Sessions.⁸⁶⁵ Clearly, the Preacher James was the Moderator at the first General Assembly of the Christian Church.⁸⁶⁶ But he was also the permanent *Archisunagoogos* or Moderator of the Session of the local congregation in Jerusalem too.⁸⁶⁷

For not only did the Preacher Paul call the Elders of the church in Ephesus to come and listen to him in Miletus. But when he himself thereafter visited the Jerusalem Congregation, he attended and submitted to the advice of the Elders-in-Session there -- under the Moderatorship of the Preacher James.⁸⁶⁸

Preacher Paul too is careful to tell Timothy that in the Christian Congregation in every city, "double honour" is to be given to "the Elders that rule well." But "especially"⁸⁶⁹ to the Preachers or to those "well-ruling Elders" who "labour in the Word and in Doctrine."⁸⁷⁰

Too, Preaching Elder John⁸⁷¹ communicates with the Sessions of all seven of the churches in the Presbytery of Asia Minor⁸⁷² -- simply by writing to the local Preacher or the "Angel" in each such Congregation.⁸⁷³ Hence, it is obvious that the Preachers were the Moderators of the Sessions of Christ's Church -- not only in Old but also in New Testament times.⁵⁶⁷

We come now to Patristic Church History. Although the words *Episkopos* (or Bishop) and *Presbuteros* (or Elder) were long used interchangeably in respect of Ruling Elders as well of the Ministers of the Word -- it is an undeniable historical fact that the word *Episkopos* or "Bishop" was also generally applied especially to the Minister of the Word (on account of the Preacher's always-conceded and Biblically-stated Moderatorship of the local Session).

Thus, Justin Martyr -- only fifty years after the completion of the inscriptionation of the New Testament -- declares that it is the Preacher or "the President of the brethren who takes the bread and the wine and gives thanks for it at the Lord's Supper, and who then gives it to the Deacons for distribution to the people of God."⁸⁷⁴ And this "Presidency" of the Preacher over the Session in the Early Church -- is readily admitted even by such diehard Anti-Episcopalian Theologians as John Calvin,⁸⁷⁵ John Owen,⁸⁷⁶ the Westminster divines, and John Macpherson.⁸⁷⁷

The great Swiss Presbyterian John Calvin goes so far as to state the following about the condition of the Apostolic and the Early Post-Apostolic Church: "As we have stated that three classes of Ministers are set before us in Scripture, so the early Church distributed all its Ministers into three orders. For from the order of Presbyters, part were selected as Pastors and Teachers.... To the remainder (of the Elders), was committed the censure of manners and discipline.... To the Deacons, belonged the care of the poor and the dispensing of alms....

"In each city, these Presbyters selected one of their number to whom they gave the special title of Bishop -- lest, as usually happens, from equality dissension should arise. The Bishop, however, was not so superior in honour and dignity as to have dominion over his colleagues. But, as it belongs to a President in an assembly to bring matters before them; collect their opinions; take precedence of others in consulting, advising, exhorting and guiding the whole procedure by his authority and execute what is decreed by common consent -- a Bishop held the same Office in a meeting of Presbyters."⁸⁷⁵

The great English Congregationalist Rev. Dr. John Owen states regarding the Apostolic and Post-Apostolic Church: "It is certain that the order very early observed in the Church was (that of) one Pastor, *ho Proestoos*. This *Praeses* was quickly called *Episcopus* by way of distinction, with many Elders assisting in rule..., and Deacons ministering.... I judge that the order of the Officers which was so early in the Primitive Church -- was of one Pastor or Bishop in one church, assisted in rule and all holy administrations with many Elders."⁸⁷⁶

The Westminster divines do not hesitate to apply the references to "Bishops" (in Paul's epistles to Timothy and to Titus), to the qualifications required of those to be ordained as Preachers to the Ministry of the Word. The great Scottish Presbyterian John Macpherson states that "the prevalent conception of the Presbyter Bishop, immediately after the Apostolic Age, is that which represents him as the custodian and deliverer of sacred and saving truth. Throughout the century and a half which intervened between the Apostolic Age and the appearance of Cyprian, the distinction between Bishop and Presbyter was one of degree rather than of kind.

"The preeminence of the Bishop was one of order and Presidency, and the Presbytery and Bishop exercised in common the twofold Presbyterial Office.... Elevation to the Presidency of the court...would imply that the person so distinguished, besides his ruling qualifications, was preeminent for his gift of teaching. When this President came to have a distinctive name, he was the 'Bishop' presiding over the Presbyters, corresponding to the Presbyterian Minister as Moderator of the Kirk-Session."⁸⁷⁷

Coming now to the Church at the time of the Reformation, let us again hear the testimony of John Calvin: "In giving the name of Bishops, Presbyters and Pastors indiscriminately to those who govern churches -- I have done it on the authority of Scripture which uses the words as synonymous. To all who discharge the Ministry of the Word, it gives the name of Bishops.... But in the Epistle to the Romans, and the First Epistle to the Corinthians, he (Paul) enumerates other Offices -- as powers, gifts of healing, interpretation, government, [and helps or the] care of the poor (Romans 12:7f; First Corinthians 12:28)....

"By these Governors, I understand Seniors selected from the people to unite with the Bishops in pronouncing censures and exercising discipline.... We see, then, that Ministers are legitimately called according to the Word of God, when those who have seemed fit are elected on the consent and approbation of the people. Other Pastors, however, ought to preside over the election -- lest any error should be committed by the general body either through levity, or bad passion, or tumult."⁸⁷⁸

These Scriptural views of Calvin immediately influenced both Dutch and Scottish Presbyterianism. They also laid the foundation for later English and American Presbyterianism.

The greatest Dutch Presbyterian of all time, Abraham Kuyper Sr., for example, insisted with the Scriptures and with Calvin that "the Ministers of the Word are at the same time also Governors of the churches just as much as Ruling Elders are. To the former belongs the Presidential Leadership in all ecclesiastical meetings, on account of the majesty of the Word."⁸⁷⁹

The great Scottish Presbyterian John Macpherson aptly sketches the received Scriptural and Calvinistic practices of Historic Presbyterianism in Scotland: "In the practical arrangements of our Presbyterian Churches..., only the members of one class of Presbyters are regarded as eligible for the Presidency in our Church Courts...to preside at meetings of the Church or to be Moderators of Sessions.... Ministers are the standing members of all Church Courts. Without the presence of one or more Ministers -- no number of Ruling Elders could constitute a Session, a Presbytery or any other regular Church Assembly.

"Ruling Elders have equal rights with Ministers to be present and to discharge the duties of membership. But even should no Ruling Elder appear, it might be possible to constitute and to perform all the functions of any Church Court.... For certain good reasons, as we have shown, the Minister is regarded by Presbyterians as alone thoroughly qualified for the Presidency of Church Courts. As a matter of convenience and order, the constitution of our Church has limited the selection of President to the Ministerial Order." For although occasional circumstances may call for exception to the rule, "if the Elder claims...**generally** to discharge executive functions..., the Office of the Eldership is abolished and only the Ministry (of the Word) remains."⁸⁸⁰

The Historic English Presbyterian position is well stated by the great Scriptural and Calvinistic *Westminster Assembly's Form of Presbyterian Church-Government*. Speaking of gatherings of "the Kirk-session," it declares that "it is most expedient that in these meetings one whose Office is to labour in the Word and Doctrine do moderate in their proceedings (First Timothy 5:17)."⁸⁸¹

This means that when the pulpit is vacant and the services of another Presbyterian Minister cannot easily be secured to act as Moderator of the Session, it is in order for one of the Ruling Elders (and preferably the oldest or the one with the greatest number of years of presbyterial service) to moderate in the absence of a Minister of the Word. However, as Macpherson points out, "in accordance with the principles of our Church Constitution -- such a non-ministerial President or Moderator would be under the necessity of vacating the chair in favour of a Ministerial member, so soon as certain circumstances arose demanding on the part of the President the exercise of powers which belong to the Ministerial Order."⁸⁸²

The position of Historic American Presbyterianism is an outgrowth of Historic British Presbyterian practice, and is succinctly stated in the classic 1978 *Constitution of the Presbyterian Church in the United States of America*. "The Pastor of the Congregation shall always be the Moderator of the Session; except when for prudential reasons it may appear advisable that some other Minister should be invited to preside. In which case the Pastor may with the concurrence of the Session invite such other Minister as they may see meet, belonging to the same Presbytery, to preside in that case....

"It is expedient at every meeting of the Session, more especially when constituted for judicial business, that there is a presiding Minister. When therefore a church is without a Pastor, the Moderator of the Session shall be either the Minister appointed for that purpose by the Presbytery, or one invited by the Session to preside on a particular occasion. But where it is impracticable without great inconvenience to procure the attendance of such a Moderator, the Session may proceed without it.... The Pastor has power to convene the Session, when he may judge it requisite."⁸⁸³

The above position of Historic American Presbyterianism was consistently adhered to in the U.S. Presbyterian Churches even throughout the nineteenth century. Both in the North and in the South, even throughout the War between the States.

The great northern Presbyterian Charles Hodge saw the Minister of the Word in the Apostolic and in the Post-Apostolic Church in a similar way. For he claimed that "Presbyters who minister in Word and Doctrine are the highest permanent Officers of the Church.... (1) They are charged with the preaching of the Word and the administration of the Sacraments; they are the Organs of the Church in executing the great Commission to make Disciples of all nations [and] teaching them and baptizing them in the Name of the Father, Son, and Holy Ghost. (2) They are Rulers in the house of God. (3) They are invested with the power of the keys, opening and shutting the door of the Church....

"That this is the Scriptural view..., is plain -- (1) from the significant titles given to them in the Word of God. They are called Teachers, Rulers, Shepherds or Pastors, Overseers or Bishops, Builders, Watchmen, Ambassadors, Witnesses. (2) From the qualifications required for the Office. They must be apt to teach, well instructed, able rightly to divide the Word of God, sound in the faith, able to resist gainsayers, able to rule their own families. For if a man cannot rule his own house, how can he take care of the Church of God?.... (3) From the representations given of their duties -- they are to preach the Word, to feed the flock of God, to guide it as a Shepherd.... (4) They are to exercise episcopal supervision -- because the Holy Ghost, as Paul said to the Presbyters of Ephesus, had made them Bishops (Acts 20:28)."⁸⁸⁴

Let us also hear the great Southern Presbyterian Robert Dabney on this same matter. "Now Presbyterians at least, believe that the Church Order of the Old Testament Church was imported into the New.... The primeval Presbyterial Order continued unchanged. The Christianized Synagogue became the Christian Congregation with its Eldership, Teachers and Deacons."⁸⁸⁵

"Maimonides, Lightfoot, Prideaux and many others (believed) that one of these (Elders) was selected as a permanent President and Director of Public Worship under the name of 'Angel of the Congregation'.... The 'Angel,' in imitation of the well-known order and use of (the) titles in the Synagogue, (is) the Preaching Presbyter who presided over his brethren the Presbyters and was the public Mouthpiece or Messenger of Malachi 3:1f or 'Minister' of Luke 4:20 or 'Angel' of Revelation 2:1f."⁸⁸⁶

In 1975, the *Book of Church Order of the Presbyterian Church in America* attempted to reunite all Bible-believing and Calvinistic Presbyterians both in the North and in the South into continuing the Historic Presbyterian Faith here in the United States. Accordingly, that Constitution provides that "the Pastor is for prudential reasons the Moderator of the Session....

"The Pastor is, by virtue of his Office, the Moderator of the Session. In his absence, if any emergency should arise requiring immediate action, the Session may elect one of its members to preside....

"When a church is without a Pastor, the Moderator of the Session may be either a Minister appointed for that purpose by the Presbytery with consent of the Session, or one invited by the Session to preside on a particular occasion, or one of its own members elected to preside. In judicial cases, the Moderator shall be a Minister of the Presbytery to which the church belongs."⁸⁸⁷

In the light of all the above, we see absolutely no way of changing our Historic Presbyterian practice on this point. Without deviating from the Biblical faith once and for all delivered to the saints as understood by the Church in all ages.

For this reason, we fully endorse the recommendation of the *Report of the Ad-Interim Committee to Study the Question of the Number of Offices in the Church to the Fifth General Assembly of the Presbyterian Church in America*. That preserves our present and traditional and Scriptural practice of requiring the Minister of the Word to moderate all Session meetings (whenever he is present).

We also desire to indicate our full agreement with the reasons given for the Committee's recommendation. Those reasons are:

"1. The...example that we have in Scripture of the proceedings of a Church Court..., indicates that this Court was presided over by...a Teaching Elder.

"2. The general practice of Christian Churches from the time of the Apostles until today is that local Church Courts are presided over by their Ministers. Abandonment of this practice would not only mean giving up a practice which has proven beneficial for hundreds of years, but would put us out of step with other Christian Churches including particularly those of the Presbyterian and Reformed family of churches.

"3. Church Courts above the session level seek to express parity with a numerical balance of Ruling Elders and Teaching Elders. On the Session level, there is usually only one or at most a few Teaching Elders to a much larger number of Ruling Elders. It helps to preserve parity by giving the Moderatorship to one of the minority of Teaching Elders.

"4. The Teaching Elder is a member of Presbytery and has been installed by Presbytery.... His role as Moderator helps to strengthen the connection with Presbytery that is an essential part of the Presbyterian system.

"5. When the Teaching Elder serves as Moderator of the local church's governing body, the connection between the government of the local church and the teaching of the Word of God is emphasized. Should the Teaching Elder cease to serve as Moderator, there is a danger that in some places he would be regarded as the hired administrative secretary of the Church Session rather than an Officer of the Session" (and an Officer of the regional Presbytery).⁸⁸⁸

THE SPIRITUAL REQUIREMENTS FOR THE MINISTRY OF THE WORD

First of all, as a Preaching Elder, the Minister of the Word must obviously meet all of the spiritual requirements which any other Elder must meet. This means that he must be God-fearing and truthful; he must hate covetousness; and he needs to be altogether-competent to rule people (and especially his own household).⁸⁸⁹ Further, he must be wise,⁸⁹⁰ honest,⁸⁹¹ intelligent,⁸⁹² and cooperative.⁸⁹³ He needs a pastoral heart.⁸⁹⁴ He is to be attentive,⁸⁹⁵ compassionate,⁸⁹⁶ articulate, diligent⁸⁹⁷ blameless, maritally faithful, vigilant, sober, of good behavior, hospitable, apt to teach, peaceful, contented, patient, experienced, humble, of good reputation, patient, and joyful.⁸⁹⁸

Moreover, his children (if any) must be faithful;⁸⁹⁹ and he himself must not be self-willed, short-tempered, or pugnacious.⁹⁰⁰ He is to be a lover of good men (or of Commandmentkeepers), just, holy, and temperate.⁹⁰¹ He is to be teachable, learned, and sound in doctrine.⁹⁰² He needs to be able to exhort and to refute all gainsayers.⁹⁰³ As one accountable for all souls under his care,⁹⁰⁴ he is to be instant, prayerful, and helpful especially in assisting the sick.⁹⁰⁵ Last, he is to feed the flock of God in an exemplary way⁹⁰⁶ -- and this he can only do if he himself is a true worshipper of God.⁹⁰⁷

Second, as a Preaching Elder, the Minister of the Word must have adequate knowledge of the Bible and of his listeners in order to be able to preach to them. This requires: delegation of other important church jobs to Non-Preachers;⁹⁰⁸ constant and prayerful study of God's Word;⁹⁰⁹ a life of constant prayer for himself and for his Congregation's members and even for all kinds of people;⁹¹⁰ insight into which people should and which people should not be ordained to Special Office in Christ's Church;⁹¹¹ dogged perseverance and patience and endurance;⁹¹² great ability to instruct others;⁹¹³ discretion;⁹¹⁴ gentleness;⁹¹⁵ alertness and wariness and instantaneousness;⁹¹⁶ ability to correct others;⁹¹⁷ grave sincerity; and godliness.⁹¹⁸

Third, the spiritual requirements of the Ministry of the Word are very well stated in the 1975 *Book of Church Order* of the Presbyterian Church in America. "He that fills this Office should possess a competency of human learning and be blameless in life, sound in the faith, and apt to teach. He should exhibit a sobriety and holiness of life becoming (of) the Gospel. He should rule his own house well, and should have a good report of them that are outside the church."

Fourth, "when a Teaching Elder is called to labor as a Pastor -- it belongs to his Office to pray for and with his flock as the mouth of the people unto God; to feed the flock by reading, expounding and preaching the Word; to direct the congregation in singing the praises of God; to administer the Sacraments; to catechize the children and youth; to visit the people, devoting special attention to the poor, the sick, the afflicted and the dying; and with the other Elders to exercise the joint power of government."⁹²²

And fifth, all these spiritual requirements have been admirably set out by Charles Dunahoo. We refer to his *Report of the Christian Education and Publications Committee to the Fifth General Assembly of the Presbyterian Church in America*.⁹²³

THE ACADEMIC REQUIREMENTS FOR THE MINISTRY OF THE WORD

The academic requirements are naturally only a part of the full preconditions needed for admittance to the essentially-spiritual Ministry of the Word. Yet, according to God's most holy Word, these academic requirements are both high and essential.

In Old Testament times, the Prophet Adam was equipped before the fall with perfect knowledge.⁹²⁴ The Prophet Moses was "learned in all the wisdom of Egypt, and was mighty in words and deeds."⁹²⁵ The foundational seventy Preaching Elders of Israel were trained by Moses and Joshua.⁹²⁶ The Prophet Samuel was trained by Eli and, like the Prophets Elijah and Elisha after him, Samuel himself trained other Trainee-Preachers in "the Schools of the Prophets."⁹²⁷

The Prophet Solomon was the wisest and most learned man in the whole world, in his own generation.⁹²⁸ The Prophet Daniel was "skilful in all wisdom and cunning in knowledge and (in the) understanding (of) science" -- which abilities God had given him, but which abilities both he himself and others (who trained him) had developed in him.⁹²⁹

In New Testament times, the twelve Apostles studied for more than three years at the feet of the most brilliant Professor of Theology the world has ever seen.⁹³⁰ The multi-lingual⁹³¹ Apostle Paul was also trained by the great Professor Gamaliel.⁹³² The Preacher Apollos, though learned and mighty in the Scriptures, received even further training from Aquila and others.⁹³³ And the knowledgeable Preacher Timothy, trained by the great Apostle Paul and others,⁹³⁴ himself later trained other faithful preachers⁹³⁵ to expound God's Word from the original Hebrew and the original Greek Scriptures⁹³⁶ -- so that they could then themselves instruct yet others⁹³⁵ to preach (in the colloquial dialects of their addressees).⁹³⁷

This remained the pattern of the Patristic Church. After the end of the subsequent ignorance of the Dark Ages and the widespread illiteracy even among the clergy of the Deformed Church, the original pattern was re-established by the Reformed Church under the learned Doctors Martin Luther and John Calvin.

This is why the faithful Westminster Assembly too itself later decreed (in its 1645 *Form of Presbyterian Church-Government*) that he who seeks admission to the Ministry of the Word must bring to the ordaining Presbytery (among other things) even "a testimonial of...what degrees he had taken in the university, and what hath been the time of his abode there.... Which, being considered by the Presbytery, they are to proceed to...examine him touching his learning and sufficiency...

"He shall be examined touching his skill in the original tongues, and his trial (is) to be made by reading the Hebrew and Greek Testaments, and rendering some portion of some into Latin.... If he be defective in them, enquiry shall be made more strictly after his other learning, and whether he hath skill in logick and philosophy...; what authors in divinity he hath read and is best acquainted with; and trial shall be made in his knowledge of the grounds of religion and of his ability to defend the orthodox doctrine contained in them against all unsound and erroneous opinions, especially these of the present age; of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him in cases of conscience, and in the chronology of the

Scripture and the ecclesiastical history... He shall also, within a competent time, frame a discourse in Latin upon such a common-place or controversy in divinity as shall be assigned to him, and exhibit to the Presbytery such theses as express the sum thereof and maintain a dispute upon them."⁹³⁸

Let us now hear the testimony of the 1788 Form of Government of the *Presbyterian Church in the United States of America*. "The Holy Scriptures require that some trial be previously had of them who are to be ordained to the Ministry of the Gospel, (so) that this sacred Office may not be degraded by being committed to weak or unworthy men (First Timothy 3:6,10; Second Timothy 2:2)... And it is recommended that the Candidate be also required to produce a Diploma or Bachelor or Master of Arts, from some college or university: or, at least, authentic testimonials of his having gone through a regular course of learning....

"Because it is highly reproachful to religion and dangerous to the Church to intrust the holy ministry to weak and ignorant men, the Presbytery shall try each Candidate as to his knowledge of the Latin language; and the original languages in which the Holy Scriptures were written. They shall also examine him on the Arts and Sciences; on Theology, natural and revealed; and on Ecclesiastical History, the Sacraments, and Church Government. And in order to make trial of his talents to explain and vindicate and practically to enforce the doctrines of the Gospel, the Presbytery shall require of him: 1, a Latin exegesis on some common head in divinity, 2, a critical exercise in which the Candidate shall give a specimen of his taste and judgement in sacred criticism -- presenting an explication of the original text, stating its connection, illustrating its force and beauties, removing its difficulties, and solving any important questions which it may present; 3, a lecture, or exposition of several verses of Scripture; and 4, a popular sermon....

"That the most effectual measures may be taken to guard against the admission of insufficient men into the sacred Office, it is recommended that no Candidate except in extraordinary cases be licensed; unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years under some approved divine or professor of theology." And as regards the Candidate's "trials for ordination, especially in a different Presbytery from that in which the Candidate was licensed, (they) shall consist of a careful examination as to his acquaintance with experimental religion; as to his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages, and such other branches of learning as to the Presbytery may appear requisite; and as to his knowledge of the Constitution, the rules and principles of the Government and Discipline of the Church; together with such written discourse or discourses founded on the Word of God as to the Presbytery shall seem proper."⁹³⁹

The Scriptural need of such high requirements is no way waived even in our own day by the Presbyterian Church in America. Its 1975 *Book of Church Order* correctly states that "he that fills this office (of the Ministry of the Word), should possess a competency of human learning." For "upon those whom God calls to bear Office in His Church, He bestows suitable gifts for the discharge of their various duties.... It is indispensable" that the Preacher should possess "the necessary gifts and abilities, natural and acquired."⁹⁴⁰

Hence, after being under the care of the Presbytery for some time -- before ordination the Candidate for the Ministry of the Word receives "counsel and guidance in regard to his studies,

his practical training, and the institutions of learning he should attend. In no case may a Candidate omit from his course of study any of the subjects prescribed in the *Form of Government* as tests for ordination, without obtaining the consent of Presbytery. And where such consent is given, the Presbytery shall record the fact and the reasons therefore."

Moreover, "the Presbytery shall...secure from his instructors an annual report upon his deportment, diligence, and progress in his study."⁹⁴¹ And before the licensure of the Candidate to preach, the Presbytery shall require of him a written examination (on Biblical doctrine according to the *Westminster Standards*, on the English Bible, and on the *Book of Church Order*), and an oral examination (on the same subjects).⁹⁴²

Later, at the Candidate's trial for ordination, Presbytery shall conduct "a careful examination as to...his knowledge of the Greek and Hebrew languages, the English Bible, Theology, the Sacraments, and the principles and rules of the Government and Discipline of the Church. A Presbytery may accept a Seminary degree which includes study in the original languages in lieu of an oral examination in the original languages. A Candidate for ordination shall also be required to present a Diploma from some approved theological seminary, or at least authentic testimonials of having gone through an approved course of theological studies. He shall prepare a thesis on some theological topic assigned by Presbytery. The Candidate shall prepare an exegesis on an assigned portion of Scripture, requiring the use of the original language or languages.... No Presbytery shall omit any of these parts of trial or ordination except in extraordinary cases, and then only with three-fourths approval of Presbytery."⁹⁴³

The reasons for the above academic pre-requirements for preaching, are obvious. For, as the Westminster Assembly's *Directory for the Publick Worship of God* so correctly declares: "Preaching of the Word, being the power of God unto salvation, and one of the greatest and most excellent works belonging to the Ministry of the Gospel, should be so performed that the workman need not be ashamed but may save himself and those that hear him. It is presupposed, (according to the rules for ordination,) that the Minister of Christ is in some good measure gifted for so weighty a service by his skill in the original languages and in such arts and sciences as are handmaids unto divinity by his knowledge in the whole body of theology. But most of all in the Holy Scriptures, having his senses and heart exercised in them above the common sort of believers."⁹⁴⁴

THE PREACHING REQUIREMENTS OF THE MINISTRY OF THE WORD

Needless to say, the Preacher must be able to preach. And he must preach: only the Word of God;⁹⁴⁵ the whole Word of God;⁹⁴⁶ and the Word of God in the colloquial dialect of his listeners⁹⁴⁷ -- so that they may clearly understand him.⁹⁴⁸

This means that the Word must be preached with a Biblical content.⁹⁴⁹ And it also means that the Word must be preached in a Biblical manner.⁹⁵⁰

According to the *Westminster Confession of Faith*⁹⁵¹ at services of religious worship, there is to be a "reading of the Scriptures with godly fear"⁹⁵² and "sound preaching."⁹⁵³ Nor are the "two

Sacraments" of the New Testament to be "dispensed by any but by a Minister of the Word, lawfully ordained."⁹⁵⁴

According to the *Westminster Larger Catechism*,⁹⁵⁵ "all are not permitted to read the Word publicly to the Congregations,"⁹⁵⁶ but "the Holy Scriptures are to be translated out of the original into vulgar languages"⁹⁵⁷ or the colloquial dialects of the listening addressees.⁹⁵⁸ "The Holy Scriptures are to be received with an high and reverent esteem of them;⁹⁵⁹ with a firm persuasion that they are the very Word of God,⁹⁶⁰ and that He only can enable us to understand them;⁹⁶¹ with desire to know, believe, and obey the will of God revealed in them;⁹⁶² with diligence,⁹⁶³ and attention to the matter and scope of them;⁹⁶⁴ with meditation,⁹⁶⁵ application,⁹⁶⁶ self-denial,⁹⁶⁷ and prayer."⁹⁶⁸ And "the Word of God is to be preached only by such as are sufficiently gifted,⁹⁶⁹ and also duly approved and called to that Office."⁹⁷⁰

As to the way in which the preaching is to take place, the *Westminster Larger Catechism*⁹⁷¹ has the following to say: "They that are called to labour in the Ministry of the Word are to preach sound doctrine,⁹⁷² diligently,⁹⁷³ in season and out of season;⁹⁷⁴ plainly,⁹⁷⁵ not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power;⁹⁷⁶ faithfully,⁹⁷⁷ making known the whole counsel of God;⁹⁷⁸ wisely,⁹⁷⁸ applying themselves to the necessities and capacities of the hearers;⁹⁸⁰ zealously,⁹⁸¹ with fervent love to God⁹⁸² and the souls of His people;⁹⁸³ sincerely,⁹⁸⁴ aiming at His glory⁹⁸⁵ and their conversion,⁹⁸⁶ edification,⁹⁸⁷ and salvation."⁹⁸⁸

The Westminster Assembly's *Directory for the Publick Worship of God* has the following to say 'of Publick Reading of the Holy Scriptures': "Reading of the Word in the Congregation... is to be performed by the Pastors-and-Teachers.... All the canonical books of the Old and New Testament...shall be publicly read in the vulgar tongue, out of the best allowed translation, distinctly, so that all may hear and understand.... It is convenient that ordinarily one chapter of each Testament be read at every meeting, and sometimes more where the chapters be short or the coherence of matter requireth it. It is requisite that all canonical books be read over in order, that the people may be better acquainted with the whole body of the Scriptures; and ordinarily, where the reading in either Testament endeth on one Lord's day, it is to begin the next. We commend also the more frequent reading of such Scriptures as he that readeth shall think best for edification of his hearers, as the book of Psalms and such like. When the Minister readeth, and shall judge it necessary to expound any part of what is read -- let it not be done until the whole chapter or Psalm be ended.... Regard is always to be had unto the time, so that neither preaching nor other ordinance be straitened or rendered tedious."⁹⁸⁹

The same *Westminster Directory* has the following to say 'of the Preaching of the Word': "It is presupposed (according to the rules for ordination) that the Minister of Christ is in some good measure gifted by the illumination of God's Spirit and other gifts of edification which (together with reading and studying of the Word) he ought still to seek by prayer, and an humble heart, resolving to admit and receive any truth not yet attained whenever God shall make it known unto him. All which he is to make use of and improve in his private preparations, before he deliver in public what he hath provided."⁹⁹⁰

As regards the format of the sermon, the Directory declares: "Ordinarily, the subject of his sermon is to be some text of Scripture, holding forth some principle or head of religion or suitable to some special occasion emergent. Or he may go on in some chapter, Psalm, or book

of the Holy Scripture as he shall see fit. Let the introduction to his text be brief and perspicuous, drawn from the text itself or context or some parallel place or general sentence of Scripture. If the text be long, (as in histories or parables it sometimes must be,) let him give a brief sum of it. If short, a paraphrase thereof, if need be. In both, looking diligently to the scope of the text, and pointing at the chief heads and grounds of doctrine which he is to raise from it. In analysing and dividing his text, he is to regard more the order of matter than of words; and neither to burden the memory of the hearers in the beginning with too many members of division, nor to trouble their minds with obscure terms of art."⁹⁹⁰

With reference to the doctrines the Preacher expounds, "in raising doctrines from the text his care ought to be first that the matter be the truth of God; secondly, that it be a truth contained in or grounded on that text, so that the hearers may discern how God teacheth it from thence; thirdly, that he chiefly insist upon those doctrines which are principally intended, and make most for the edification of the hearers. The doctrine is to be expressed in plain terms; or, if anything in it need explication, it is to be opened and the consequence also from the text cleared. The parallel places of Scripture confirming the doctrine are rather to be plain and pertinent, than many and (if need be) somewhat insisted upon and applied to the purpose in hand."⁹⁹⁰

Judicious use is to be made of reasoning, while preaching. "The arguments or reasons are to be solid, and, as much as may be, convincing. The illustrations, of whatsoever kind, ought to be full of light and such as may convey the truth into the hearer's heart with spiritual delight. If any doubt obvious from Scripture, reason or prejudice of the hearers seem to arise -- it is very requisite to remove it by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise it is not fit to detain the hearers with propounding or answering vain or wicked cavils which, as they are endless, so the propounding and answering of them doth more hinder than promote edification."⁹⁹⁰

It is important that the Preacher applies the text to concrete cases relevant to the lives of his hearers: "He is not to rest in general doctrine, although never so much cleared and confirmed, but to bring it home to special use by application to his hearers -- which, albeit it prove a work of great difficulty to himself requiring much prudence, zeal and meditation and to the natural and corrupt man will be very unpleasant. Yet he is to endeavour to perform it in such a manner, that his auditors may feel the Word of God to be quick and powerful, and a discernor of the thoughts and intents of the heart; and that, if any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God"⁹⁹⁰ And "in the use of instruction or information the knowledge of some truth, which is a consequence from his doctrine, he may (when convenient) confirm it by a few firm arguments from the text in hand and other places of Scripture or from the nature of that common place in divinity whereof that truth is a branch."⁹⁹⁰

Current heresies are to be squarely preached against. "In confutation of false doctrines, he is neither to raise an old heresy from the grave nor to mention a blasphemous opinion unnecessarily. But, if the people be in danger of an error, he is to confute it soundly and endeavour to satisfy their judgments and consciences against all objections."⁹⁹⁰

The Preacher is to exhort, to dehort, to reprehend, to admonish, and to comfort. "In exhorting to duties, he is as he seeth cause to teach also the means that help to the performance

of them. In dehoration, reprehension, and publick admonition, (which require special wisdom,) let him as there shall be cause not only discover the nature and greatness of the sin with the misery attending it, but also shew the danger his hearers are in to be overtaken and surprised by it -- together with the remedies and best way to avoid it. In applying comfort, whether general against all temptations or particular against some special troubles or terrors, he is carefully to answer such objections as a troubled heart and afflicted spirit may suggest to the contrary."⁹⁹⁰

Especially is the Preacher to urge his listeners to examine themselves: "It is also sometimes requisite to give some notes of trial (which is very profitable especially when performed by able and experienced Ministers with circumspection and prudence and the signs clearly grounded on the Holy Scripture,) whereby the hearers may be able to examine themselves whether they have attained those graces and performed those duties to which he exhorteth or be guilty of the sin reprehended and danger of the judgments threatened, or are such to whom the consolations propounded do belong. And accordingly they may be quickened and excited to duty, humbled for their wants and sins, affected with their danger, and strengthened with comfort, as their condition, upon examination, shall require."⁹⁹⁰

Of necessity, the Preacher will be selective as to which of the contents of his text he emphasizes in the particular sermon concerned. For, "as he needeth not always to prosecute every doctrine which lies in his text, so is he wisely to make choice of such uses as by his residence and conversing with his flock he findeth most needful and seasonable. And, amongst these, such as may most draw their souls to Christ -- the Fountain of light, holiness, and comfort."⁹⁹⁰

The above methods of preaching are merely elastic suggestions.⁹⁹⁰ "But the Minister of Christ, whatever his method be, is to perform his whole Ministry: 1. Painfully, not doing the work of the Lord negligently. 2. Plainly, so that the meanest may understand; delivering the truth not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power, lest the cross of Christ should be made of none effect; abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds and words; sparingly making sentences of ecclesiastical or other human writers, ancient or modern, be they never so elegant. 3. Faithfully, looking at the honour of Christ, the conversion, edification, and salvation of the people, not at his own gain or glory; keeping nothing back which may promote those ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest, in their sins. 4. Wisely framing all his doctrines, exhortations, and especially his reproofs, in such a manner as may be most likely to prevail; shewing all due respect to each man's person and place, and not mixing his own passion or bitterness. 5. Gravely, as becometh the Word of God; shunning all such gesture, voice, and expressions, as may occasion the corruptions of men to despise him and his Ministry. 6. With loving affection, so that the people may see all coming from his godly zeal, and hearty desire to do them good. And 7, as taught of God, and persuaded in his own heart that all that he teacheth is the truth of Christ."⁹⁹¹

The result of all this will be the following. The Preacher, "walking before his flock, as an example to them in it; earnestly, both in private and publick, recommending his labours to the blessing of God, and watchfully looking to himself, and the flock whereof the Lord hath made him overseer. So shall the doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labours even in this life, and afterward the crown of glory laid up for him in the world to come."⁹⁹¹

Next, let us hear the preaching requirements of the Westminster Assembly's *Form of Presbyterian Church-Government* in its "Rules for examination (for the Ordination of Ministers)." There we are told that the Candidate "shall preach before the people -- the Presbytery, or some of the Ministers of the Word appointed by them, being present."⁹⁹² Then "he is to be sent to the church where he is to serve, there to preach three several days, and to converse with the people, that they may have trial of his gifts for their edification, and may have time and occasion to enquire into, and the better to know his life and conversation."⁹⁹³

Last, let us quote from the excellent section of the Presbyterian Church in America's *1975 Book of Church Order* on "The Preaching of the Word". "The preaching of the Word is an ordinance of God for the salvation of men. Serious attention should be paid to the manner in which it is done. The Minister should apply himself to it with diligence and prove himself a 'workman that needeth not to be ashamed, rightly handling the Word of truth' (Second Timothy 2:15)."⁹⁹⁴

"The subject of a sermon should be some verse or verses of Scripture -- and its object to explain, defend and apply some part of the system of divine truth; or to point out the nature and state the bounds and obligation of some duty. A text should not be merely a motto, but should fairly contain the doctrine proposed to be handled. It is proper also that large portions of Scriptures be sometimes expounded, and particularly improved, for the instruction of the people in the meaning and use of the sacred Scriptures."⁹⁹⁵

"Preaching requires much study, meditation and prayer.... Ministers should prepare their sermons with care, and not indulge themselves in loose extemporary harangues -- nor serve God with that which costs them naught. They should...keep to the simplicity of the Gospel and express themselves in language that can be understood by all. They should also by their lives adorn the Gospel which they preach, and be examples to believers in word and deed."⁹⁹⁶

"As a primary design of public ordinances is to unite the people in acts of common worship of the high God, Ministers should be careful not to make their sermons so long as to interfere with or exclude the important duties of prayer and praise, but should preserve a just proportion in the several parts of public worship."⁹⁹⁷

"By way of application of the sermon, the Minister may urge his hearers by commandment or invitation to repent of their sins, to put their trust in the Lord Jesus Christ as Savior, and to confess Him publicly before men."⁹⁹⁸

"No person should be invited to preach in any of the churches under our care, without the consent of the Session."⁹⁹⁹

ELECTION, ORDINATION AND INSTALLATION OF THE MINISTER

Just like the Elder and the Deacon, the Minister of the Word too is to be elected or approved by the majority vote of the enfranchised Communicant Members of the Congregation which desires him to be their Preacher.¹⁰⁰⁰

John Calvin declares that in the election of Office-bearers, "choice is permitted to the church. For it is a tyrannous thing if any single individual appoints Ministers by his own authority. Therefore the appropriate method is for those who are to enter on any public Office in the Church, to be elected by common votes....

"No sober person will deny that the regular mode of lawful calling is, that Bishops should be designated by men.... There are numerous passages of Scripture to this effect.... Luke relates that Barnabas and Paul ordained Elders throughout the churches. But he at the same time marks the plan or mode, when he says that it was done by suffrage.... The whole body, as was the custom of the Greeks in elections, declared by a show of hands which of the two they wished to have.... Nor is Matthias enrolled among the number of the Apostles. Nor are the seven Deacons elected in any other way, than at the sight and approval of the people....

"We see, then, that Ministers are legitimately called according to the Word of God -- when those who may have seemed fit, are elected on the consent and approbation of the people." And, concludes Calvin, early Church History too -- thus Cyprian, Anacletus, Augustine, Theodoret, the Council of Antioch, the Council of Constantinople, and Leo I *etc.*-- confirms this Scriptural practice.¹⁰⁰¹

No different are the provisions of chapter eighteen of Henry Bullinger's 1566 *Second Helvetic Confession*. "Let the Minister of the church be called and chosen by lawful and ecclesiastical election.... Not any may be elected, but capable men distinguished by sufficient consecrated learning, pious eloquence, simple wisdom, lastly, by moderation and honorable reputation.... And those who are elected, are to be ordained by the Elders with public prayer and laying on of hands."

The Westminster *Form of Presbyterian Church-Government* provides that he that is to be ordained, "must have been either nominated by the people (or the enfranchised Communicant Members of the Congregation wanting to call him), or otherwise commended to the Presbytery." Then, "a competent number of the members of that Congregation, nominated by themselves (*viz.* by the members of the Congregation themselves), shall appear before the Presbytery to give their consent and approbation to such a man to be their Minister.... And if, upon the day appointed, there be no just exception against him, but the people give their consent -- then the Presbytery shall proceed to ordination (of the Preacher-elect to the Ministry of the Word).¹⁰⁰²

Similarly, the 1975 *Book of Church Order* of the Presbyterian Church in America correctly states in respect of all Special Officers of Christ's Church that "the government of the Church is by Officers gifted to represent Christ, and the right of God's people to recognize by election of Office those so gifted, is inalienable. Therefore, no man can be placed over a church in any Office without the election or at least the consent of that church."¹⁰⁰³ Moreover, "every Candidate for Office is to be approved by the Court by which he is to be ordained."¹⁰⁰⁴ In the case of Candidates for the Ministry of the Word, this normally means ordination exclusively by the regional Presbytery.¹⁰⁰⁵ And only those under presbyterial care such as Candidates and Licentiates and ordained Preachers (and neither Elders nor Deacons nor those in the Office of all Believers) can be called to a Specific Ministry of the Word.¹⁰⁰⁶

The examination¹⁰⁰⁷ and the ordination and/or installation of the Minister-elect is conducted by the Presbytery which controls the work to which he has been called.⁵⁶² After examination and approval by the Presbytery, the Minister-elect is installed by that body at the site of his new local work.⁵⁶²

If a previously-unordained Licentiate, he should be ordained by the Presbytery (with the laying on of hands)¹⁰⁰⁸ preferably at his installation at the time of the commencement of his new responsibilities and in the presence of those he will serve in his new locality.⁵⁶² But if already a Minister previously ordained with the laying on of hands (even by an ordaining body of a different denomination), he may simply be installed without again receiving the laying on of the hands of the Presbytery governing his new sphere of work.¹⁰⁰⁹

Here are some important excerpts from the Westminster Assembly's 1645 *Form of Presbyterian Church-Government's* rules for ordination and for installation. "Upon the day appointed for ordination, which is to be performed in that church where he that is to be ordained is to serve, a solemn fast shall be kept by the Congregation.... The Presbytery shall come to the place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery; of which one appointed by the Presbytery shall preach to the people concerning the Office and duty of Ministers of Christ, and how the people ought to receive them for their work's sake."¹⁰¹⁰

"After the sermon, the Minister who hath preached shall in the face of the Congregation demand of him who is now to be ordained, concerning his faith in Christ Jesus and his persuasion of the truth of the Reformed religion according to the Scriptures." Also concerning "his sincere intentions and ends in desiring to enter into this calling; his diligence in praying, reading, meditation, preaching, ministering the Sacraments, discipline and doing all ministerial duties towards his charge; his zeal and faithfulness in maintaining the truth of the Gospel and unity of the church against error and schism."¹⁰¹¹

"In all (of) which -- having declared himself, professed his willingness, and promised his endeavors by the help of God -- the Minister likewise shall demand of the people concerning their willingness to receive and acknowledge him as the Minister of Christ and to obey and submit unto him as having rule over them in the Lord. And to maintain, encourage and assist...him as having rule over them in the Lord; and to maintain, encourage, and assist him in all the parts of his Office. Which, being mutually promised by the people, the Presbytery or the Ministers sent from them for ordination, shall solemnly set him apart to the Office and work of the Ministry by laying their hands on him, which is to be accompanied with a short prayer or blessing to this effect:

"Thankfully acknowledging the great mercy of God in sending Jesus Christ for the redemption of His people and for His ascension to the right hand of God the Father, and thence pouring out His Spirit and giving gifts to men -- Apostles, Evangelists, Prophets, Pastors-and-Teachers for the gathering and building up of His Church and for fitting and inclining this man to this great work* -- (here let them impose hands on his head)." Then the Minister who started praying this ordination invocation to God is to continue "to entreat Him to fit him (the newly-ordained Preacher) with His Holy Spirit, (to cause or) to give him (who in His Name we thus set apart to this holy service) to fulfil the work of his Ministry in all things (so) that he may both save himself and his people committed to his charge."¹⁰¹²

Here are some excerpts from the 1788 *Form of Government* of the Presbyterian Church in the United States of America: "It is also recommended that a fast day be observed in the Congregation previous to the day of ordination. The day appointed for ordination being come, and the Presbytery convened, a member of the Presbytery previously appointed to that duty shall preach a sermon adapted to the occasion. The same, or another member appointed to preside, shall afterwards briefly...address... himself to the candidate ...(and) propose to him the following questions, viz.:

"1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice (Second Timothy 3:16; Ephesians 2:20)? 2. Do you sincerely receive and adopt the *Confession of Faith* of this Church, as containing the system of doctrine taught in the Holy Scriptures (Second Timothy 1:13)? 3. Do you approve of the government and discipline of the Presbyterian Church in these United States (Second Timothy 1:13)? 4. Do you promise subjection to your brethren in the Lord (First Peter 5:5)? 5. Have you been induced, as far as you know your own heart, to seek the Office of the holy Ministry from love to God and a sincere desire to promote His glory in the Gospel of His Son (First Corinthians 2:2; Second Corinthians 4:5)? 6. Do you promise to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the church; whatever persecution or opposition may arise unto you on that account (Acts 20:17-31)? 7. Do you engage to be faithful and diligent in the exercise of all private and personal duties, which become you as a Christian and a Minister of the Gospel -- as well as in all relative duties and the public duties of your Office, endeavoring to adorn the profession of the Gospel by your conversation, and walking with exemplary piety before the flock over which God shall make you Overseer (First & Second Timothy [and] Titus)? 8. Are you now willing to take the charge of this Congregation, agreeably to your declaration at accepting their call? And do you promise to discharge the duties of a Pastor to them, as God shall give you strength (First Peter 5:2)?"¹⁰¹³

"The Candidate having answered these questions in the affirmative, the Presiding Minister shall propose to the people the following questions. 1. Do you, the people of this Congregation, continue to profess your readiness to receive...whom you have called to be your Minister [*cf.* Joshua 24:16,24; Nehemiah 9:38-12:40]? 2. Do you promise to receive the Word of truth from his mouth with meekness and love; and to submit to him in the due exercise of discipline (James 1:21; Hebrews 13:17)? 3. Do you promise to encourage him in his arduous labor, and to assist his endeavors for your instruction and spiritual edification (First Thessalonians 5:12-13)? 5. And do you engage to continue to (give) him, while he is your Pastor, that competent worldly maintenance which you have promised and whatever else you may see needful for the honor of religion and his comfort among you (First Corinthians 9: 7-15)."¹⁰¹⁴

"The people having answered these questions in the affirmative, by holding up their right hands, the Candidate shall kneel down in the most convenient part of the church. Then the Presiding Minister shall by prayer (Acts 13:2-3) and with the laying on of the hands of the Presbytery (First Timothy 4:14) according to the apostolic example, solemnly ordain him to the holy Office of the gospel Ministry. Prayer being ended, he shall rise from his knees; and the Minister who presides shall first, and afterward all the members of the Presbytery in their order, take him by the right hand saying in words to this purpose, "We give you the right hand of fellowship, to take part in this Ministry with us (Acts 1:25; Galatians 2:9).'" After which the

Minister presiding or some other appointed for the purpose, shall give a solemn charge in the name of God to the newly-ordained Bishop (First Timothy 1:18 & 6:13; Second Timothy 2:2 & 4:1-2) and to the people (Mark 4:24; Hebrews 2:1 & 13:17; James 1:21; First Peter 5:2), to persevere in the discharge of their mutual duties and shall then by prayer recommend them both to the grace of God and His holy keeping -- and finally, after singing a Psalm, shall dismiss the Congregation with the usual blessing (Second Corinthians 13:14; Hebrews 13:20)."¹⁰¹⁵

Finally, we give the ordination procedure of the Presbyterian Church in America according to its 1975 *Book of Church Order*: "The day appointed for the ordination having come, and the Presbytery being convened, a member of the Presbytery previously appointed to that duty shall preach a sermon adapted to the occasion. The same or another member appointed to preside, shall afterwards briefly recite from the pulpit the proceedings of the Presbytery preparatory to the ordination. He shall point out the nature and importance of the ordinance, and endeavor to impress the audience with a proper sense of the solemnity of the transaction. Then, addressing himself to the Candidate, he shall propose to him the following questions (which should carefully be compared to and contrasted with the previous and less-stringent version¹⁰¹³ framed fully two centuries earlier):

"(1) Do you believe the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice? (2) Do you sincerely receive and adopt the *Confession of Faith* and the *Catechisms* of this Church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will on your own initiative make known to your Presbytery the change which has taken place in your views since the assumption of this ordination vow? (3) Do you approve of the form of government and discipline of the Presbyterian Church in America, in conformity with the general principles of Biblical Polity? (4) Do you promise subjection to your brethren in the Lord? (5) Have you been induced, as far as you know your own heart, to seek the Office of the holy Ministry from love to God and a sincere desire to promote His glory in the Gospel of His Son? (6) Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account? (7) Do you engage to be faithful and diligent in the exercise of all your duties as a Christian and a Minister of the Gospel, whether personal or relational, private or public; and to endeavor by the grace of God to adorn the profession of the gospel in your manner of life, and to walk with exemplary piety before the flock of which God shall make you Overseer? (8) Are you now willing to take charge of this church, agreeable to your declaration when accepting their call? And do you, relying upon God for strength, promise to discharge to it the duties of a Pastor?"¹⁰¹⁷

"The Candidate having answered these questions in the affirmative, the Presiding Minister shall propose to the church the same questions as in the 1788 *Form of Government* of the Presbyterian Church in the United States of America.¹⁰¹⁴ Then, after the ordination, the Presiding Minister shall say: 'I now pronounce and declare that.....has been regularly elected, ordained and installed Pastor of this Congregation, agreeable to the Word of God and according to the Constitution of the Presbyterian Church in America; and that as such he is entitled to all support, encouragement, honor, and obedience in the Lord. In the Name of the Father and of the Son and of the Holy Ghost. Amen!'"¹⁰¹⁸

In the case of "the installation of an ordained Minister" (in contrast with the ordination and installation of an unordained Licentiate), the procedure -- though similar to that described above -- does not include the laying on of hands.¹⁰¹⁹ But in either case, "after the installation, the heads of families of the congregation then present, or at least the Ruling Elders and Deacons, should come forward to their Pastor, and give him their right hand in token of cordial reception and affectionate regard."¹⁰²⁰

EPHESIANS (4:8-12) ON "PASTOR-TEACHERS" AND "A WORK OF MINISTRY"

For our own thoughts on Ephesians 4:8-2 -- a key passage on the Ministry of the Word -- we would first of all refer to our previously-given paraphrase of much of this passage.¹⁰²¹ However, two burning problems here (which need a more detailed explanation), are that of the nature of the "Pastor-Teachers" in verse eleven, and that of the nature of "a work of Ministry" in verse twelve.

The Twentieth Century New Testament Version's rendition ("Pastors, and Teachers")¹⁰²² -- which suggests that all such men always occupy either the Pastorate or the Teachership (as two uncombinably different Offices necessitating two entirely different persons to hold these two entirely different kinds of Office) -- is highly misleading.¹⁰²³ So too are those other renditions championing the consistent "two-Office-view" of Special Ministry which suggest the very opposite idea (or the notion that there is no distinction at all between a Pastor on the one hand and a Preacher-Teacher on the other -- as if all Pastors were necessarily Preacher-Teachers and as if all Preacher-Teachers were necessarily Pastors).¹⁰²⁴

The correct translation, however, is "Pastors-and-Teachers," or "Pastors (even Teachers)."¹⁰²⁵ This rendition rightly implies that only those Pastors who are also¹⁰²⁶ Teacher-Preachers are meant here -- and not those many other Pastor-Elders who are not Teacher-Preachers.¹⁰²⁷ The text is only dealing with Preaching Elders and not with non-preaching or Governing Elders. For the Officers referred to here by this term "Pastors-and-Teachers" are, just like their immediately-forenamed antecedents (the Apostles and the Prophets and the Evangelists) -- Preachers (or Teaching Elders). Yet the Preaching Officers or Teaching Elders referred to by this term "Pastors-and-Teachers" are, unlike their immediately-forenamed antecedents (the Apostles and the Prophets and the Evangelists) -- local Pastors (or Officers with congregational responsibilities).

There is yet another common misinterpretation of this passage. The King James Version's rendition ("Pastors and Teachers for the perfecting of the saints, for the work of the Ministry")¹⁰²⁸ -- is also highly misleading. For first, this rendition easily creates the false and unscriptural impression that there is only one kind of Ministry in the Church (namely "the Ministry") -- whereas in actual fact there are many different kinds of Church Ministries.¹⁰²⁹ And second, this rendition also easily creates the false and unscriptural impression that the Preaching Ministry is here intended.¹⁰²⁸

Now all those who draw this latter erroneous conclusion make one of two equally false assumptions. Either they wrongly assume (as do the Sacerdotalistic Ritualists) that only the

Apostles and the Prophets and the Evangelists and the Pastors-and-Teachers¹⁰³⁰ (and their successors) are in "the Ministry."¹⁰²⁸ Or otherwise they wrongly assume (as do the Plymouth Brethrenists) that all of the saints (or all Christians) are specifically in the "the Ministry" of Preaching.¹⁰³⁰

Accordingly, the Sacerdotalistic Ritualists would paraphrase our Ephesians passage¹⁰³¹ to the effect that God enriched the Church by giving her Clergy (such as Apostles and Prophets and Evangelists and Pastors and Teachers) -- so that all of them should perfect the (deceased?!) saints, and so that all of them (namely the 'Clergy') should themselves work in their own Ministry to God and thereby themselves edify the body of Christ till all believers come to the unity of faith formulated by the 'Clergy.'

The Plymouth Brethrenists, however, would differently (yet equally erroneously) paraphrase our Ephesians passage.¹⁰³¹ For they would have it say that God gave some as Apostles, and some as Prophets, and some as Evangelists, and some as Pastors, and some as Teachers -- all of these thus-gifted people being Ministers of the Word -- in order that all of the living saints (or every member of the Church Militant) may be perfected so that all suitably-gifted saints in their turn may then themselves undertake the same work of the Ministry of the Word (by all of them preaching unto the edification of the body of Christ), until all saints everywhere come into that Ministry of the Word and all believers (without any exceptions) themselves preach to others. (But strangely -- the Plymouth Brethren do not appear to have realized that their restriction of preaching to mature male Christians alone itself implies that even mature and gifted Christian ladies are not personally and never can be involved in the Ministry of the Word.)

However, a much more correct (and a Presbyterian and Reformed) paraphrase¹⁰³² of this Ephesians passage¹⁰³¹ would state that God gave as gifts to His Church the various kinds of Preachers (together with many other non-preaching believers who are also God's gifts to His Church). Of the Preachers -- some of them were temporary Apostles, and some of them were temporary Prophets, and some of them were and possibly still are Evangelists (or presbyterial church planters or missionaries), and some of them still with us today are permanent Pastor-Teachers (or Preachers) -- so that those Preachers should thoroughly equip all of the saints (or all kinds of Christians) unto some or other work of service (or ministry). So thus (by the preaching of the Preachers to the Non-Preachers and by the non-preaching Ministry of Non-Preachers both to other Non-Preachers and also to Preachers), the whole body of Christ will be built up until we all (whether Preachers or Non-Preachers) come to the unity of the faith.

The following rather lengthy but highly important quotation from the great Preacher John Calvin should help us understand our Ephesians passage even better.¹⁰³¹ "Paul says that our Saviour 'ascended far above all Heavens', so that He might fill all things. And He gave some, Apostles; and some, Prophets; and some, Pastors-and-Teachers -- for the perfecting of the saints for the work of the Ministry, for the edifying of the body of Christ till we all come in the unity of the Faith and of the stature of the fulness of Christ" (Ephesians 4:10-13).

Here "we see that God, Who might perfect His people in a moment, chooses not to bring them to manhood in any other way than by the education of the Church. We see the mode of doing it expressed -- the preaching of celestial doctrine is committed to Pastors. We see that all without exception are brought into the same order, so that they may with meek and docile spirit allow themselves to be governed by Teachers appointed for this purpose.... Hence it follows that

all who reject the spiritual food of the soul divinely offered to them by the hands of the Church, deserve to perish of hunger and famine....

"Accordingly, after forbidding His people to give heed to familiar spirits, wizards and other superstitions (Leviticus 19:30-31) -- He adds that He will give what ought to be sufficient for all. Namely, that He will never leave them without Prophets. For, as He...raised up Teachers on the Earth to perform a truly angelical Office, so He is pleased to instruct us in the present day by human means...(when) He would not only have us to be attentive to reading but has appointed Teachers to give us their assistance.... For...He by an admirable test proves our obedience when we listen to His Ministers just as we would to Himself.... Pride or fastidiousness or emulation induces many to persuade themselves that they can profit sufficiently by reading and meditating in private, and thus to despise public meetings and deem preaching superfluous. But since as much as in them lies they loose or burst the sacred bond of unity -- none of them escapes the just punishment of this impious divorce, but becomes fascinated with pestiferous errors, and the foulest delusions....

"None, even among the most petulant of men, would venture to say that we are to shut our ears against God. But in all ages, Prophets and pious Teachers have had a difficult contest to maintain (themselves) with the ungodly whose perverseness cannot submit to the yoke of being taught by the lips and ministry of men. This is just the same as if they were to destroy the impress of God as exhibited to us in doctrine. For no other reason were believers anciently enjoined to seek the face of God in the sanctuary (Psalm 105:4) [an injunction so often repeated in the Law], than because the doctrine of the Law and the exhortations of the Prophets were to them a living image of God. Thus Paul declares that in his preaching the glory of God shone in the face of Jesus Christ (Second Corinthians 4:6).... Let us hold, agreeably to the passage we quoted from Paul, that the Church can only be edified by external preaching -- and that there is no other bond by which the saints can be kept together, than by uniting with one consent to observe the order which God has appointed in His Church for learning and making progress.... There is nothing on which Satan is more intent, than to destroy and efface.. the pure preaching of the Word.... And now, with the same dishonest aim, he labours to overthrow the Ministry."¹⁰³³

We have already seen that it is precisely our Ephesians passage¹⁰³¹ (on the blessings received by all Christians from the Ministry of the Word by ordained Preachers) which is embodied into the Westminster Assembly's 1645 prayer of thanksgiving to be rendered right after the installation of a new Minister.¹⁰³⁴ Not surprisingly, then, John Macpherson (in his famous book on *Presbyterianism*) makes the remark that "in Ephesians 4:11...we find Pastors and Teachers closely associated together.... But as to the relation which they bear to one another, it would seem that 'Pastor' and 'Teacher' are names meant to designate Offices in the church which are quite separable but which may be united in one man. The resident local Teacher (or Preacher)...is...a Pastor (or Elder); but the Pastor (or Elder) need not be a Teacher (or Preacher)."¹⁰³⁵

Even "two-and-a-half-Office" George Knight agrees with this interpretation of our Ephesians passage.¹⁰³¹ For he writes that "in the grammatical construction of the entire statement of Ephesians 4:11, each of the positions named (namely the Apostles and the Prophets and the Evangelists and the Pastors-and-Teachers) has the definite article 'the' before it, except for the

term 'Teachers.' The list could read in a literal translation as follows: 'And He gave the Apostles, and the Prophets, and the Evangelists, and the Pastors and Teachers.' The effect of omitting the definite article 'the' before 'Teachers' -- is that it groups Pastors and Teachers together in one class or category (in Greek grammars this is called the Granville Sharp rule). Rather than reading 'the Pastors, and the Teachers' -- the statement reads 'the Pastors-and-Teachers.' In effect, we may say that the Apostle regards the Teachers as belonging to the class or category of Pastors. But at the same time, and especially in the light of First Corinthians 12:28-29, the Teachers are a specialized and emphasized order within that larger class. And this is exactly how he has spoken of Elders in First Timothy 5:17. First Timothy 5:17 states that among that larger group of Elders, all of whom rule, there are those who labor in the Word and Teaching. What the Apostle Paul has said in First Timothy 5:17, is now said in Ephesians 4:11 by the expression 'the Pastors and Teachers.' All Elders are Pastors. Among the Elders, all of whom have a pastoral or shepherding responsibility, there are some who labor in the Word and Teaching whom the New Testament calls 'Teachers,' as here -- or 'those who preach,' (as) elsewhere."¹⁰³⁶

Last, we wish to close this discussion of our Ephesians passage¹⁰³¹ by citing with general approval and with much admiration the illuminating comments of Donald Dunkerley.¹⁰³⁷ He writes that "the sect of the Plymouth Brethren...denies that there is a special order in the Church (-- an order) of men called and ordained to preach the Word -- and teaches that all believers are Ministers of the Word.... The teaching of the Plymouth Brethren has leavened the whole of modern Evangelicalism, especially in this country (the United States).... At the heart of the problem is the distinctive Plymouth Brethren interpretation of Ephesians 4:11-12, which reads as follows in the King James Version: "And He gave some, Apostles; and some, Evangelists; and some, Pastors and Teachers...for the perfecting of the saints, for the work of the Ministry, for the edifying of the body of Christ." The Plymouth Brethren insist that the King James Version errs in placing a comma after the word 'saints' in verse 12.

"The perfecting of the saints and the work of the Ministry are not two separate functions of Apostles, Prophets, Evangelists, Pastors and Teachers. Rather, these gifted men have the one function of perfecting the saints, who in turn do the work of the Ministry which is in turn 'unto' the edifying of the body. The way that the Church is to be built up -- is that Apostles, Prophets, Evangelists, Pastors and Teachers perfect the saints to minister to one another. And in this way the whole body is built up. Up to this point, the Plymouth Brethren argument is a sound one. It has been accepted by Evangelicalism generally, and has had the happy consequence that believers do understand that they are to minister to one another and, as such, do participate in various forms of Ministry.

"However, the Plymouth Brethren form of this argument goes further, and here it departs from the truth and becomes dangerous. They reason that since all the saints are being equipped for the work of the Ministry, then all the saints are Ministers. Every believer is a Minister of the Word. It is wrong (they say) for an individual to refer to himself as a 'Minister,' as if he had some distinctive Office or right to preach. As a believer, he is a Minister, but so is every believer; and he has no right to arrogate to himself prerogatives that belong to every believer. It would be acceptable for an individual to refer to himself as 'Evangelist' or 'Pastor' or 'Teacher'; but never as 'Minister.' And even though he may have one of the gifts mentioned in verse 11, he should realize that that does not make him in any special sense a Minister of the Word more than other believers. Rather he is to recognize that the Ministry of the Word belongs to all believers, and his task is to equip others (women too?!) to minister the Word.

"The Plymouth Brethren argument goes further in that it denies that the Apostles, Prophets, Evangelists, Pastors and Teachers in verse 11 are in any sense to be Office-bearers in the Church. They are simply unobtrusive members of the body exercising unique gifts for the benefit of the rest. However, that particular argument is more artificial, is not generally adhered to by modern Evangelicals, and is not the problem in modern Evangelicalism that is the position of the previous paragraph.

"What shall we say to this? It should be noted first of all that Ephesians 4:12 indicates that the saints are engaged in the work of the Ministry; but it does not say specifically the 'Ministry of the Word.' There are various Ministries. The word used here is *Diakonia*, and may refer to any type of service. It is the word which is used for the Office of a Deacon who serves; but his service is aid and help of a more material sort.... It has been argued that Philip was a Deacon, and (that) Philip preached; so (that) all Deacons, and really all those who are servants of Christ, should preach. However, he is also called 'Philip the Evangelist' (Acts 21:8), indicating that he was distinctly called and ordained into the Office of Evangelist, which is an Office of a Minister of the Word and one of the Offices specifically named in Ephesians 4:11.

"There is not a shred of evidence that the Ministry to be exercised by the saints in Ephesians 4:12, is the Ministry of the Word. Since the New Testament passages on gifts, particularly Romans 12 and First Corinthians 12, indicate that there are a variety of gifts given to different individuals -- it would follow that the Ministry of the saints would be the Ministry of all the various gifts given for us to serve one another and edify the Church.

"It should also be noted that the gifts named in Ephesians 4:11 are all preaching and teaching gifts. The various functions of Ministers of the Word are spelled out in verse 11, and therefore separated from the common Ministries of the saints in verse 12. It would then follow that the Ministry of verse 12 includes all Ministries that can be performed by the saints, with the exception of the specific gifts of Ministry of the Word which have already been enumerated. God gives Ministers of the Word to equip all other believers to engage in all the other Ministries and gifts to complete the upbuilding of the Church....

"Explicit connections between the Gospel Ministry and the Old Testament priesthood (*cf.* First Corinthians Cor. 9:13-14 *etc.*) cause us to go back and take yet another look at Ephesians 4:11-2 (in the light of the Old Testament). The context of that passage is a quotation from Psalm 68:18, which is quoted in Ephesians 4:8 and expounded in 4:9-10.

"Psalms 68:18 says: 'Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men. Yea, for the rebellious also, so that the Lord God might dwell among them.'

"Ephesians 4:8-10 refers this to Christ's ascension to receive gifts which He has (subsequently) given to men. These gifts are those enumerated in verse 11; in other words, Apostles, Prophets, Evangelists, Pastors and Teachers. The thought is more that the men who are Apostles, Prophets, Evangelists, Pastors and Teachers are given to the Church to minister the Word and to equip the saints for other forms of Ministry. Different men get different gifted Ministers of the Word to work among them. Some need Evangelists, and to them Evangelists are given. Some need Pastors and Teachers, and to them Pastors and Teachers are given.

"What light is shed on Ephesians 4:8-12 by studying the meaning of Psalm 68:18? If one studies Psalm 68:18 in the light of such Scriptures as Isaiah 66:20-21 and Numbers 8:6-19, one may conclude that the gifts referred to in Psalm 68:18 are the Levitical priests. The Levites were taken from among the tribes of Israel by the Lord, and those who were taken as captives by the Lord were given back to Israel to minister to them as priests. In the same way, God shall bring Israelites 'out of all nations' (Isa. 66:20) and given them back 'for priests and for Levites' (Isaiah 66:21). Psalm 68:18 speaks of the ascended Christ taking men as captives and then giving them back as 'gifts for men.' These gifts, according to Ephesians 4:11-12, are the Apostles, Prophets, Evangelists, Pastors and Teachers that Christ gives to His Church....

"It is evident from these studies that the Bible teaches clearly that there is a distinct order of men in the New Testament Church who are Ministers of the Word. Just as the Lord chose the Levites out of all the tribes of Israel and gave them back to Israel as priests, so the ascended Christ has taken certain men out of His Church and given them back to the Church as His gifts to the Church, (as) Ministers of the Word. They are as distinct an order in the Church as was the Old Testament priesthood, and have as much right to make their living off of their Ministry as did the Old Testament priests. Their Office and work is referred to in the New Testament with certain words that have been borrowed from the Old Testament priesthood and from the Minister in the Synagogue....

"We need to assert anew that the preaching of the Gospel is a God-called and God-anointed work, and to insist that none be permitted to preach except those whose gifts and calling have been recognized and who have been ordained by the Church.... There are among us many Ruling Elders and others who feel gifted and called to preach. Many presently vacant pulpits would be without any Ministry if it were not for these.... But the past century has well proven the truth of Mr. Dabney's above-cited prophecy, 'Lay preaching means broad churchism.' It also means much confused and faulty doctrinal teaching by untrained, undisciplined and unlicensed speakers....

"It is apparent that we may not permit any to preach except Ministers and approved Ministerial Candidates, unless we first revise the *Westminster Standards*. We may not permit Ruling Elders to preach, unless they are simultaneously Candidates for the Ministry (of the Word), without revising the *Westminster Standards*. And we may not permit any unordained person, even a Licentiate, to administer the Sacraments -- without revising the *Westminster Standards*. Indeed, such practices appear not only to depart from the *Westminster Standards* and the universal practice of the Reformed Churches, but from the Word of God itself.

"We must resist the pressures of the weak Evangelicalism of our times, and boldly assert the Reformed faith with all of its implications. We need to encourage the witnessing of every Christian, but steadfastly (to) maintain that the public preaching of the Word of God has a distinctive efficacy, and (to) emphasize that the preaching of the Word is something which can only truly be done by those who are called by God and licensed or ordained by His Church."¹⁰³⁸

CONCLUDING POSTSCRIPT

"Paul, an Apostle of Jesus Christ by the commandment of God our Saviour and the Lord Jesus Christ Who is our hope; to Timothy, my own son in the faith. Grace, mercy and peace from God our Father and Jesus Christ our Lord.... This charge I commit to you, son Timothy, according to the prophecies which went before on you, so that you by them might war a good warfare....

"This is a true saying. If a man desires the Office of a Bishop, he desires a good work. A Bishop then must be blameless -- the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach....

"Let no man despise your youth. But you be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given you by prophecy with the laying on of the hands of the Presbytery. Meditate on these things. Give yourself wholly to them, so that your profiting may be apparent to all. Take heed to Yourself, and to the doctrine. Continue in them. For in doing this, you shall both save yourself and them that hear you.... Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.... Fight the good fight of faith. Lay hold on eternal life, unto which you too are called and have professed a good profession before many witnesses....

"You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit the same to faithful men who shall be able to teach others also. You, therefore, endure hardness -- as a good soldier of Jesus Christ....

"The servant of the Lord must not strive but be gentle to all men, apt to teach, patient, instructing in meekness those that oppose themselves, if God will perhaps give them repentance out of the snare of the devil.... Preach the Word! Be instant, in season [and] out of season. Reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but having itching ears they shall they heap up to themselves Teachers after their own lusts..... They shall turn away their ears from the truth, and shall be turned to fables. But you be watchful in all things. Endure afflictions, do the work of an Evangelist, make full proof of your Ministry!" First Timothy 1:1-2; 3:1-2, 4:12-16; 5:17 & 6:12; and Second Timothy 2:1-3, 24-26 & 4:1-5.

"Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come to you -- searching what, or what manner of time, the Spirit of Christ Which was in them did signify when He testified beforehand the sufferings of Christ and the glory that would follow. To whom it was revealed that not to themselves but to us they ministered the things which are now reported to you by them that have preached the Gospel to you with the Holy Ghost sent down from Heaven....

"See that ye love one another with a pure heart fervently -- being born again not of corruptible but of incorruptible seed, by the Word of God which lives and abides for ever.... And this is the Word which by the Gospel has been preached to you....

"We have also a more sure Word of prophecy – to which you do well to take heed, as to a light that shines in a dark place until the day dawns and the day-star arise in your hearts. Know this first -- that no prophecy of the Scripture is of any private interpretation. For the prophecy did not come in old time by the will of man. But holy men of God spoke as they were moved by the Holy Ghost." First Peter 1:10-12,22-25 and Second Peter 1:19-21

FOOTNOTES

- 1) *Cf. Lee: The Triune God and the Triune Office*, Kosciusko, Miss.
- 2) Of course, all three offices are rooted in all three Persons of the Trinity on account of Their *perichoreesis* or interpenetration of One Another. Yet the personal properties of Each of the Three Persons would suggest that each of the three permanent Offices of the Church centrally roots in a different Person of the Trinity than do the other two permanent Offices. *Cf. Lee: ibid.*, at its nn. 8-16, & esp. at its note 9.
- 3) John 1:1-14 & 20:30-31 and I John 11-5 & 5:13 and II John 1,12 and III John 1,13-14 and Rev. 1:1-4 & 10:1,8-11 & 22:6-10,16, 8-21.
- 4) John 1:1-2,18,32 & 3:34-35 & 14:26 & 15:26 & 17:7-15 & 17:1-5, 24 *cf. Matt. 3:16-17*.
- 5) Luke 1:1-4 *cf. I Tim. 4:13-16 & 5:17b*.
- 6) Am. 3:7 *cf. Deut. 29:29*.
- 7) *Naabiy'iym* -- from *naabaa'* ("to cause to bubble" [*cf. Deut. 13:1-5 & 18:15-22 etc.*]), or "to pour forth" or "to gush out" -- whence "to speak by a divine power" or "to praise God with holy songs" or "to prophesy."
- 8) *Propheetai* (Acts 3:18-24 & 13:1-40 *etc.*), from *pro* plus *pheemi*, "to speak (*pheemi*) forth (*pro*)" -- whence "to proclaim the counsel of God." In the third century B.C. Greek Septuagint translation of the Hebrew Old Testament, it translates both the Hebrew *Naabiy'* (*cf. n. 7* above) and the Hebrew words for "seer" (*Choozeh*) [Isa. 30:10; *etc.*] and/or *Roo'eh* [II Sam. 24:11 *etc.*], thereby showing that the essence of prophecy lay not in the (audible or visible) way in which the prophet received revelations, but rather in the audible way in which he thereafter communicated what he saw to other people (who heard or read the prophet's messages).
- 9) *Cf. Clowney: A Brief for Church Governors in Church Government*, in the 1977 P.C.A. *Handbook*, p. 1629.
- 10) Neh. 8:1-8 *cf. Ezra 4:8 & 7:12, 21.* 11) Matt. 3:3-16 *cf. Isa. 4:4 & 11:2 & 40:3.*
- 12) *Cf. II Tim. 4:2-5.*

- 13) Cf. Eph. 4:11f; I Cor. 12:28; Acts 13:1. Cf. too Calvin's *Institutes* IV:3:5: "The Prophetic Office was more excellent in respect of the special gift of revelation which accompanied it. But the Office of Teacher was almost of the same nature, and had altogether the same end."
- 14) II Tim. 3:15, 16; 1:6; 4:4-5 cf. I Tim. 4:14f.
- 15) Gen. 1:26-28.
- 16) Cf. Lee: *The Triune God and the Triune Office*, at its nn. 26-30.
- 17) Gen. 1:26-3:6. 18) Cf. Luke 1:70 & 3:38.
- 19) Gen. 2:16,19,23 cf. 3:3f,11 cf. I Tim. 2:15f. Cf. too Martin Luther, who held that on the first "Sabbath day, Adam and Eve were mindful of the will of God, etc. Thus Adam and Eve, flowering in innocence and original righteousness, and full of security on account of their trust in the most kind God, walked around...holding fast to the Word and mandate of God, and praising God, as befits the sabbath day.... If Adam had stood in his innocence, yet he would have kept the seventh day holy, i.e., on that day he would have taught his children and children's children what the will of God was, and wherein His worship did consist. He would have praised God, given thanks, and offered [that is, performed an act of giving something valuable to God -- F.N. Lee]." For "Adam was to gather with his descendants on the Sabbath at the tree of life, and when they had together eaten of the tree of life, (Adam was) to preach, i.e., to proclaim God and His praises and the glory of creation...(and) to exhort them to a holy and sinless life and to a faithful tilling and keeping of the Garden." Cf. these quotations in Lee's *The Covenantal Sabbath*, Lord's Day Observance Society: London, England, 1972, pp. 77f).
- 20) Gen. 4:1-4,25-26a & 5:1-5 and Matt. 23.34-35 and Luke 11:49-51 and cf. n. 19 above.
- 21) Gen. 4:23. 22) Gen. 4:26 cf. Ps. 40:7-10. 23) Jude 14-15.
- 24) I Pet. 1:10-12 & 3:18-20 & 4:6 and II Pet. 2:5. 25) N. 24 above cf. Gen. 9:24-27.
- 26) Gal. 3:8. That Melchizedek was a Prophet, seems to be implied by Gen. 14:18-20 cf. Heb. 7:1,3,6 and Acts 3:15,18-26 & 7:37,55f and John 6:14.
- 27) Gen. 14:21-24; 18:23f; 19:27f, 20:7 cf. and Acts 6:2-24.
- 28) Gen. 12:7-8; 13:4-5,18; 17:23f cf. Gal. 6:10.
- 29) Assuming that each of Abraham's 314 male slaves had but one wife and one child, 1000 seems a very conservative estimate of the size of Abraham's household.
- 30) Gen. 17 & 21. Cf. too Rev. Prof. Dr. Karl Dijk's statement that God's Old Testament people "in their worship were chiefly instructed by the 'visible Word' (as the Sacrament was later called) -- the visible Word of God in the sacrifices which were brought, in the ceremonies which were observed, in the symbols which were used. All of which

'preached' to the Congregation-under-the-law." *The Ministry of Preaching* [Kok, Kampen], 1955, pp. 20f.

- 31) Gen. 18:18-19. 32) Gen. 26:5, 24 & Ps. 105:9,15 *cf.* Luke 13:28 & Heb. 11:20.
- 33) Ps. 105:9-10,15f and Luke 13:28 and Heb. 11:21.
- 34) Ps. 105:6-10,15,17,22 and Acts 7:37-38 *cf.* Heb. 11:9,20-22 & *cf.* n. 36 below.
- 35) Ps. 105:6-10,15,17,22 & 135:20; Gen. 29:34 & 34:25,30 & 46:11 and Ex. 6:16-30 and Deut. 33:8-11 and II Chr. 30:22 *etc.*
- 36) Ex. 4:1,10-12,28; 7:1a,2a,6,10; Num. 12:5-8; Deut. 18:15; 34:10; Hos. 12:13; & *cf.* n. 39 below.
- 37) Ex. 4:14-16,29-30; 7:1b,2b,6,10,19-20; 17:5-10f; 24:1,9f.
- 38) *Second Helvetic Confession*, ch. 18.
- 39) Ex. 24:12-13 and Deut. 4:1,5,14 and Heb. 4:2,6 & 3.3-5,16. Note too that it was by the backslidden Prophet Balaam that the Moabites heard God's Word! *Cf.* Num. 24:2 & II Pet. 2:15f.
- 40) Num. 12:1-12; Deut. 18:15-18 & chs. 28-30 & 34:10; Josh. 8:33-34f; Rev. 11;3,6 *cf.* Ex. chs. 7-11.
- 41) Note Joshua was already a "Minister" at Mount Sinai (Ex. 17:5f,9f,14f & 24:12-14 (*cf.* Deut. 32:44); Ex. 32:17; 33:11f (*cf.* I Kgs. 19:19-21 and nn. 79-81 below). For Num. 27:16-23 describes not Joshua's ordination to the Ministry of the Word, but rather a subsequent commissioning to the more specialized work of "Moderator of the General Assembly of Israel" (*cf.* Paul's ordination in Acts 9:20f as contrasted with his commissioning to the more specialized work of "Foreign Missionary" in Acts 13:1, 2, 3, 4, 5). For *cf.* Num. 27:16-23 with Deut. 3:28 & 34:9 and Josh. 8:30f & 23:1f and Heb. 12:22f. *Cf.* too J.D.G. van der Merwe: *Women in an Ecclesiastical Office -- Yes or No?* (in *Dutch Reformed Church of South Africa Theological Journal*, June, 1977, p. 257): "In Acts 13:5, Paul speaks of John Mark (who later wrote the Gospel of Mark) as a *Hupeeretees* (or 'Minister'). The *Hupeeretees* or *Chazzan* was an executive Officer of the Synagogue, just as in a certain sense the *Shaliach* (or 'sent-out' Officer) was of the Sanhedrin (or Presbytery)....
- "The *Shaliach* was possibly an Elder (whether a Pharisee or a Sadducee), but he was definitely an executive Officer of the Sanhedrin (or Presbytery). Possibly Paul himself (prior to his conversion) was a *Shaliach* (of the Judaistic Sanhedrin, *cf.* Acts. 8:3 & Gal. 1:13-14).... Paul, who calls himself a Preacher-Teacher-Apostle (II Tim. 1:11 & Gal. 1:1) -- and, as regards his status when still under the Mosaic Law, a Pharisee (Phil. 3:5) -- was probably thus also an Elder....
- "The name 'Apostle' can be traced back to the Jewish *Shaliach*, who was a Minister of the Sanhedrin (or Presbytery) -- thus Harnack. He (the *Shaliach*) was an authorized

'Missionary' (or 'Commissioned Representative' or 'Delegate' or 'Agent') who acted somewhere else in the name of the Sanhedrin (or the Presbytery)."

In this sense, every Minister of the Word is a "Missionary" of some or other Presbytery, sent out to preach God's Word either as a local Preaching Elder attached to a local Congregation within the bounds of that Presbytery, or as an Evangelist to preach in all of the local Congregations of that Presbytery, or as a Pioneer Church Planter to go and establish new Congregations within or without the bounds of that Presbytery. And, if the latter, either on a foreign field or as a 'Foreign Missionary' to be a Pioneer Church Planter or an Evangelist or a local Preaching Elder attached to a particular Congregation while working in a foreign country.

It would be a great step forward if the Church today would abandon its unscriptural practice of calling only workers in foreign fields "Missionaries" and if it would start insisting on calling all Presbytery-commissioned Ministers-of-the-Word "Missionaries" (or "Commission-aries"), regardless of where they work or what kind of ecclesiastical work they do (be it local or regional, national or foreign, pastoral or pioneering, Congregation-based or peregrinatory). *Cf.* the various usages of *apostello* and its cognates in Matt. 10:1,2,5; Luke 9:1-2,6 & 10:1; John 20:21; Acts 1:2,8,25-26; Rom. 16:7; I Cor. 4:6,9; 9:1,5; 15:5,7,9; II Cor. 8:23, Phil. 2:25; I Thess. 2:6; Heb. 1:14 & 3:1. *Cf.* too nn. 42 & 199 & 205-206 & 246 & 268 & 293 & 475 & 476 below.

42) *Cf.* Lee: *The Ruling Eldership* (Kosciusko, Miss., 1977), at its nn. 40-49. *Cf.* too nn. 84-89 below. The verses in Ex. 24:1-14 are particularly instructive. For they would seem to teach that God had not as then yet laid His hand upon the "Nobles" (vs. 11) or the select "seventy of the Elders of Israel" (vs. 9a) who saw the God of Israel when they were halfway up the mountain (v. 10). For those seventy select Elders were to tarry at that halfway point together with Aaron and Hur. They were all to wait there "for us," until "we come again to you, down from the top of the mountain (vv. 14-15).

Now the "us" and the "we" in vv. 14-15 refers to the two persons who left the seventy back with Aaron and Hur, and who would later "come again" to those seventy-two. Those two persons who left, were the Prophet Moses (Ex. 4:15 & Deut. 18 & 34) and "his Minister Joshua (Ex. 24:13). It was they (and not the seventy select Elders) on whom God had already "laid...His hand" (*cf.* v. 11), by ordaining them to be the Preachers they already were (*cf.* vv. 3 & 7 & 13). And as properly-ordained Preachers, the Prophet Moses and his Minister Joshua were not only able to go further up the mountain to receive the "Tables of Stone and a Law and Commandments which I have written" (v. 12), but on coming back to those seventy select Elders, Preacher Moses and his Minister Joshua were able to "teach them" (Ex. 24:12-14 *cf.* Deut. 32:44) that Law and those Commandments. But inasmuch as those seventy select Elders, unlike the masses of God's people, were already half-way up the mountain -- it seems likely that they were already Trainee-Prophets or "Theological Students" at the "Mount Sinai Theological Seminary," and that Prophet Moses was their Professor and his Minister Joshua was their Instructor there.

Indeed, even Prophet Aaron may have been one of their Teachers too (*cf.* n. 37 above). For although while then on the Mount, the Lord had not yet ordained the seventy or laid His hand on them (v. 11) to become Preachers or Prophets -- the implication seemed present even then that God would do so soon thereafter, *cf.* Num. 11:16-25. Furthermore, that the Preacher-Teachers Moses and Joshua taught these seventy Elders

to become Preacher-Teacher-Prophets themselves, appears from Ex. 24:12's "teach them" -- where "them" is masculine plural in the Hebrew, and can only refer to the seventy noble Elders of v. 11 (*cf.* v. 1) and not to the (feminine plural) "Tables of Stone" (or "Law" or "Commandments") mentioned in v. 12. *Cf.* too in this regard, Ex. 18:12, 21*f.* See too nn. 41 above and 199 & 205 & 206 & 246 & 248 & 293 & 294 & 475 & 476 below, and Num. 11:16-29 (*q.v.*).

- 43) Judg. 6:8-11 & 13:3-9*f cf.* I Sam. 9:9. 44) I Sam. 2:27 & 3:1.
- 45) I Sam. 1:1-5 & 11-28 & 2:1-11,18-20,26 & 3:1-2*f.* 46) I Sam. 3:7-10*f.*
- 47) I Sam. 3:19. 48) I Sam. 3:21. 49) I Chr. 29:29 & 35:18 *cf.* Acts. 13:20.
- 50) I Sam. 7:15*f.* 51) I Sam. 8:4*f*,10*f* & 9:17*f* & 10:1*f.* 52) I Sam. 12:20-23.
- 53) I Sam. 10:5-11 & 19:20-21 *cf.* Acts 13:1*f* and II Tim. 2:2.
- 54) I Sam. 10:6,10-13 & 18:10 & 19:23-24.
- 55) I Sam. 19:20-21; Mal. 3:1 *cf.* Rev. 2:1*f* (Messenger = Angel = Preacher).
- 56) I Sam. 28:6-15*f.* 57) Acts 2:25*f*,30*f*,34*f.* *cf.* 13:33-37.
- 58) I Sam. 16:13-16 & 18:10*f*; the Book of Psalms; *cf.* Acts 4:25*f* & 13:22-36.
- 59) Acts 7:48 *cf.* I Kgs. 8:27. 60) Prov. 1:1 to 25:1*f* and to 29:27.
- 61) S. of S. 1:1-8:14. 62) Eccl. 1:1*f* & 2:9-10.
- 63) I Sam. 22:5 and II Sam. 24:11*f* and II Chr. 29:25 *cf.* II Sam. 7:1 & 12:25 and Ps. 51 title; and I Kgs. 1:8,10,22-45 and I Chr. 17:1*f* & 29:29 and II Chr. 9:29 & 29:25.
- 64) I Chr. 25:5 and II Chr. 29:30 & 35:15. 65) II Chr. 12:5,15.
- 66) I Kgs. 11:29 & 14:2,18 and II Chr. 9:29. 67) I Kgs. 13:2-29 *cf.* II Kgs. 23:16*f.*
- 68) II Chr. 9:29; 13:22. 69) II Chr. 15:1,8 & 16:7*f.* 70) II Chr. 19:2 and I Kgs. 16:7,12.
- 71) II Chr. 20:37. 72) Prov. 30:1*f.* 73) I Kgs. 18:4,13,19 & 22:6-23.
- 74) Ps. 74:9 *cf.* II Chr. 20:30.
- 75) I Kgs. 17 *cf.* 18:36 & 19:10; Mal. 4:5; Luke 1:17, 76 *cf.* 4:24-26; Jas. 5:17-18 and Rev. 11:3,6.
- 76) I Kgs. 22:18. 77) I Kgs. 22:6. 78) I Kgs. 20:13*f*, 35*f.*

79) I Kgs. 19:16*f*, *cf.* n. 41. 80) II Chr. 21:12-16. 81) II Kgs. 1. 82) II Kgs. 2:1-11.
83) II Kgs. 2:9-14 *cf.* n. 79 above. 84) *Cf.* nn. 53 & 68 & 71 above, with II Kgs. 2:7.
85) II Kgs. 2:3. 86) II Kgs. 2:5 & 3:15-18. 87) II Kgs. 4:38. 88) II Kgs. 5:22.
89) II Kgs. 6:1-4a. 90) II Kgs. 9:1-4. 91) I Kgs. 19:16-21.
92) I Kgs. 18:17. *cf.* 17:1 and Jas. 5:17*f*. 93) I Kgs. ch. 19. 94) II Kgs. 1:2-3.
95) I Kgs. 17:9*f*. 96) I Kgs. 18:1*f*. 97) II Kgs. 1:13*f*. 98) II Kgs. 2:23*f*.
99) II Kgs. 3:6,13. 100) II Kgs. 3:25*f*. 101) II Kgs. 6:9 to 7:2. 102) II Kgs. 8:9*f*
103) II Kgs. 13:14*f*. 104) II Kgs. 3:15*f*. 105) II Kgs. 3:19*f*. 106) II Kgs. 3:12-14.
107) II Kgs. 4:1*f*. 108) II Kgs. 4:8*f* & 18:1*f*. 109) II Kgs. 4:38*f*.
110) II Kgs. 5:8*f cf.* Luke 4:27. 111) II Kgs. 6:1-7. 112) II Kgs. 6:30 *cf.* Ezek. 8:1 & 20:1.
113) II Kgs. 9:1*f*. 114) Matt. 12:41 & Luke 11:29-32. 115) II Kgs. 14:25.
116) Jonah 1:1-2. 117) Jonah 3:1-2 *cf.* Matt. 12:41. 118) Acts 2:16 *cf.* Joel 1:1*f* & 3:9.
119) Hos. chs. 4 to 9. 120) Am. 7:10-17, esp. v. 14. 121) II Chr. 28:9-11.
122) Jer. 26:15*f cf.* Micah 1:1*f*. 123) Isa. 29:10. 124) Isa. 1:1*f*.
125) Isa. 6:1*f cf.* II Chr. 26:22. 126) II Kgs. 19:1-6,20*f* & 20:1,11,14*f* and II Chr. 32:20,32.
127) Isa. 1:1 & 37:2 & 38:1 & 39:3 *cf.* n. 126 above. 128) Isa. chs. 1-7 & 22 & 29 to 33.
129) Isa. chs. 7-8 & 17. 130) Isa. 7:18*f* & ch. 19 & 31:1*f*.
131) Isa. 7:18*f* & chs. 10 & 20 & 30:31*f* & 31:8*f* & chs. 36 to 38.
132) Isa. chs. 13 to 14 & 39. 133) Isa. chs. 15 to 16. 134) Isa. ch. 18. 135) Isa. ch. 21.
136) Isa. ch. 23. 137) Isa. chs. 2 & 7 & 9 & 11 & 12 & 28 & 32 & 40 to 53.
138) Isa. chs. 24-27 & 34-35 & 65 to 66. 139) II Chr. 29:20, 25.
140) II Chr. 34:1,14,15,18*f* & 21 to 35:27. 141) Nah. 1:1*f*. 142) Zeph. 1:1*f*.
143) Hab. 1:1*f* & 3:5*f*. 144) Jer. 26:20-23. 145) *Cf.* Jer. chs. 1 to 6. 146) *Cf.* Jer. 22:11*f*.
147) *Cf.* Jer. chs. 7:1 to 13:14 & chs. 14-19 & 25 & 26 & 35 to 36 & 45:1 to 49:33.

- 148) *Cf.* Jer. 13:15-27 & chs. 22:1-10 & ch. 23.
- 149) Jer. chs. 20-21 & 22:13-30 & chs. 24 & 27 to 34 & 37 to 44 & 49:34 to 51:34; Lam.
- 150) Jer. 1:1,5 & 3:12 & 7:1*f* & 11:6 & 19:2,14; & 20:1-2 & 25:2,13,30 & 26:1-12,17*f* & 28:5-17 & 29:1*f*,30*f* & 32:1-15 & 34:6*f* & chs. 35 to 26 & 37:2-13*f* & 38:14*f* & 42:2-6*f* & 43:9 & 44:1*f* & 46:1 to 51:64 *cf.* II Chr. 36:12,21 and Dan. 9:2.
- 151) Lam. 1 to 5. 152) Dan. 9:2*f*. 153) Ob. 1-21. 154) Ezek. 1:1*f*. 155) Ezek. 1:3*f*.
- 156) Ezek. 2:1*f* & 11:1 & 37:1. 157) Ezek. 2:1-5 *cf.* 11.1-13.
- 158) Ezek. 8:1 & 14:1 & 20:1-3.
- 159) Ezek. 4:7 & 6:2*f* & 13:17 & 20:46 & 21:2*f* & chs. 27 to 32 & 34:2*f* & 35:2*f* & ch. 37. Ezekiel's "Gog" seems to have been the later pagan Rome which, together with its foreign troops (conscripted from every part of its far-flung Empire surrounding Palestine, crushed Jerusalem and Judea during the first century A.D. (*cf.* Ezek. 38:2*f*,14*f* & 39:1,29 with Acts 2:1-18 and Matt. 23:33 to 24:34 and esp. Matt. 23:33,35, 6,37-38 & 24:1,2,3 ["the end of the age" or *aioonos* -- 70 A.D.]; Matt. 24:14 ["in all the world" or (inhabited Roman) *oikoumeenee*, Col. 1:2, 5-6,23-24,27 & 3:11 (Scythian, *cf.* Ezekiel's "Gog") & 4:10,13-16, 18-19)]; Matt. 24:15 [A.D. 70 -- *cf.* Dan. 8:11 & 9:26-27 & 11:30-31,41-45 & 12:1,7-11]; Matt. 24:16-19 [*cf.* Luke 23:28-31 -- 70 A.D.]; Matt. 24:20-22,27-28 [70 A.D.-- *cf.* Dan. 8:11 & 9:26-27 & 11:30-31,41-45 & 12:1,7-11]; Matt. 24:30 [70A.D.-- *cf.* Mark 11:13-28 & 12:1-9,12,17,38-40 & 13.1-3,9,14-20,24-26,29-30 with Matt. 21:12-13,19-23,31-41,45 & 22:1-15, 21,41-44; 23:1-2,15-16,21,35-38 & 24:1-3,13,15-16,19-22,27-30,34]; and esp. Matt. 24:30-34 [*cf.* Matt. 26:39-64 -- A.D. 70]. *Cf.* too n. 160 below.
- 160) Ezek. 37:4*f* & chs. 40 to 48 *cf.* Eph. 2:20*f* *cf.* Heb. 12:22*f* and Rev. 21:1-2,9,12-14,22 (*cf.* I Cor. 6:19*f* and II Cor. 6:16) and Rev. 21:24-27 & 22:4 (*cf.* Gen. 17:5-6,11-13 *cf.* Matt. 28:19 & n. 159 above).
- 161) Dan. 1:1 & 2:35*f* & 7:1*f* & 8:8-12 & 9:26*f* & 11:30*f*,41-45 & 12:1,7-11 and Matt. 24:15-34.
- 162) Hag. 1:1,3,12 & 2:1,10 *cf.* Ezra 5:1 & 6:14. 163) Zech. 1:1,7 *cf.* Ezra 5:1 & 6:14.
- 164) Zech. 1:1, 7 & Ezra 5:1 4 6:14 *cf.* Matt. 21:4 4 23:34-35. 165) Mal. 1:1*f*.
- 166) *Cf.* Hag. 1:4 & 2:7-9 (*cf.* John 2:19-21) and Zech. 3:1-9 & 9:9-10 & 12:10 (*cf.* Rev.5:6 and Matt. 21:4*f* and John 19:36-37) and Mal. 1:11 & 3:1 & 4:2-6 (*cf.* Col. 2:8-17 and Heb. 7:27-28 & 8:3-13 & 9:24-26 & 10:1-4,9-11 & 12:18-29 & 13:10-14,23-24 and *cf.* nn. 159-160 above).
- 167) It is extremely unlikely that the great Prophet Adam, created as the very image of God in perfect knowledge (Gen. 1:26-28 *cf.* Col. 3:10), was illiterate and could not and did not record his own prophecies (Gen. 2:23*f* *etc.*). Nor may we suppose, even after the fall,

that the early Prophets were illiterate either -- for, whether antediluvian Archfathers or postdiluvian Patriarchs, they were all Adam's descendants and they were still (in the broader sense and even at least incipiently in the narrower sense) images of God (*cf.* Gen. 5:1-5 & 9:6-7).

All the evidence suggests a literate primordial human race. There are very many clues that the early infralapsarian Prophets all recorded their God-given revelations in writing, for the benefit of future generations -- and for their later collection and inspired inscripturation by the Prophet Moses into the Book of Genesis (*cf.* Gen. 4-9 and esp. Matt. 23:35 with Gen. 4:21-23 & 5:24 [*cf.* Jude 14-16] & Gen. 7:4-12,20 & 8:3-14 & 9:25-29 and I Pet. 1:10-12 & 3:19-21 & 4:6 and II Pet. 2:5 and Gen. chs. 10-12 & 14:14,20 & 23:15-17 *etc.* and *cf.* nn. 168 & 172 below).

168) Ex. 17:14 & 19:7f & 20:1 to 23:33 & 24:4,7 & 34:27-28 and Num. 11:26 & 33:2 and Deut. 1:1 to 4:40 & 28:58-61 & 29:20-27 & 30:10 & 31:9,22,24 & 32:1-46 and Matt. 23:35 and Mark 12:19,26 and Luke 11:51 & 20:28 & 24:27,44 and John 1:45 & 5:46-47 and Rom. 10:5 and II Cor. 3:15 *cf.* too n. 167 above. When we say that Moses received much revelation "directly" from God, we mean that God Himself Personally gave Moses new revelation not previously revealed to Moses' predecessors (Ex. 3:14f *cf.* 6:3 *etc.*). And when we say that Moses received other revelation "indirectly," we mean that (under infallible divine guidance) Moses collected oral traditions or written records from earlier days and then communicated this to his contemporaries. Some of these Pre-Mosaic traditions and/or written records Moses himself rewrote (in what is now the Pentateuch of our Bible), under the inerrant leading of the Holy Spirit (*cf.* Gen. 2:23f & 4:23f & chs. 5 to 8 & 9:25f & ch. 14 & 27:27f & chs. 48 to 50 & 49:2-27 *cf.* n. 167 above and also other relevant places).

169. Like Moses, some of the Post-Mosaic Prophets too themselves often made written records of some of their own prophecies. Thus: Joshua (Josh. 1:1f & 8:32 & 18:4-9 & 24:26); Samuel (I Sam. 10:25); David (Pss. *cf.* II Chr. 23:18 & 35:4); Solomon (I Kgs. 4:30-34 *cf.* Prov. 1:1f & 10:1f & 22:20f & 25:1f and Eccl. 1:1f & 12:9-12 and S.of S. 1:1f); Isaiah(Isa. 1:1 & 2:1 & 8:1 & 29:11f & 30:8 & 34:16; Jeremiah (Jer. 1:1f & 25:13f & 29:1f & 30:1-2 & 32:9-16 & 36:1-2 & 51:60-64); Ezekiel (Ezek. 1:3 & 37:16,20 & 43:11); Daniel (Dan. 5:13-29 & 7:1 & 12:4); Nahum (Nah. 1:1); and Habakkuk (Hab. 1:1 & 2:2). *Cf.* too Job 19:23-25 and Esther 9:29-32 and Malachi 1:1 & 3:16 & 4:4-6.

170) The Scribes copied and expounded on the writings of the Prophet(s) who immediately preceded them. Thus: Moses' writings were expounded by Joshua and by the Preaching Elders and the Teaching Levites (*cf.* nn.174-175) below & Josh. 1:1, 7-8 & 8:31,34-35 & 23:6); Joshua's writings were expounded by the Judges (Judg. 1:1 & 2:6-10,21-23); the Judges' "writings" were interpreted by Samuel (I Sam. 3:1,19-21 & 7:15-17 & 8:1f & 10:25 & 12:9-11); Samuel's writings were interpreted by David (I Chr. 29:29); David's writings were interpreted by Solomon (II Sam. 23:1f and I Chr. 29:1f & II Chr. 35:4 *cf.* 8:1,14); Solomon's writings were (re)copied and discussed by the Scribes or "the Men" of Hezekiah (Prov. 25:1f); Hezekiah's actions were discussed by Isaiah (II Chr. 32:16-32 *cf.* Isa. 36 to 39); and Jeremiah's writings were (re)copied and expounded on by the Scribe Baruch (Jer. 36:4-32 & 45:1); *etc.*

171) The Scribes commented on the constantly-increasing body of Scripture. For the Pre-Mosaic Scribes, cf. nn. 167 above and 172 below. For the Mosaic Scribes (contemporary with Moses), cf. notes 168 & 173-175 below.

Observe further that Moses' writings were commented on Post-Mosaically too (by Joshua, by the Judges, by David, by Solomon, by the priestly Levites in the time of Jehoshaphat, by Amaziah, in the days of Hoshea, by Hezekiah, during the reign of Josiah by the Scribe Shaphan and by the priestly Teaching Levites, by Daniel, by Ezra, by Nehemiah, and by Malachi -- Josh. 1:1,7-8 & 8:31,34-35 & 23:6 and Judg. 4:4-5 & 5:14 & 6:8,11 and I Sam. 7:15-17 & 8:1-22 & 10:24-25 & 12:1,6-8 and I Kgs. 2:3 & 8:53 and Eccl. 1:1 & 12:13 and II Kgs. 14:6 & 18:34-38 & 22:8 & 23:25 and I Chr. 16:7,16-17,40 and II Chr. 17:7-9 & 19:10 & 24:18 & 25:4 & 30:6-19 & 31:2-3 & 34:14-31 & 35:10-18,26 and Jer. 15:1 and Dan. 9.11-13 and Ezra 3:2-4 & 6:18 & 7:6 and Neh. 8:1-9 & 9:14f & 10:34-36 & 13:1f and Mal. 4:4).

Joshua's writings were commented on in the time of the Judges as well as in later times (Judg. 1:1 & 2:6-10,21-23 and I Kgs. 16:34). The Judges' "writings" were commented on by Samuel (I Sam. 12:9-11). Samuel's writings were commented on by David and by Jeremiah (I Chr. 29:29 and Jer. 15:1). David's Psalms were treasured in the days of Asaph, Solomon, Joash, Amos, Hezekiah, Josiah, Ezra, Nehemiah and ever since throughout the New Testament (I Chr. 16:9 & 29:1-29 and II Chr. 23:13-18 & 29:1,24-30f & 35:1,4,15 cf. 8:1,14 and Am. 6:5 and Neh. 12:1,23f,36,45-47 and Eph. 5:19 and Col. 3:16 and Jas. 5:13 & Ps. 102:18).

Isaiah's writings and Jeremiah's Lamentations were referred to in the Chronicles (II Chr. 26:22 & 32:32 & 35:25). Jeremiah was read by Daniel (Dan. 9:2). Daniel is referred to by Ezekiel (Ezek. 14:14, 20). And Elijah is commented on long after his time, in the books of Kings and Chronicles and by Malachi, and in the New Testament (in Matthew, Mark, Luke, John, Romans, James and Revelation) -- cf. II Kgs. 3:11 & 9:36 & 10:10,17 and II Chr. 21:12-15 and Mal. 4:5-6 and Matt. 11:14 & 16:14 & 17:3-12 & 27:47-49 and Mark 6:15 & 8:28 & 9:4-13 & 15:35f and Luke 1:17 & 4:25f & 9:8,19,30-33,54 and John 1:21-25 and Rom. 11:2 and Jas. 5:17 and Rev. 11:3-6).

In addition, some of the Prophets and/or Scribes also referred to other rather obscure books or prophecies. At least some of those books were also inspired, and a few of which are perhaps even the same as some of the canonical books. The titles of these obscure books -- some of which may have had more than one alternative title -- are: the *Book of Wars* (Num. 21:14); the *Book of Jasher* (Josh. 10:13 & II Sam. 1:18); the *Book of Songs* (I Kgs. 8:53, LXX); the *Book of the Acts of Solomon* (I Kgs. 11:41); and so on, further down through history.

Also the *Book of the Chronicles of the Kings of Israel* (I Kgs. 14:19 & 15:31 & 16:5,14,20,27 & 22:39 and II Kgs. 1:18 & 10:34 & 13:8,12 & 14:15,28 & 15:11,15,21,26,31); the *Book of the Chronicles of the Kings of Judah* (I Kgs. 14:29 & 15:7,23 & 22.45 and II Kgs. 8:23 & 12:19 & 15:6,26 & 16:19 & 20:20 & 21:17,25 & 23:28 & 24:5); the *Book of the Kings of Israel and Judah* (I Chr. 9:1 and II Chr. 16:11 & 27:7 & 35:26-27 & 36:8).

Then there are the *Book of Samuel the Seer* (I Chr. 29:29); the *Book of Nathan* (I Chr. 29:29 and II Chr. 9:29); the *Book of Gad the Seer* (I Chr. 29:29); the *Prophecy of Ahijah* (II Chr. 9:29 cf. I Kgs. 11:29f); the *Visions of Iddo the Seer* (II Chr. 9:29); the *Book of Shemaiah the Prophet* (II Chr. 12:15); the *Book of Iddo the Seer concerning Genealogies* (II Chr. 12:15); and the *Story of the Prophet Iddo* (II Chr. 13:22).

Finally, there are: the *Book of Jehu the son of Hanani* (II Chr. 20:34), the *Book of the Kings of Israel* (II Chr. 20:34); the *Writing of Elijah the Prophet* (II Chr. 21:14-15); the *Story of the Book of Kings* (II Chr. 24:27); the *Book of the Kings of Judah and Israel* (II Chr. 25:26 & 28:26 & 32:32); the *Book of the Sayings of the Seers* (II Chr. 33:19); the *Writing of David King of Israel* (II Chr. 35:4); the *Writing of Solomon King of Israel* (II Chr. 35:4); the *Lamentations for King Josiah* (II Chr. 35:25); and the *Book of Chronicles of the Kings of Media and Persia* (Est. 10;2 *cf.* 2:23 & 6:1).

These obscure books should present no problem to us. For God's previous revelations to man and even to His choice Prophets, are much greater than the altogether sufficient sublimate thereof we now possess in the Holy Bible. John 2:30-31 & 21:25 and II Tim. 3:14-17 and Heb. 1:1-2 & 4:12 and Rev. 10:4 & 22:18-19).

Even the New Testament not only refers to non-canonical Apostolic Epistles (*cf.* I Cor. 5:9-11 and II Cor. 2:3-9 & 7:8-9 and Col. 4:16b) and to ancient apocryphal works or their earlier antecedents (*cf.* II Tim. 3:8 and Jude 9,14), but it even quotes from pagan writers (*cf.* Acts 17:28 and I Cor. 15:33 and Tit. 1:12*f*). Of course, only the Bible is infallible! But the study of these other books can also yield us some knowledge too, when we evaluate them in the light of Scripture.

See *Belgic Confession*, arts. 4 to 6: "We believe that the Holy Scriptures are contained in two books, namely the Old and New Testament which are canonical.... We receive all these books and these only as holy and canonical for the regulation, foundation, and confirmation of our faith.... We distinguish those sacred books from the apocryphal..., all (of) which the Church may read and take instruction from so far as they agree with the Canonical books. But they are far from having such power and efficacy "

Cf. too the *Westminster Confession of Faith*. It teaches (1:3): "The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture and therefore are of no authority in the Church of God nor to be any otherwise approved or made use of than other human writings."

172) Gen. 2:1-3 & 4:1-4 & 4:26 to 5:22 (*cf.* Jude 14-16) & Gen. 5:22-29 & 5:29 to 6:8 (*cf.* I Pet. 1:10-12 & 3:18-20 and II Pet. 2:5) and Gen. 9:24-27 & 10:21-25 & 11:19-31 and Job 19:23-25 *cf.* 31:33*f* and Gen. 12:1 & 14:18-24 & 18:17-19 & 20:7 & 26:1-5,24 & 27:27-30 & 28:13-22 & 32:9 & 34:9-15,27-29 (*cf.* Heb. 11:8-20) and also Gen. 37:1-3 & 42:1-8,36*f* & 43:8*f*,27*f* & 44:18-22 & 45:3-28 & 46:1-30 & 47:7-12,27-31 & 48:3-21 & 49:1-33 & 50:7-8,15-24 *cf.* Heb. 11:21-22 and Ex. 1:1-8 & 2:1-10 & 3:4-6,15-16 (*cf.* Acts 1 1:23-26*f*) & Ex. 4:4-5 & 6:2-3,8,14-20 & 32:13 & 33:1 and Ps. 78:1-15 & 77:15-20 & 105:6,26*f*,42*f cf.* nn. 38 and 167 above and 175 below.

173) Ex. 24:1,9,13*f*; Num. 27:15-23; Deut. 34:9; Josh. 1:1*f* & 8:30,34*f* & 22:1-5 & 23:1*f*.

174) Ex. 18:12,15*f*, 20*f cf.* 24:1,9,12,14 (*cf.* n. 42 above and Num. 11:16-25) and Deut. 1:13-16 & 16:18 & 17:9-12 & 21:1-20 & 22:15-19 & 25:7-9 & 27:1*f* & 29:10*f* & 31:9*f*, 28*f* & 32:7*f*; and Judg. 8:16 (*cf.* 6:8-11 & 13:3-9 [esp. v. 8]); and II Chr. 15:1-3 & 17:7-9 (Princes and Nobles and Ruling Elders all specially set aside as Preaching Elders).

175) Lev. 10:8-12; and Deut. 17:9-12 & 24:8 & 31:9*f* & 33:8-11; and I Kgs. 17:27*f* and I Chr. 15:1-3 and II Chr. 30:22 & 34:13 & 35:3 and Neh. 8:9 and Hos. 3:9*f* and Hag. 2:4 and Mal. 2:7-8.

- 176) I Chr. 2:50-55. 177) II Sam. 8:17 & 20:25.
- 178) II Kgs. 12:10 & 18:18,37 & 19:2 & 22:19 *cf.* nn. 180*f* below.
- 179) I Chr. 18:16 & 24:3,6 & 27:32 and II Chr. 24:11 & 26:11 & 34:13.
- 180) Pss. 34:11 & 51:13 & 60, title & 119:99. 181) Prov. 5:19. 182.) I Kgs. 4:3.
- 183) I Kgs. 4:32*f cf.* Prov. 1:1*f* and S. of S. 1:1*f.* 184) Eccl. 1:1-2,12 & 12:8-11.
- 185) Isa. 37:2 & 43:27. 186) II Kgs. 22:3-12 and II Chr. 34:14-20*f cf.* ch. 35.
- 187) Jer. 8:8 & 36:4*f* 10-21,26-32 & 37:15,20 & 45:1 *cf.* 52:25.
- 188) Ps. 74:1,4,8*f cf.* n.194 below. 189) Ezra 4:8-23 and Neh. 13:13.
- 190) Ezra 7:6,10-12,21. 191) Ezra 7:25*f.* 192) Neh. 8:1-9,18. 193) Neh. 12.26,36.
- 194) Ps. 74:1-9 *cf.* Gen. 1:26-28 & 2:1-3 & 4:3-5,26 & 5:22 and Heb. 11:1-6 *cf.* nn. 19 & 20-38 above. Probably already from at least after the Assyrian captivity of Israel onward (II Kgs. 17*f etc.*) and the time of the Grecian and Roman Empires, they spread all over the Mediterranean world too (Matt. 4:23 & 6:2-5 & 9:35 & 23:6,34 and Mark 1:21-39 and Luke 4:15-20, 44 & 20:46 & 21:12 and Acts 6:9 & 9:2,20 & 13:5,14*f*,42 & 14:1 & 15:21 & 17:1,10,17 & 18:4,7-17,19,26 & 19:8 and Rev. 2:8-9 & 3:7-9).
- 195) Acts 15:21 & 13:27.
- 196) Luke 1:67*f*,76 and Zech. 1:1,7 and II Chr. 15:1-8 and II Kgs. 14:25 *cf.* Jonah 1:1*f* & *cf.* Luke 11:49-51 & 13:28 with 3:21-39 & 4:1,14,18*f.*
- 197) *Cf.* nn. 1-6 & 16-20 above.
- 198) *Cf.* I Pet. 1:10-12 & 3:18-20 & 4:6 and II Pet.2:5 and Gen.6:3 & 9:24-27 and Num. 11:25 & 27:18 and Deut. 34:9 and I Sam. 3:10-20 and I Kgs. 19:16*f* and II Kgs. 2:9-15 and Ezek. 2:2*f* & 11:1*f* & 37:1*f* and Zech. 7:12b.
- 199) Gen. 48:9-20 *cf.* Ex. 24:1,11-14 (*cf.* Deut. 32:44-45); Num. 8:6,10,13-15,19,26 & 27:18*f* and Deut. 34:9 *cf.* I Kgs. 19:16-21 and II Kgs. 2:9-15 *cf.* 3:11 and I Tim. 4:14*f* & 1:18 and II Tim. 1:6 & see *Sheliyach* in nn. 41 above and 205-6 below.
- 200) II Chr. 20:20 and Ezra 6:14. 201) II Chr. 24:19 and Jer. 25:4.
- 202) *Cf.* the whole Book of Jeremiah; and Isa. 3:2 & 9:15 & 28:7 & 29:10; and Ezek. 13:2*f* & 14:4-10.
- 203) II Kgs. 2:12 & 6:21 & 13:14.

204) Thus: Moses (Ex. 3:16-18 & 4:29-31 & 12:21f & 19:7 & 24:1,14 and Lev. 9:1 and Num. 11:24f & 16:25) and Joshua (Josh. 8.10 & 23:2f & 24:1f) and Elisha (I Kgs. 6:32) and Joel (Joel 1:13-14 & 2:1,15-17) and Isaiah (Isa. 37:2-6f cf. I Kgs. 19:2-6) and Jeremiah (Jer. 29:1f; Ezekiel (Ezek, 8:1 & 14:1 & 20:1-3); and Ezra (Neh. 7:5 & 8:1-9).

205) *Sh'liyach* is the Chaldean Peal Perfect Passive Masculine Singular Particle of the verb *shaalach*, meaning "he who has been sent away by having had the hands of others withdrawn from him" -- hence implying a **commission** (or "a sending away after the laying-on of hands"). On this whole idea of "sending out" or commissioning (Com)Missionaries or (Com)Ministers or *Sh'liyachiym* or *Apostoloi* or "Sent-out-ones," cf. nn. 41 & 42 & 199 above.

Cf. too Coppes's *Whatever Happened to Biblical Tongues?*, Pilgrim, Phillipsburg N.J., 1977 p. 9: "The apostolic function is further clarified when one considers the significance of the concept 'Apostle' The idea behind the word...is rooted in inter-testamental Jewish practice. There one meets with the idea *shaliakh*. The *shaliakh* was a person legally authorized to represent whoever had commissioned him. A *shaliakh* for a person, is as a person himself' (Ridderbos). Jesus employed this idea when just before He sent out the twelve He said, 'he that receiveth you, receiveth Me; and he that receiveth Me, receiveth Him Who sent Me' (Matt. 10:20)....

"He used this concept when commissioning the seventy: 'he that heareth you, heareth Me; and he that rejecteth you, rejecteth Me' (Luke 10:16).... The specific application to the Apostolate in anticipation of the entire Church Age, occurs in John 13:20: 'Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth Me; and he that receiveth Me, receiveth Him That sent Me.' Then Jesus dismissed Judas (John 13:21-30) before commissioning the Apostolate (John 14:24; 15:15; 16:12f cf. above) ."

Cf. further Coppes's *Who Will Lead Us?* (Pilgrim, Phillipsburg N.J.), 1977, p. 69: "An interesting thing happens when we study 'Apostle' in the New Testament. We find that there were more than twelve 'Apostles.' There were 'Apostles' like those about whom we read in Acts 14 (Barnabas is called an 'Apostle'). In II Corinthians 8:23, we read about the 'Apostles' of the churches who were sent to Paul. In Philippians 2:25 we read about the 'Apostle' Epaphroditus. Finally, in Hebrews 3:1 we read that Jesus Christ Himself is an 'Apostle.' So the New Testament shows us that the word Apostle had a very broad sense, being used very much like the intertestamental *sheliakh* which denoted an emissary despatched and commissioned to act in someone's behalf.

"Sometimes in the Early Church it is used of Paul and Barnabas who were sent out to be Missionaries (Acts 13,1-5). Sometimes of those men who were Ministers of the churches (II Cor. 8:23). Sometimes it was used, for example, of someone like Epaphroditus -- who was sent by the Philippian church to minister to Paul." Cf. too nn. 206 & 293 below.

206) Jer. 2:8 & 29:1f cf. Ex. 24:1-4f, & esp. v. 11. In vv. 7-14, we are told that God did not "lay" His hand (*shaalach*) on the Elders or Nobles of Israel and "send" them up into the mount to receive God's message. Only the Prophet Moses (as well as the Prophet Joshua?) might "teach" the people that message. For it is clear that not all of the specially-selected seventy elders (vv. 1 & 9-11) but only Joshua was destined to take over Moses' prophetic mantle (vv. 13-14; Num. 11:16f,25-29 & esp. v. 28; Num. 27:16-23 and Deut. 32:44 & 34:7 and Josh. 1:1f,13f & 8:30,34f & 22:1-5 & 23:1f). Cf. nn. 41 & 42 above.

- 207) Isa. 30:8 and Ezra 7:10-26f cf. Neh. 8:1-8 with 9:3,13-14,26,30 & 10:29f & 13:1f,18f,26f and cf. too nn. 167-95 above.
- 208) Matt. 24:14 cf. Ps. 74:1,4,8,99 & nn. 194f above (which latter reference seems to indicate that the rise and spread of the Synagogues had divine approval).
- 209) Cf. Lee: *The Ruling Eldership* at its nn. 26 & 58 & 104.
- 210) Cf. Macpherson's *Presbyterianism* (T. & T. Clark, Edinburgh), 1949, pp. 38-40: "In every Synagogue...there was an eldership (*gerousia*), and the President was called *Gerousiarchees* -- that is, Archelder. Each individual member was an Elder, a Presbyter.... A special Officer had charge of the conducting of the worship -- the chief of the Synagogue (*Archisynagogus*). The Elders had to do with the general affairs of the congregation.* *Hausrath, in his *New Testament Times*, gives a good summary account of the Officers..., and the parallel between these and our own Presbyterian Officebearers appears very striking: 'Each of these Synagogues had a special President, the Chief of the Synagogue (*Archisynagogus*) -- who conducted all the affairs of the Synagogue and preserved order at the meetings. To assist him was a body of Presbyters '"
- 211) Cf. John 7:48 cf. Acts 18:17.
- 212) Cf. Hausrath: *New Testament Times*, in *Theological Translation Fund Series*, I:86.
- 213) Cf. Acts 13:14-15. the idea that only one of the Preachers in a large Congregation can be "The Preacher," and that all of the other Preachers in that Congregation are only "Associate Preachers" or perhaps still less and merely "Assistant Preachers" -- is an idea quite foreign both to Scripture and to inter-testamental Synagogue practice and the Early Patristic Church and the Reformed Faith. Cf. Lee's *The Ruling Eldership* (Epilogue: *Should the Preacher be the only Elder to rule in the Congregation ? -- an Open Letter to Baptist Pastor E.W. Johnson*).
- 214) R. Dabney: *Theories of the Eldership*, in *Discussions: Evangelical and Theological* (Banner of Truth Trust, London, 1967, II:128.
- 215) Matt. 9:18f and Mark 5:35-38f and Luke 8:41f,49f & John 3:1,10 & 8:50 & 19:39f. Cf. nn. 216 & 242 below.
- 216) Acts 18:8 cf. I Cor. 1:14 & Acts 6:7 4 perhaps John 3:1,10 & 8:50 & 19:39f. Cf. n. 215.
- 217) R. Dabney: *The Public Preaching of Women*, in *Discussions: Evangelical and Theological* (Banner of Truth Trust, London, 1967, II:102.
218. Robert Dabney: *Theories of the Eldership*, p. 146. The writer of this paper (Francis Nigel Lee) is fully aware of the theory which identifies the *Huperetees* (or the Minister) of Luke 4:20 with the *Chazzan* rather than with the Preacher of the Synagogue. But this theory has little Scriptural evidence to support it. For the same Greek word (*Hupeeretees*) is used previously (Luke 1:2) by the same writer (Luke) in the same book (Luke's Gospel)

as well as later in his other book (Luke's Acts [Acts 1:1f cf. Luke 1:1f]) to refer to Preachers (Acts 13:5 cf. v. 15). Cf. too the same word *Hupeeretees* in Luke 1:2 & 4:20 and Acts 15:5 & 26:16f and I Cor. 4:1-6 cf. 11:2f & 3:5).

219) Cf. Mark 12:38-39 & Luke 20:46.

220) Ex. 3:16f & 4:29f & 12:21 and II Kgs. 6:32f and Ezek. 8:1 & 14:1 & 20:1-3.

221) Cf. nn. 169-195 above. 222) Matt. 12:38-41 cf. Mark 1:21-23.

223) Matt. 2:4-6 & 12:38-40 & 17:9-11 & 21:15f & 23:2-3a & Mark 7:5f & 9:11f & 11:27-32 & 12:35f and Luke 20:1-6 & 20:39-46 and John 8:3-5.

224) Old Testament *S^ephoriym* (LXX *grammateis*); New Testament *grammateis*.

225) Matt. 5:20 & 7:29 & 16:21 and Mark 8:31 & 9:14f and Acts 6:9f,12f & 23:1,6,9f.

226) Acts 7:38f cf. Rom. 11:1,17 and Gal. 6:16.

227) *Keerukes*, Acts 15:21 (cf. Rom. 2:17-21, and esp. v. 21; and Matt. 23:15-16,23-24).

228) *Nomikoi*, Matt. 22:34-36f cf. 23:1f and Luke 7:30 & 10:25-37 & 11:44-46,52f (cf. Matt. 23:13) and Luke 14:3.

229) *Hodeegoi*, Matt. 23:15f,23f cf. Rom. 2:17-19f cf. too Acts 21:8 & 8:5f,12f, 26,31,35-38,40 (and esp. *hodeegeesei* in Acts 8:31).

230) *Didaskaloi*, Matt. 5:19f & 7:29 & 15:1,8f & 7:1-7; and probably Apollos (in Acts 18:24-28); and Rom. 2:17-20f & esp. v. 19 cf. Matt. 23:11-16,23f.

231) *Didaskaloi*, Luke 2:46f. 232) *Nomodidaskaloi*, Luke 5:17,21 and Acts 5:35.

233) *Nomodidaskaloi*. I Tim. 1:17.

234) *Paideutai*, Rom. 2:17-20, & esp. v. 19; and cf. Matt. 23:15f,23f.

235) *Grammateis*, Matt. 15:1 (cf. too *Presbuteroon* in v. 2); and Luke 15:2f (*echon...probata* or "having...sheep" in v. 4).

236) *Presbuteroi*, Matt. 27:41 and Mark 11:27 & 14:43,53 & 15:1 and Luke 20:1 & 22:66.

237) Cf. Acts. 4:5 & 6:12,15 & 23:14. 238) Cf. nn. 210-21.

239) Matt. 23:2f,28f cf. Luke 16:29-31 cf. Acts 13:27,42 & 15:21 (*keerussontas*).

240) Matt. 5:20 & 7:29 & 12:38f & 15:1-2f & 20:18 & 21:15f & 23:3bf,13-29,34bf & 26:3f,57f & 27:41f; Mark 2:6f,16f & 3:22f & 7:1f & 10:33f & 11:18f,27f & 13:38f & 14:1f,43f,53f

& 15:1f,31f and Luke 5:21f,30f & 6:7f & 7:30 & 9:22 & 11:44,52f & 15:2f & 19:47f & 20:1f,19f & 22:2f,66f & 23:10f and Acts 4:5f and Rom. 2:17-21 & esp. v. 19 (cf. Matt. 23:23-24) and I Cor. 1:20-22f.

241) Matt. 7:29.

242) Matt. 8:19-21f; Mark 12:28-34 and Luke 20:27-39 and probably too Apollos (Acts 18:24-28 cf. I Cor. 1-4 & esp. 3:5). Cf. too nn. 215f above.

243) John 1:38 & 3:1,10,14.

244) John 3:1, Ruler, *Archoon* (or *Archisunagoogos*, see nn. 210-12 above and cf. too John 3:10's *Didaskalos*).

245) Matt. 23:2,6f and Mark 12:38 and Luke 11:43 & 20:46 cf. Van Leeuwen's art. *Scribes* and Van Nes's arts. *Rabbi* and *Rabboni* and *Synagogue* (in *Christian Encyclopaedia*, Kok, Kampen, 1929) & cf. Jewett's art. *Rabbi* (in Douglas's *New International Dictionary of the Christian Church*, Zondervan, Grand Rapids, 1974).

246) Cf. Ex. 24:1-14 and Num. 27:15-23 and Deut. 19:12-17 and I Tim. 5:17-22. Cf. too Koole's *Prophets and Preachers in Judaism and Paganism* (in his *Liturgy and Office in the Apostolic Church*, Kok, Kampen, 1949, pp. 66f).

247) Mal. 3:1-2 cf. 4:4-6. 248) Luke 1:15-17 and Matt. 11:7-15.

249) Luke 1:67f,76 & 7:24-28 & 9:6-9 & 20:6; and Matt. 11:9,26 & 14:5 & 21:26; and also Mark 6:14-20 & 11:32.

250) Luke 1:79. 251) John 1:7. 252) Luke 3:12 & 11:1.

253) Luke 3:2-3,18 and Matt. 3:1,7 and Mark 1:4 and Acts 10:37 & 13:24f. 254) Luke 1:23.

255) Luke 3:4 cf. Isa. 40:3f. 256) John 3:26.

257) Cf. Van Nes's *Rabbi* and *Rabboni* (in *op. cit.*). 258) John 20:16. 259) John 1:1,14f. 260) I Pet. 1:10-11. 261) Matt. 5:17 & Luke 1:45 & 18:31 & 24:25-27,44.

262) Acts. 1:1f and cf. nn. 260 above and 263 below. 263) Rev. 19:10.

264) Matt. 1:20f and Luke 1:13f. 265) Luke 2:7,10f,14f, 21-23.

266) Luke 2:40-42,46,52 cf. n. 267 below.

267) Luke 4:16. Observe that the Greek of this text implies Jesus customarily attended the Synagogue Services every sabbath day while growing up, and **not** that He only began to attend the Synagogue and to preach there customarily after He turned thirty -- although that, of course, was true too (Luke 3:21-23; 4:1,14f 4 cf. nn. 269f below).

- 268) Ex. 24:1,11-14 and Num. 8:10 & 27:18f,22f and Deut. 17:7 and Matt. 3:13-17 & 18:16 and Luke 3:21f and John 1:28-34 & 3:26-35 & 3:13-18 & 5:31-37 & 15:26f & 16:8-16 and I Tim. 1:12,18 & 4:14f & 5:17-19,22 & 6:12 and II Tim. 1:6 & 2:2 & 4:2,5 and Heb. 10:7,15f, 22, 28f and *cf.* Acts. 1:16-26 esp. v. 22, & 13:1-5. *Cf.* too n. 199 above.
- 269) Luke 4:31. 270) Matt. 4:23.
- 271) Matt. 4:23 & 9:35 & 11:5; and Mark 1:1,14f and Luke 4:18,43 & 7:22 & 16:16 & 20:1f and Acts 10:36.
- 272) Matt. 13:57 & 14:5 & 16:14f & 21:11,46; and Mark 6:4,14-16 & 8:28; and Luke 3:16,21f & 4:1,14,17-19f & 7:16 & 9:19 & 13:33 & 24:19; and John 3:30-34 & 4:19,44 & 9:17.
- 273) Isa. 61:1f *cf.* Luke 4:17-19,23 *cf.* Ps. 22:22 & 40:9 and Heb. 2:9,12 and Matt. 4:17,23 & 9:35 & 11:1,5 and Mark 1:14,38f and Luke 4:18f,43f & 8:1.
- 274) Christ Himself taught -- *cf.* Matt. 4:23 & 5:1-3 & 7:29 & 9:35 & 11:1 & 13:54 & 21:23 & 22:16 & 26:55; and Mark 1:21-22 & 2:13 & 4:1f & 6:2,6,34 & 8:31 & 9:31 & 10:1 & 11:17 & 12:14,35 & 14:49; and Luke 4:15,31 & 5:3,17 & 6:6 & 11:1 & 13:10,22,26 & 19:47 & 20:1,21,37 & 23:5; and John 3:2 & 6:59 & 7:14,28,35 & 8:2,20 & 18:20 and Acts 1:1. Moreover, Christ was also called a "Teacher" or a "Master" (*Didaskalos*) by His enemies (Matt. 12:38 & 22:16f,24f and Mark 12:14-19 and Luke 11:45 & 19:39 & 20:21,28 and John 8:4); by His Disciples (Matt. 8:19 & 9:11 & 10:24f and Mark 4:38 & 5:35 & 10:35 & 13:1; and Luke 7:40 & 12:13 & 21:7; and John 11:28 & 13:13f); by Himself (Matt. 10:24f & 26:18f and Mark 9:38 & 14:14 and Luke 6:40 & 22:11 and John 13:13f); and by others (Matt. 19:16 & 22:26 and Mark 9:17 & 2:32 and Luke 8:49 & 9:48 & 10:25 & 18:18 & 20:39).
- 275) Mark 9:5 & 11:21 & 14:45 & Luke 9:33, John 1:38 & 3:2 & 4:31 & 9:2 & 11:8.
- 276) Rom. 15:8. 277) Isa. 61:1 *cf.* Luke 4:18f. 278) John 1:38,44 & 3:2 & 6:25.
- 279) Mark 1:1 and Acts 10:36 and Rom. 1:1-3 & 16:25-27.
- 280) John 1:21,25 & 6:14 & 7:40 and Acts 3:22f & 7:37f.
- 281) Matt. 13:37 and Acts 10:40-42. 282) Matt. 23:10.
- 283) Matt. 26:18 and Mark 5:35 and Luke 8:49 & 22:11 and John 11:28.
- 284) John 20:16. 285) Mt. 12:41 & 13:36f and John 7:35 & 14:26 and Acts 1:1f and Tit. 2:12.
- 286) Christ preaches, through Post-Calvary Preachers (Eph. 2:15-17 *cf.* Matt. 24:14 & 26:13 and Mark 14:9 and I Tim. 3:16 and Acts 3:20 and Tit. 1:3 and I Cor. 1:18) just as He did through the pre-Calvary Old Testament Prophets (I Pet. 1.10f *cf.* 3:17-19).

- 287) Heb. 3:1. 288) John 20:21*f* *cf.* nn. 205 above and 312-39*f* below.
- 289) Acts 7:8-15 *cf.* Gen. 37 to 46. 290) *Cf.* nn. 36 & 38-40 above.
- 291) Ex. 3:15-17 & chs. 12*f* to Deut. 34*f* and Ps. 105:26-44 and Neh. 9:9-15 and Acts 7:30-40 and Heb. 11:24-30.
- 292) Deut. 18:15*f* and John 1:1-14 & 3:15-16 *cf.* Heb. 3:1-6 & 12:21-24.
- 293) *Cf.* nn. 41*f* & 205*f* & 246 & 268 above & 294 below.
- 294) Matt. 3:16-17 & 28:19 and Luke 22:15-19 & I Cor. 11:25*f* *cf.* Calvin (*Institutes* IV:3:5):
"From the nature of the case, and the etymology of the word, all ecclesiastical Officers may properly be called 'Apostle.' Because they are all sent out by the Lord, and are His messengers."
- 295) John 17:1-5 & 3:31-35. 296) John 17:1-5 & 3:31-35.
- 296) *Cf.* n. 268 above with John 14-16 & Acts 1:5-8. 297) Mark 3:13*f.* 298) Luke 6:13.
- 299) Mark 4:10 *cf.* John 6:67-71. 300) Matt. 10:5,7 *cf.* Mark 6:7,12. 301) Luke 8.1*f.*
- 302) Matt. 10.5-6,23 *cf.* Mark 6:4-7,11 and Luke 9:1-6,10.
- 303) Matt. 10:7; Luke 9:2,11. 304) Matt. 20:20-28 & 23:10-12 *cf.* Mark 9:35*f.*
- 305) Mark 10:32*f* & 11:11*f*; Luke 9:12*f* & 18:31*f.* 306) Mark 11:11,22*f* and Luke 17:5*f.*
- 307) Matt. 16:13-19 *cf.* 18:1,15-21 (esp. v. 18) & 19:10 & 20:17 & 26:14. 308) Matt. 19:28.
- 309) Acts 6:2 *cf.* 7:8 and Heb. 12:22*f* *cf.* Gal. 6:16 and Rom. 11:16*f* and Acts 15:2,4,6*f*,12*f*,16,22*f*,28*f* & 16:4 *cf.* Rev. 4:4*f* & 21:12-14.
- 310) Matt. 20:17-23 & 26:20-29 and Mark 10:32-38*f* & 14:17-25 and Luke 12:1,13-16,22,41*f*,50 & 22:14-30.
- 311) I Cor. 15:5 *cf.* Luke 24:33*f* and Acts 1:2*f.* 312) John 20:21. 313) John 20:22.
- 314) Matt. 28:16*f* *cf.* John 21:1*f.* 315) Luke 24:46*f* 49*f* and Acts 1:1*f*,4*f.*
- 316) Mark 16:14-20.
- 317) Luke 24:47. The Greek *eis* means "to (all nations)," and **not** "among (all nations)," as in the King James Version.
- 318) Matt. 28:19*f.* Many mss. of Matt. 28:19 have *eis to Onoma* ("into the Name"), *cf.* too Acts 8:16 & 19:3,5 and Rom. 6:3 and I Cor. 1:13,15 & 10:2a. However, EusPt has *en too_i*

Onomati ("with the Name") at Matt.28:19, as too in all the mss. of Mark 16:17. Cf. Matt. 3:11's *baptizoo en hudati* and *baptizei en Pneumati Hagioo*, ("I baptize with water" and "He shall baptize with the Holy Spirit" -- cf., similarly, Acts 1:5 and I Cor. 10:2b & 12:13.

- 319) On the prophethood of all believers, see the Section on pp. 78f above. That this priesthood of all believers is excluded from the direct command to execute the Great Commission, is obvious. For (a), the Great Commission was given specifically to the eleven Apostles who were Ministers of the Word (Matt. 28:16f and Mark 16:14f and Luke 24:33,48f and John 20:21,24 and also at Acts 1:2-4,5,8,13), and not to the one hundred twenty Disciples (Acts 1:14-15); (b), the Great Commission's command to baptize was not an option for only some but an imperative injunction to all of its addressees (Matt. 28:19); and (c), if it is wrong for female Christians to perform baptisms at all (as most Evangelicals correctly believe), it must follow that the Great Commission could not possibly have been given directly to female Christians (and therefore cannot and should not directly be commanded to all Christians).
- 320) That the Great Commission was given primarily to the Apostles themselves, is obvious from the words "the eleven" (in Matt. 28:16 and Mark 16:14f and Luke 24:33f) and "the twelve" (in John 20:21-24) and "the eleven" (in Acts 1:2,8,13,26).
- 321) That the Great Commission was and is intended not only for the temporary Apostles but also for the permanent **Ministers of the Word** that succeeded them (cf. Luke 9:1-2 cf. 10:1-2), is obvious from the very nature of that command (as seen in its full scope in Matt. 28:19f and Mark 16:15f and Luke 24:47f and John 17:6,8,20f & 20:21-23 and Acts 1:5-8 and II Tim. 2:2 and Rev. 1.5f & 15:4). For the Commission requires: (a), the preaching of the Gospel to every person; (b), the baptizing of all the nations in the whole of creation; and (c), the instruction of all baptizees in the whole counsel of God. Clearly, the Apostles themselves could never and did not finish doing any one of these three things; nor, twenty centuries later, have the Ministers of the Word that succeed(ed) the Apostles yet completed any one of these three things (except in the lives of so far only a small minority of the human race). From the Apostles' later inclusion of Evangelists and Preacher-Teachers in their work, it is clear they themselves understood that the Great Commission was for those permanent successors of theirs too -- as well as for themselves as the first addressees (cf. I Cor. 12:28 and Eph. 4:1 1f and II Tim. 2:2 & 4:2-6 etc.).
- 322) Cf. I Pet. 2:9 & 3:15 cf. Jas. 3:1 and I Cor. 9:1-16 and I Tim. 5:17b-18 and cf. the Sections below on pp. 79f & 84f.
- 323) Matt. 28:19f, *matheeteusate panta to ethnee* ("making all the nations [into] Disciples"); Mark 16:15, *keeruxate to euangelion pasee, tee, ktisei* ("preach the Gospel in every created place"); Acts 1:5-8; II Thess. 3:1; Rev. 14:6 cf. 15:4; Isa. 11:9; Hab. 2:14 and Zech. 9:9f. The Great Commission does not send each Minister of the Word to every part of the World. Nor does the +/- A.D. 33 Great Commission send each Minister of the Word to a different part of the World so as to evangelize the whole World in one generation (e.g., by A.D. 70). But the Great Commission obliges each and every Minister of the Word to preach wherever God sends him and to whomsoever will listen

to him and to baptize those that respond together with their children, and thereafter to continue instructing all of them in the Christian faith. And this he should do in the knowledge that this process must and shall continue ever-expansively down through the centuries, until the whole World has become Christianized (John 3:16-18).

324) Note the imperatives in Matt. 28:19 (*matheeteusate*) and Mark 16:15 (*keeruxate*).

325) Isa. 52:15 to 53:8 *cf.* Acts. 8:30,33-38.

326) *Cf.* F.N. Lee: *What About Baptism?*; and F.N. Lee: *Were You Baptized?*

327) Rev. 21:24-26 & 22:4 *cf.* II Cor. 5:17*f* and Heb. 12:22*f*. *Cf.* too n. 318 above.

328) Matt. 28:18 *cf.* Gen. 1:28 & Gen. 9:1-7 *and* Deut. 6:1-7 *and* Job 12:7*f* *and* Ps. 8:1-9.

329) Matt. 28:20 *cf.* John 14:16 *and* Acts 1:5-8 & 2:1-4,14-18.

330) Luke 24:49*f* *cf.* Acts 1:5,15-26 & 2:4. 331) Luke 24:47*f*.

332) Acts 1:8 & 2:7,14-18*f*,37. 333) Acts 2:14*f*,38-41. 334) Acts 2:42. 335) Acts 4:33.

336) Acts 5:28-29,42. 337) Acts. 6:2-4. 338) Mark 16:20. 339) Acts 1:8 *cf.* 8:1*f*.

340) Acts 8:1-4 *cf.* 1:8 & Luke 11:49 & note 329 above.

341) Apparently the Evangelist (Acts 21:8) and Ex-Deacon (Acts 6:3-5) Philip. *Cf.* F.N. Lee: *The Diaconate (Appendix III -- Did "Deacons" Stephen and Philip ever "Preach" or Baptize?)*, Kosciusko, Miss., 1977. It is, however, not impossible -- although very unlikely -- that the reference is to the Apostle Philip (*cf.* Luke 6:13-14 with John 1:43-48 & 6:5-7 & 12:21-22 & 14:8*f* & Acts 1:13).

342) *Cf.* Acts. 8:5,12,26,29,35,40. 343) Acts 8:12-16,36-39. 344) Acts 8:14-17.

345) Acts 8:25: *euangelizonto* ("they began to preach"); *pollas te koomas* ("also **to** many villages" -- and not, as in the KJV, "**in** many villages"). Thus was Christ's promise and command fulfilled that the Apostles would "be witnesses" on His behalf "in Samaria" (Acts 1:2,8).

346) Acts. 9:1-6 *cf.* Gal. 1:1,15-18. 347) Acts 9:20,27 & Gal. 1:16. 348) Acts 9:28*f*.

349) Gal. 1:21 to 2:2. 350) Acts 9:32*f* *cf.* 12:3*f*.

351) Acts 10:23*f*,28*f* 34*f*,36*f*,42*f* & 11:1,15*f*.

352) Acts 14:14 *cf.* 4:35 & 9:27 & 11:22-30 & 13:2. Like Paul, Barnabas apparently knew Christ personally both before and after His death and resurrection (*cf.* Acts 1:21-26 *cf.* I Cor. 9:1-6). It would seem, then, that Barnabas (and Paul) were later ordained as

Apostles after the death of another two of the original twelve, or after the death of the Apostle Matthias (*cf.* perhaps Acts 12:2), just as Matthias himself had been ordained to that Office after the death of the Apostle Judas Iscariot (Acts 1:16f).

- 353) Acts 11:26. 354) Acts 11:30 & 12:21. 355) Acts 13:1-5. 356) Acts 13:4-10f.
357) Acts. 13:14-16f,32f,42-44,46f & 14:1-2. 358) Acts 14:8,14f. 359) Acts 14:21.
360) Acts 14:25. 361) Acts 14:26-28. 362) Acts 15:2f. 363) Acts 15:12.
364) Acts 15:7 *cf.* Gal. 2:8.
365) Acts 12:17 & 15:13 and I Cor. 9:5 & 15:7 and Gal. 1:13,19 & 2:9, 12 and Jas. 1:1f and *cf.*
n. 342 above.
366) Matt. 13:55 and Mark 6:3 and Acts 12:12,17 and Gal. 1:19 & 2:9f.
367) Acts. 15:13f *cf.* Gal. 2:9f and *cf.* F.N. Lee: *The Ruling Eldership*, at its nn. 94 & 115.
368) Acts 15:2,4,6f,12,23 & 16:4 and Gal. 2:9f. 369) Acts 15:23f,30f & 16:4f & 21:25.
370) Acts 15:35 *cf.* Gal. 2:11-14f. 371) Acts 15:36. 372) Acts 16:4f.
373) Eph. 2:20 *cf.* Acts 15:22f,27,32 & 16:4f.
374) Acts 16:6 *cf.* Gal. 1:1,6-9,11,17-19 & 2:1 & 4:13. 375) Acts 16:10.
376) Acts 16:12-14,32f *cf.* Phil. 1 to 4. 377) Acts 17:1-10. 378) Acts 17:10f.
379) Acts 17:16f,22f.
380) Acts 18:1-4,11 *cf.* I Cor. 1:1f,17-23 & 2:1-4,7 & 3:5 & 4:1,9 & 9:1-5,14-18,27 & 12:28f &
15:1-3f,7-15 and II Cor. 1:1 & 3:1f & 4:1,3,5 & 5:11 & 10:14-16 & 11:4-7 & 12:11f.
381) Acts 18:19-21 *cf.* Eph. 1:1,13 & 2:13-20 & 3:4-9 & 4:8-12f. 382). Acts 18:21f.
383). Acts 18:22f. 384) Acts 18:23. 385). Acts 19:1.
386) Acts 1:8 *cf.* 19:1-4,8-10 and Col. 1:1,6,23,28 and Gen. 1:1 & 4:3. 387) Acts 19:20.
388) Acts 20:1-2 *cf.* Rom. 15.19,26.
389) Acts 20:3-4 *cf.* Rom. 3:28 & 4:3 & 15:4 & 16:16,(28) *cf.* 1:1,5,16b & 10:14-18 & 11:13 &
12:6-8 & 15:19f & 16:7,25f.
390) Acts 20:4-11. 391) Acts 20:17-35 *cf.* Rev. 1:11 to 3:22. 392) Acts 20:17.

- 393) Acts 20:19f. 394) Acts 22:1f & 23:1f.
- 395) Acts 23:23 & 24:10f,24-26f & 25:10f & 26:1f.
- 396) Acts 23-11 & 25:11f,25 & 26:32 & 27:1 to 28:16f. That Paul preached even during his journey to Rome, is apparent from Acts 27:9f,14f,21f,31f & 28:8f.
- 397) Acts 28:23,31. 398) Eph. 6:19f *cf.* Phil. 1:12f & 4:22. 399) Rom. 15:2-4,24,28.
- 400) Tit. 1:5. 401) Tit. 3:(16). 402) Tit. 3:12. 403) I Tim. 1:1,3 & 2:7 *cf.* II Tim. 4:2-5.
- 404) Tit. 1:1,5. 405) II Tim. 1:1,11. 406) II Tim. 1:16f & 4:6f,16,18.
- 407) II Tim. 1:1,11 & 2:2,12f & 3:14-17 & 4:1-5,11,17.
- 408) *Cf.* nn. 321-55 & 340f & 354 above.
- 409) Acts chs. 2 & 6 & 8:1,14-25 & 9:32 to 12:24 & 15:7-11 and Gal. 2:7-9. 410) Gal. 2:11f.
- 411) I Pet. 5:13 *cf.* II Pet. 1:14f & John 21:18f.
- 412) I Pet. 1:1,10-12 & 1:23-25 & 2:1-2 & 3:18-20 & 4:6 *cf.* II Pet. 1:1,16-18 & 2:5 & 3.2.
- 413) I Pet. 1:10-12 & 5:12f (*cf.* Heb. 13:22) and II Pet. 1:19,21 & 3:2 & 3:15f.
- 414) Jude 1:1,9,14,17.
- 415) John 1:1,14 & 20:30f & 21:24-25 and I John 1:1-2,4 & 2:1 7f,12-14 26 & 5:11,13 and II John 1,7,12 and III John 1,7,13.
- 416) I John 1:2f and II John 1-3,7-9. 417) Rev. 1:1-4,11 & 2:1-3:22 & 22:6-10.
- 418) Rev. 10:10f. 419) Rev. 14:6. 420) Rev. 18:18. 421) Rev. 19:11.
- 422) Rev. 21:12-14 *cf.* 2:2 & 4:4,10 & 5:5-8 & 7:4-13. 423) Rev. 22:18.
- 424) The language of Gen. 1 to 2 *cf.* with Rev. 21 to 22, marks those passages as the *termini a quo* and *ad quem* of the history of revelation and thus of the written canon of Scripture.
- 425) Rev. 22:19. 426) Eph. 2:20 *cf.* Rev. 21:10-14.
- 427) Eph. 3:5. That Mark and Luke, the writers of the "Evangelists" or Gospels bearing their names, were themselves "Evangelists" who knew the Apostles intimately, seems clear (*cf.* too nn. 479f below). That Luke wrote the Acts, is clear from Luke 1:1f *cf.* Acts 1:1f. And that Hebrews and Jude were written by apostolic Evangelists rather than by Apostles themselves, seems suggested by Heb. 2:3-4 & 13:23f *cf.* Jude 1,17.

- 428) I Cor. 9:1 & 15:1-8 *cf.* Acts 1:16-26 esp. v. 22.
- 429) Matt. 10:1*f* and Rom. 1:1 and I Cor. 1:1 and Gal. 1:1 *etc.*
- 430) Mark 3:14 & 6:7,12,14*f*,20 and Luke 24:33,47-49 and John 20:22*f* and Acts 1.2-8 *cf.* 1:16*f*, 22,25*f* and Matt. 10:2,20 and Acts 13:1,2 *cf.* 14:14.
- 431) Luke 9:1*f* *cf.* 10:1*f* and Acts 1:22-26 *cf.* II Tim. 1:11 and I Tim. 2:7 and Mark 3:14.
- 432) Mark 3:14 & 6:7,12 & 16:14*f* and John 20:21 & Luke 9:1*f* and Matt. 10:2,5 and Acts 13:2-4 *cf.* 14:14.
- 433) Luke 9:1*f* *cf.* 10:1 and Num. 11:16-26 and Matt. 19:28 and II John 1 and III John 1 and I Pet. 5:1*f* *cf.* Acts 15:2-6*f*, where the Apostles are mentioned as being associated with the Elders yet also as being distinguishable from them -- inasmuch as not all of those Elders were Apostles (*cf.* Rev. 21:10-14 & 4:4,10), just as today not all Elders are Preachers.
- 434) Eph. 3:5 *cf.* Matt 10:2-5,20,27,40-41 & 13:1 *cf.* 14:14 and Acts 2:4,14 & 4:8 & 10:10 & 14:14 *cf.* 15:25,27,32 and I Cor. 11:13*f* & Rev. 1:3 & 10:11 & 22:7,10,18*f*.
- 435) Luke 9:1*f* & 10:1*f* and Acts 13:1-5 *cf.* Calvin's *Institutes* II:3:19. 436) Acts 1:16*f*,25*f*.
- 437) Mark 6:30 & Matt. 28:16,19*f* & Acts 2:18,42*f* & 5:21,25,28*f*,42 & 11.25*f* & 14:14 & 15:25 & 18:11 & 20:20 & 21:21,28 & 28:31 and I Cor. 4:17 and Eph. 4:11,21 and Col. 1:28 & 2:7 and II Th. 1:1 & 2:15 and I Tim.2:7 and II Tim. 1:11 and Acts 16:21 (*katangelein*) and I Cor. 14:19 (*katechein*) and Matt. 28:19 and Acts 14:21 (*manthanein*).
- 438) Matt. 10:1*f* & 11:1*f* *cf.* 13:36,51*f*.
- 439) *Keerukes* and *keerussein*: Luke 9:1-2 and Mark 3:14 & 6:12 & 16:14*f*,20 and Luke 24:33,36,45-49 & Matt. 10:2,7,27 & 24:9,14 and Acts 3:4*f* *cf.* 4:1-2 & 5:29,33 & 13:16,38 & 17:2*f*,13,18 & 19:13*b* & 20:25 & 28:30 and Rom. 1:1,5 & 10:8,14*f* & 15:19-20 & 16:25 and I Cor. 1.23 & 2:4 & 9:1*f*,14-18,27 & 15:1-4,7-15 and II Cor. 1:19 & 4:5 & 11:4*f* and Gal. 1:8-11 & 2:2 & 5:11 and Eph. 1:1 & 3:8 & 4:1 1*f* and Col. 1:1,28 and I Th. 1:1 & 2:9 and I Tim. 2:7 and II Tim. 1.11 & 4:15,17 and I Pet. 1.25 and II Pet. 2:1,16. *Keerugma*, Rom. 16:25 and I Cor. 1:21 & 2:4 & 15:14 and II Tim. 4:17 and Tit. 1:3. *Dialegomai*: Acts 20:7,9. *Euangelizomai*: Luke 9:6 and Acts 5:42 & 8:14,18,25 & 14:14*f*,21 & 15.35 & 16:10 & 17:18 and Rom. 1:15 & 15:20 and I Cor. 1:17 & 9:16,18 & 15:1-2 and II Cor. 10:16 & 11:7 and Gal. 1:8,11,16,23 & 4:13; Eph. 3:8. *Katangelein*: Acts 4:2 & 13:5,38 & 15:36 & 17:3,13 and I Cor. 9.14 and Col. 1:28. *Lalein* (to discourse): Acts 8,25 & 13:42 & 14:14,19,25 & 16:6. *Parhreesiazomai*: Acts 9:27 (Paul at Damascus). *Pleeroo*: Rom. 15:19 ("fully preached").
- 440) Acts 6.2,4 *cf.* 1:25 and II Cor. 5:18-19 and I Tim. 1:12.
- 441) I Cor. 12:28*f* *cf.* Eph. 4:11*f* and II Tim. 4:2-6 *etc.*

- 442) Rom. 1:1 & 16:22 *cf.* 16:22 and I Cor. 1:1 *cf.* n. 483 below and II Cor. 1:1 *cf.* note 478 below and Phil. 1:1 and Col. 1:1 and I Th. 1:1 and II Th. 1:1 *cf.* n. 483 below and I Th. 1:1 and II Th. 1:1 *cf.* n. 484 below and II Tim. 1:1 *cf.* 4:11 and n. 480 below and Tit. 1:1 & 3:12 *cf.* n. 485 below and Phm. 1 *cf.* n. 483 below and I Pet. 1:1 *cf.* 5:12 *cf.* nn. 479 & 484 below.
- 443) Luke 12:47-51.
- 444) Agabus's recorded prophecies seem to represent the only clear example of such inscription. Acts 11:28 & 21:11 (except perhaps too Rev. 11:3-7,10).
- 445) Acts 17:28 & 21:11 and I Cor. 14:6, 9-31 and Eph. 3:5. 446) Eph. 2:20 *cf.* Rev. 18:20.
- 447) Matt. 24:3's *aioonos* ("age," rather than the KJV's "world"), *cf.* 24:14f ("preached in all the inhabited Roman world" [*oikoumenee*], for a witness unto all nations [of the Roman world, *cf.* Col. 1:6, 23], and then shall the end [*telos*] come (of Jerusalem, in 70 A.D. [Matt. 24:1-3 *cf.* 28:16-20, esp. v. 16's "the eleven (Apostles)" and v. 20's "I am with you (the eleven Apostles) always, even until the end of the age" (*aioonos* meaning 70 A.D., *cf.* Matt. 24:1-3, 14-16, 21, 28])). *Cf.* too I Cor. 13:9-10's *to teleion* (probably meaning the then-almost-completed canon of the New Testament books), with Rev. 22:18-19. *Cf.* too R. Reymond's *What About Continuing Revelations and Miracles in the Presbyterian Church Today?*, Presbyterian and Reformed Pub. Co., Philadelphia, 1977; and L. Coppes's *Whatever Happened to Biblical Tongues?*, Pilgrim Pub. Co., Phillipsburg, N.J., 1977.
- 448) Matt. 23:34-38 *cf.* vv. 30-35 and Luke 11:49. 449) Rev. 11:3-19 & 16:3-6 & 18:20-24.
- 450) Acts 15:22, 27, 32. 451) Acts 15:22, 32 *cf.* n. 444 above. 452) Acts 13:1.
- 453) I Cor. 12:-8 *cf.* ch. 14. 454) Eph. 4:11f. 455) I Cor. 12:28f *cf.* 13:2.
- 456) I Cor. 13:9 *cf.* Eph. 4:8-11.
- 457) I Cor. 13:8, *piptoo*; *cf.* 9:1 and Eph. 2:20 & 3:5 and Rev. 18:20 & 19:10 & 21:12-14 & 22:6, 9, 18f.
- 458) I Cor. 14:3f, 22 *cf.* Eph. 4:11 and Acts 15:22 & 19:6. 459) I Cor. 14:14.
- 460) I Cor. 14:29. 461) Acts 21:9. 462) *Cf.* nn. 661f below.
- 463) Zech. 13:4f *cf.* I Cor. 12:28f & 13:3. 464) I Cor. 14:1, 5, 39. 465) I Cor. 14:32.
- 466) I Cor. 14:34, 36f.
- 467) *Cf.* Calvin's *Institutes* IV:3:4 -- *cf.* too his Commentary on Luke 10:1f, where he sees a parallel between the seventy Preachers Christ sent out and the seventy Prophets in the wilderness in the days of Moses.

- 468) Luke 10:1,9 and Acts 8:12,35,40 with 21:9 *cf.* Rom. 10:5 and I Pet. 1:12,25.
- 469) Luke 9:1*f.* *cf.* 10:1*f.* 470) Tit. 1:5 *cf.* I Tim. 5:17-22.
- 471). *Cf.* Phil. 1:1 with I Tim. 5:22. 472). *Cf.* II Tim. 1:1 & 2:2 & 4:2-5 *etc.*
- 473) *Cf.* Acts 21:8 with 8:5,12,14*f* and II Tim. 4:2-5 *etc.*
- 474) I Tim. 1:3 *cf.* II Tim. 4:1-5,13 (& 1:18 & 4:9-21) and Acts 6:5 & 8:5-40 & 18:5 & 21:8 and Tit. 1:5 & 3:12 *cf.* II Tim. 4:10.
- 475) I Tim. 1:18 *cf.* 4:14 and *cf.* II Tim. 1:6 and nn.119 & 205 above 476 below. By "prophetic charge" we do not mean that the Evangelists were Prophets and initiated new revelation, nor even that the members of the Presbytery which ordained them were 'Prophets' in this sense.
We mean instead that the ordaining Presbytery gave the Evangelists an injunction from the prophetic Scriptures or from the oral sayings of the inspired Apostles, and that those Evangelists were thereafter to preach from the Scriptures and/or from the reliable apostolic traditions they had received.
- 476) *Cf.* I Tim. 4:14-16 *cf.* II Tim. 4:2-5 and *cf.* nn. 199 & 205 & 268 & 475 above.
- 477) Acts 2:19 *cf.* 6:3,5 & 8:5,12,26,35,38,40 *cf.* F.N. Lee's *The Diaconate*, Appendix III.
- 478) II Tim. 4:5 *cf.* I Tim. 6:11 and n. 502 below.
- 479) Mark 1-16; Acts 12:12,25 & 13:5 & 15:37,39 and Col.4:10 and II Tim.4:11 and Phm. 24 and I Pet. 5:13 and n. 41 above.
- 480) Luke 1:1-4*f* and Acts 1:1*f* and II Tim. 4:11 & Col. 4:14 & Phm. 24.
- 481) Acts 6:8 to 7:60 and *cf.* n. 477 above.
- 482) II Cor. 2:13 & 7:6,13*f* & 8:6,16,23 & 12:18 and Gal. 2:1,3 and II Tim. 4:10 and Tit. 1:4*f* & 3:12.
- 483) I Cor. 1:1,12 & 2:3 *cf.* 3:5*f*, 22 and 4:1,6,9. This Sosthenes is possibly the same person as the Ex-Judaistic Synagogue Preacher mentioned in Acts 18:4,(7,)17.
- 484) Acts 15:22,32 & 18:5 and II Cor. 1:19 and I Pet. 5:12. According to Young's *Concordance* (p. 1588), Silas is probably the same person as Silvanus [and Silas' name is probably an abridgment of the name 'Sil(van)us'].
- 485) Acts 20:4 and Eph. 4:11 & 6:21 and Col. 4:7 and II Tim. 4:12 and Tit. 3:12.
- 486). Acts. 19:22 *cf.* II Tim. 4:5,20 *cf.* Rom. 16:23*f.*

- 487) II Tim. 1:16-18 & 4:19 *cf.* Acts. 28:20. 488) II Tim. 4:10. 489) Tit. 3:12*f.*
- 490) Phil. 2:25 & 4:18.
- 491) Col. 1:7 & 4:12 & Phm. 23 -- *cf.* too n. 489 above, if the name Epaphras is indeed an abbreviation of the name Epahro(ditu)s [*cf.* n. 484 above].
- 492) I Cor. 1:16 *cf.* 16:15-17 (*cf.* Heb. 13:17?).
- 493) Acts 8:30*f cf.* 21:8 and II Tim. 3:14 & 4:2-5 and Tit. 1:5 *cf.* 1:9 & 2:1,10*f.*
- 494) I Tim. and II Tim. and Tit. *cf.* n. 475 above.
- 495) *E.g.*, the apostolic commands to the Evangelists mentioned in the Book of Acts (16:1-3 & 17:15 *etc.*) and in Galatians (2:1*f etc.*).
- 496) *E.g.* I Tim. and II Tim. and Tit. 497) Acts 8:31 *cf.* 21:8.
- 498) Acts 8:5,12, 35*f*,40 & 9:20 & 16:1-6 & 21:8 and Eph. 4:1 *l cf.* I Cor. 1:1,18*f* &4:1 and II Cor. 1:1,19 & 4:5 and Col. 1:1, 27*f* & I Tim. 4:14-16 & II Tim. 3:14-17 & 4:1-5 & 2:2.
- 499) Acts 8:5-40 *cf.* n. 482 above. 500) I Tim. 4:11 & 6:2.
- 501) I Th. 3:2 and I Tim. 4:6,14 and II Tim. 4:2-6 *cf.* II Cor. 1:1 & 3:6 and Acts 19:22.
- 502) II Tim. 3:14-17 *cf.* I Tim. 6:11 and Deut. 33:1*f* and I Kgs. 13:1*f* and II Kgs. 5:8 & 23:16*f.*
- 503) *Cf.* Acts 13:1-5 *cf.* nn. 508-10 below. 504) *Cf.* too nn. 443-66 above.
- 505) This is approximately 420 (or 70 x 6) years of 'prophetic silence,' after which God 'sabbathed' in the advent of His Prophet-Son (Matt. 1:17) -- just as He had previously 'sabbathed' in His Prophet Moses after about 420 (or 70 x 6) years of 'prophetic silence' since Abraham (*cf.* Gal. 3:17).
- 506) Mal. 4:5*f.* 507) Luke 1:17.
- 508) By "apostolic," we mean either the Apostles themselves (such as Matthew and John and Paul and James and Peter) or those strongly under their influence (as detailed in nn. 509 & 510 below).
- 509) This would be the case of the Epistles to the Hebrews, of James and of Jude -- assuming that they were not personally written by the Apostles. As regards Hebrews, Clement of Alexandria and Pantenus and the Eastern Church (and the Western Church from A.D. 400-1500) claimed that the Apostle Paul wrote it; Tertullian claimed that Barnabas (Acts 14:14) and Origen claimed that one of Paul's disciples wrote it; Luther and Beza claimed Apollos (*cf.* Acts 18 & I Cor. 1 & 3 & 4); and Calvin claimed either Luke or Clement of Rome (*cf.* Phil. 4:3).

Regarding the Epistle of James, those who don't concede either the one Apostle James [the brother of Apostle John and the son of Zebedee (Acts 1:13a & 12:2)] or the other Apostle James [the son of Alphaeus (Acts 1:13b)] to be its author -- usually claim it was written by James the half-brother of the Lord Jesus (Acts 1:13-14c & 12:17 and I Cor. 15:7 and Gal. 1:19) [who may very well have become an Apostle himself after the death of one of the other Apostles, *cf.* n. 352 above and Acts 1:13-26 & 15:13*f* and Gal. 2:9]. As regards the Epistle of "Jude...the brother of James" (Jude 1), even most of those who reject his identification with the [Non-Iscaiotic] Apostle "Judas the brother of James" (Acts 1:13c) on account of the implications of Jude 17, do concede the author was Jude the half-brother of Jesus Christ and the full-brother of (the "Apostle"?) James (Matt. 13:55 and Mark 6:3 and Acts 1:13*f* & 12:17 & 15:13 and I Cor. 9:5 and Gal. 1:19 & 2:9). *Cf.* too nn. 508 & 427 above.

510) Such as the Apostle Peter's secretary Mark (*cf.* I Pet. 5:13 & n. 479 above), and the Apostle Paul's secretaries Luke (II Tim. 1:1 & 4:11 and *cf.* n. 480 above) and Timothy (*cf.* Rom. 1:11 & 16:21 and I Cor. 1:1 and Phil. 1:1 and Col. 1:1 and I Th. 1:1 and II Th. 1:2 and Phm. 1 and Heb. 13:23) and Tertius (Rom. 16:22) and Sosthenes (I Cor. 1:1) and Tychicus (Eph. 6:21*f* and Tit. 3:12) and Silvanus (I Th. 1:1 and II Th. 1:1) [and *cf.* too nn. 478-85 above].

511) Karl Dijk: *The Ministry of Preaching*, Kok, Kampen, 1955, p. 37. *Cf.* too the quotation from Dijk on p. 56 above.

512) Matt. 13:36,51*f* (*cf.* nn. 808-12 below) *cf.* Tit. 3:13. 513) Luke 11:49.

514) Matt. 23:34-36. 515) Acts 20:27.

516) Rom. 15:4 & 16:25*f* and II Tim. 3:15*f* and II Pet. 3:16 *etc.*

517) Acts 2:42. *Cf.* Calvin's *Institutes* IV:3:5: "Still, Pastors (except that each has the government of a particular church assigned to him) have the same functions as Apostles."

518) *Cf.* Gen. 50:7 and Ps. 105:17-22 and I Tim. 5:17-22 and I Pet. 5:1*f*. Note that I Cor. 12:28 distinguishes between Scribes or Preachers or Teachers on the one hand, and 'governments' on the other (rather than distinguishing between 'Teachers' and 'Governors'). This is probably indeed because all "Teachers" are 'Governors' -- yet also because the work of 'government' pure and simple is very different from the work of teaching.

Also, note though all Preacher-Teachers are Bishop-Elders involved in 'government' -- only a few of all the Bishop-Elders involved in 'government' are also Teachers involved in teaching. Furthermore, although Preacher-Teachers as Bishop-Elders need to be able to meet the general requirements of any Bishop-Elder (I Tim. 3:1-7 & Tit. 1:5-11), Preacher-Teachers in addition **also** need to be able to meet the further requirement of being able to preach (I Tim. 5:17b & *cf.* nn. 520-41 below). For the ability to 'exhort' which all Elders require (Tit. 1:5,9,11), is rather different from the further ability to preach or to preach-teach (Rom. 12:7b contrasted with Rom. 12:8a). On the necessity of all Elders (I Tim. 3:2) being "apt to teach" or perhaps only needing to be teachable

(thus Clowney), and on the further difference between being 'apt to teach' and being 'apt to preach,' cf. too F.N. Lee's *The Triune God and the Triune Office* (also at its nn. 95 & 148).

Note too the exact meaning of I Tim. 3:1-2 is most difficult to establish. For first, there are many even among Anti-Episcopalians (cf. nn. 874-84 below), who feel that the "Bishop" in that text is not the non-preaching Ruler-Elder at all -- but rather only the Preaching Elder. Thus Calvin's *Commentary* on I Tim. 3:1f [q.v.]; cf. the Sunday School Union's *Twentieth Century New Testament* [which renders *Episkopos* in this text as "the Presiding Officer"]; and cf. even Kenneth Taylor's *Living Bible Paraphrased*, which renders *Episkopos* in this text as "Pastor" and footnotes it as "more literally 'Church Leader' or 'Presiding Elder.'"

Second, the meaning of *didaktikos*, which the KJV translates "apt to teach" in I Tim. 3:2, is hard to determine. For Clowney too [*idem*] believes that this "could mean 'teachable' -- a meaning that fits well with the meekness required of a good Ruler in the Church." Clowney claims that "Karl H. Rengstorf in the *Theological Dictionary of the New Testament*, Vol. 2 [ed. Kittel] (Eerdman's Eng. Trans, p. 165), gives as the meaning 'able to learn' -- or rather as 'able to teach' (cf. at our p. 36 above).

For Rengstorf in Kittel (II:141,148-50f,165) says: "There was always an intellectual side to *didaskain*.... It applies no less to the Jew Philo.... Everything lies in the sphere of the intellect.... In *Migr. Abr.* 116, there is reference to both *Didaskaloi* and *Paidagoogoi*.... The word soon reverted to its original meaning of the 'chorus-master'.... [To] Philo..., the priest giving directions about leprosy is a *Didaskalos* (*Deus Imm.* 134). So too is the *Nomos Phuseos* imparting knowledge (*Rer. Div. Her.* 182).... In Philo..., the stress falls solely and simply on the presence of systematic instruction.... In the LXX, *didaskalos* occurs only twice -- at Est. 6:1 and 2 Macc. 1:10.... The context makes it plain that it can have only the sense of 'Reader'.... We are to understand a systematic compendium of the total content of the Pentateuch analogous to Philo.... Cf. also Philo *Vit. Mos.* I:76...[and] *Leg. All.* III:50.... Outside the NT, this [*Didaktikos*] is found only in Philo (*Congr.* 35; *Praem. Poen.* 27; *Mut. Nom.* 83 and 88).... He always uses it to describe the *aretee* of Abraham as "consisting or expressing itself in learning".... In the NT, it is found in I Tim. 3:2...[and] 2 Tim. 2:24 in the sense of 'able to teach.' This is one of the requirements for a Bishop."

We agree (cf. n. 528 below). For it is certain that Paul at I Tim. 3:2 (and at II Tim. 2:24) could (had he so wanted) have used a much more unambiguous word than *didaktikos*, which throughout ancient Greek literature is found only in these Pauline texts (where it means "apt at teaching"), and in the first-century A.D. Judaist Philo 2.412 (where it perhaps could mean 'teachable'). See p. 36 above. Kittel-Rengstorf (II:165) reads of the word *didaktikos*: "Outside the New Testament, this is found only in Philo (*Congr.* 35; *Praem. Poen.* 27; *Mut. Nom.* 83 & 88).... He always uses it to describe the *aretee* (or virtue) of Abraham as 'consisting or expressing itself in learning'" or in the ability to learn or to be teachable. Cf. too Gen. 20:7, where Abraham the "Prophet" is one **gifted** both himself to understand and also understandably to forthtell to others the Word of God. The New Testament phraseology presupposes Abraham being *didaskalikos*, if not also being a *Didaskalos* -- as one not only teachable but also able to express himself in learning and having didactic ability. The inspired Paul uses *didaktikon* in II Tim. 2:24-26, implying the ability of Ministers of the Word like Timothy to be instructive.

Had Paul desired to state that I Tim. 3:1's "Bishop" must himself be a "capable Teacher" -- he could (and should?) have used an unambiguous word such as *didaskalikos* ("fit for teaching" or "fit for giving instruction"), rather than the difficult-to-understand word *didaktikos* which he actually used. Indeed, at I Tim. 5:17, it is not really so much "the Elders that rule well" but "especially they which labour in the Word and doctrine (*didaskalia*)" alias the Preaching Elders or Ministers who are there commended. It is also interesting that Paul commands the Preacher Timothy (in II Tim. 2:2): "The things that you have heard from me..., commit to faithful men who shall be able to teach (*didaxai*) others too."

At any rate, whatever *didaktikos* meant to Paul -- all should concede that he **nowhere** (and not even at I Tim. 3:1f) maintained that all Elders are Teachers (or *Didaskaloi*). For, quite to the contrary, the same Paul elsewhere makes it abundantly clear that not Ruling Elders but only Preachers are *Didaskaloi* or Teachers -- and that all *Didaskaloi* or Teachers are "Preachers."

Cf. John Owen's *Works* XVI:99: "1. The name *Didaskalos* is not used in the New Testament but for a Teacher with authority. The Apostle John tells us that *Didaskalos* is the same with *Rabbouni* (John 20:16).... Now, the constant signification of these words is 'a Master in teaching' -- 'a Teacher with authority.' Nor is *Didaskalos* used in the New Testament but for such a one. And therefore those who are called Teachers were such as were set apart unto the Office of teaching, and not such as were so called from an occasional work-duty. 2. Teachers are numbered among the Officers which Christ hath given unto and set in the Church, Eph. 4:11 [and] I Cor. 12:28....

"That originally Church-Officers were intended by them, is beyond contradiction. 3. They are mentioned as those who, with others, did preside in the Church, and join in the public ministrations of it. Acts. 13:1,2. 4. They are charged to attend unto the work of teaching; which none can be but they whose Office it is to teach, Rom. 12:7. It is therefore undeniable that there is such an Office as that of a Teacher." *Cf.* Dabney: "The Ruling Elder...is never to mount the pulpit" (*cf.* n. 707 below for the full quotation).

Finally, in *The Expositor's Greek Testament* (Hodder and Stoughton, London, 1910, IV:95,112,169), "*didaskalia* means the body of doctrine.... It means the act of teaching in Rom. 12:7 [&] 15:4 [and] I Tim. 4:13,16f [and] 2 Tim. 3:16 [and] Tit. 2:7].... *Didaktikon*...would involve not merely the ability...to teach.... *Doulon de Kuriou* [...*didaktikon* (*cf.* I Tim. 3:2)]..., is used in its special application to the Ministers of the Church [as 'apt to teach']." References to the word *didaktikos* in the Pre-Christian and Extra-Scriptural Philodemus, are hardly helpful here.

519. Ps. 105:17-22 and Gen. 50:7. *Cf.* F.N. Lee's *The Ruling Eldership*, at its nn. 47-49 & 96-99, and at its Epilogue (first point, paragraph 2).

520) *Cf.* Jas. 3:1, where "Masters" translates *Didaskaloi*, so that an accurate rendition would read: "Don't let many of you become Preachers, my brothers, knowing that we (Preachers) shall receive a greater scrutiny!"

521) Our English word "preach" is derived from the Latin *praedicare*, which translates the Greek word *keerussein* (*cf.* n. 522 below).

522) *Cf.* Dan. 3:4's "a herald cried aloud," where "herald" render the LXX's *keerux*. *Cf.* n. 425.

- 523) Cf. I Cor. 14:8-9 with Luke 12:3's "proclaimed (*keeruchtheesetai*) upon the housetops."
- 524) Mark 5:41 & 15:41 cf. Luke 1:1f & 23:38 and John 1:38,42 etc. Cf. too *Westminster Confession of Faith* 1:7f; *Westminster Larger Catechism*, QQ. 156 & 158; *Westminster Assembly's Directory for the Publick Worship of God* (Of the Preaching of the Word) [cf. the quotations therefrom in nn. 944 & 989f below]; and the *Westminster Assembly's Form of Church-Government* (Pastors ...[and] Teacher or Doctor): "The Pastor is an ordinary and perpetual Officer in the Church.... First, it belongs to his office, to...feed the flock by the preaching of the Word -- according to which he is to teach, convince, reprove, exhort and comfort.... Where there is but one Minister in a particular congregation, he is to perform as far as he is able the whole work of the Ministry. A Teacher or Doctor, is of most excellent use in schools and universities; as of old in the schools of the Prophets, and at Jerusalem, where Gamaliel and others taught as Doctors.... The Scripture doth hold out the name and title of Teacher as well as of the Pastor who is also a Minister of the Word.... And he that doth more excel in exposition of Scripture, in teaching sound doctrine and in convincing gainsayers that he doth in application and is accordingly employed therein, may be called a Teacher or Doctor."
- 525) John 10:24f & 11:14 & 16:25,29 & 19:13,17,20 & 21:16 and Acts 2:6,11 and I Cor. 14:19.
- 526) Neh. 8:4f, 7f cf. Acts 2:15f, 21,38-40 & 8:30-37.
- 527) Acts 4:2 & 5:42 & 15:35 and cf. n. 518 above.
- 528) I Tim. 3:2; cf. n. 518 above & cf. F.N. Lee's *The Triune God and the Triune Office*, at its nn. 95 & 148. At any rate, it is highly likely that *didaktikos* (**in Philo**) means "teachable" (as Clowney rightly alleges Kittel-Rengstorf maintained); and it is almost certain that *didaktikos* **in Scripture** means "teachable," as Clowney and Kittel-Rengstorf both allege.
- 529) I Pet. 3:19 (*ekeeruxen*); cf. II Pet. 2:5 (*keeruka*).
- 530) Gen. 20:7 LXX (*Propheetees*); cf. 18:19 LXX (*suntaxei*).
- 531) Matt. 12:41 & Luke 11:32 (to *keerugma*); cf. Jonah 3:2, LXX (*keeruxon...to keerugma*).
- 532) Ezra 9 to 10 cf. Neh. 8:1-8 & 6:7 LXX (*Propheetas esteesas...apangeleesontai*).
- 533) Matt. 3:1b and Mark 1:4f. (*keerussoon*).
- 534) Luke 4:18f (*keeruxai*). 535) I Tim. 2:7 & II Tim. 1:1 (*keerux*).
- 536) Acts 21:8 cf. 8:5 (*ekeerussen*). 527) II Tim. 4:2, 5 (*keeruxon*).
- 538) Mark 5:19f (*keerussein*) and Luke 8:39 (*keerusson*) [cf. n. 475 above] and Rom. 10:14f (*keerussontos...keeruxosin*), and cf. nn. 170-95, 210,227,253,273,300,440,458 & 498.
- 539) Note the persons who "preached" in Mark 1:44f (*keerussein*) and 7:36 (*ekeerusson*), did so disobediently -- after Jesus charged them specifically not to go and preach.

540) *Cf. Young's Concordance, at mal'aach.*

541) *Cf. Hag. 1:13 and Mal. 3:1 cf. Mark 1:2 & Rev. 2:1,8,12,18; etc.*

542) *Cf. our text at nn. 543f below.*

543) *Cf. Acts 13:1-5 & 10:14-15 and I Tim. 1:3,18 & 4:6-16 & 5:17b and II Tim. 2:2 cf. n. 551 below) & 4:2-5,13,21-(23) and Tit. 1:5.*

544) Acts 20:17,20,25 and Rom. 12:7*f* and I Cor. 12:28 *cf. n. 543 above.*

545) I Tim. 5:17 *cf. n. 543 above.*

546) *Cf. Luke 1:2 & 4:16,20 and II Cor. 3:6 and I Cor. 3:5 & 4:1 and Col. 1:23 and Acts 19:22 and I Cor. 9:13; cf. D. Dunkerley's Ministers of the Word, in 1977 PCA Handbook p. 1616*f*, and cf. 543 above.*

547) Acts 20:20 *cf. I Cor. 12:28 and n. 518 above.* "Three-Office Clowney" (*op. cit.* in 1977 PCA Handbook pp. 1632*f*), insists that "the teaching gifts take the precedence; and the Ephesians (4:11) passage is limited to them (and does not therefore deal with governmental or diaconal gifts -- F. N. Lee)... In the Corinthians passage (I Cor. 12:28), there is an even greater emphasis on the separability of the functions named and of the gifts that endue them. Not one of these gifts is possessed by all Christians.... But for the purposes of our inquiry it is of great significance that 'governments' are listed after 'teachers' in a list which insists on the distinguishability of the offices."

Even "Two-and-a-half-Office Knight" concedes that in I Cor. 12:28 "the twofold functions of teaching and ruling are now distinguished and emphasized. And the distinction is given emphasis by referring to the one gift as Teachers' rather than as teaching." (*Two Offices (Elders/Bishops; and Deacons) -- and Two Orders of Elders (Preaching/Teaching Elders, and Ruling Elders): A New Testament Study, in 1977 PCA Handbook, pp. 1601,1606,1608.*

For the classic Southern Presbyterian views of Dabney and Thornwell, *cf. nn. 705-708 below.* *Cf. too esp. Owen's Works, XVI:115-23 on I Tim. 5:17 for an exhaustive refutation of the novel "Two-Office View."* Indeed, for the kingly Officer to usurp the prerogative of the priestly Officer or of the prophetic Officer is, we believe -- displeasing to God Himself (*cf. II Chron. 26:14-22*).

548) I Cor. 9:14 and Gal. 6:6 and I Tim. 5:17*bf*. *Cf. the financial support given the Old Testament Levites and Priests (Deut. 16:9-14 and I Sam. 21:1-6 and Matt. 12:3*f* cf. I Cor. 9:13*f* and I Tim. 5:17*bf*). Cf. too Westminster Assembly's Form of Church-Government, paragraphs 8*f*, which states that "the priests and Levites in the Jewish church were trusted with the publick reading of the Word" -- and that "the Ministers of the Gospel have as ample a charge and commission to dispense the Word, as well as other ordinances, as the Priests and Levites had under the Law.... Our Saviour entitleth the Officers of the New Testament, whom He will send forth, by the same names of the Teachers of the Old" -- quoting in support hereof "Isa. 66:21 and Matt. 23:34."*

549) Eph. 4:11.

550) Rom. 12:8 *cf.* Tit. 1:5,9,11 and n. 543 above. Before licensure, the theological student under care of the Presbytery as a Candidate for the Minister of the Word may, just like the Ruling Elder, indeed "exhort" in the Congregations. But it is only after licensure by the Presbytery, that the Licentiate may "preach." *Cf.* Ex. 24:3,7,11*f* and Num. 11:16-26 and *cf.* nn. 41*f* above and I Tim. 1:18 & 4:14*f* & 5:17,22 and II Tim. 1:6 & 2:2 & 4:1-5.

551) Rom. 12:7 *cf.* II Tim. 2:2 & I Tim. 3:2's *didaktikos* (*cf.* n. 518 & 528 & 543 above). Note esp. the following important points about II Tim. 2:2.

First, note those to whom Paul told Timothy to give the commission. They were not just to be men who were faithful and reliable (*pistois anthroopois*), but they were also to be the kind of men who had the capacity for developing the ability to teach others (*hoitines hikanoi esontai kai heterous diduxai*) -- and this is far more than II Tim. 3:2's requirement that a Bishop is to be either "teachable" or "apt to teach" (*cf.* nn. 518 & 528 above), even assuming that II Tim. 3:2 is referring to Ruler-Elders rather than to Preacher-Bishops (*cf.* too esp. nn. 518*f* & 527*f* above & 707 & 874-86 below)].

Second, note that Paul told Timothy to "commit...things" (*tauta...parathou*) to these men and hence to commission them. This is language only properly reconcilable with the ordination of Ministers of the Word.

Third, note the men whom Timothy was to commission were to be "able to teach others also." This presupposes that not just the Preacher Timothy (II Tim. 4:2-5) but even these other 'faithful men' shall 'also' be able to teach others (*esontai kai heterous*) -- to teach others (*didaxai*) in just the same way as the Preachers Paul and Timothy had themselves been teaching others.

Fourth, note Timothy was to commit to the Trainee-Teachers **even the very same things** he had himself learned from the Apostle Paul and through many other witness too (*kai ha eekousas par' emou dia polloon marturoon, tauta parathou*). This implies Timothy's Trainee-Preachers were to be given the same intensive instruction to do the job of preaching which he himself had been given by Paul and "many witnesses" too.

Fifth, applying all of these rigorous requirements to Trainee-Elders rather than only to Trainee-Preachers, would decimate the number of Ruling Elders to the same number as there are Preacher-Teachers on each Session. In other words, applying these requirements to Ruling Elders would destroy the Ruling Eldership itself as such, and transubstantiate that kingly Office into the prophetic Office to the exclusion of the Ruling Eldership. *Cf.* too nn.552 & 880 below.

552) This of necessity follows from nn. 538*f* above. *Cf.* too the golden statement of Clowney (*op. cit.* in the 1977 PCA *Handbook* pp. 1629 & 1634): "We find, therefore, that the *Presbuteroi*...may describe the Rabbis particularly. In Matt. 15:2 we find the phrase 'the tradition of the Elders.' Here the reference is to the Scribal Teachers. The honored older Scholars were called Elders, and their pupils 'Sons of Elders.' In the *Mishna*, 'Elder' is used commonly for ordained Scholars.... We have already seen how the 'Elder' in later Judaism became identified with the Rabbi. In the requirements of I Timothy 3:2 *cf.* II Timothy 2:24 and Titus 1:9, the Teaching Presbyter may be in view because of the importance of giving the deposit of the Gospel to faithful men who shall be able to teach others also" (II Tim. 2:2). *Cf.* further Matt. 21:23 and nn. 543 & 551 above.

553) *Cf.* Acts 13:1-5 and Rom. 12:7 and I Cor. 12:28 and Eph. 4:11 and Jas. 3:1, *Didaskaloi* (*cf.* n. 543 above).

554) Luke 1:2 and I Tim. 5:17b and II Tim. 4:2,5. *Cf.* too nn. 543 & 546 above. Further examination reveals some interesting facts.

Let us look at the words "Minister" and "Ministry" in those cases where they refer specifically to the Ministry of the Word. The word "Minister" in the KJV translates the different Greek words *Hupeeretees* and *Diakonos*.

Hupeeretees, meaning a "rower" and hence a hard worker or a servant-minister -- is used in respect of the Synagogue Preachers (Luke 4:20), of Christian Ministers of the Word (Luke 1:2), of the Evangelist John Mark (Acts 13:5), of the Apostle Paul (Acts 26:16), and of the Christian Preachers Paul and Apollos (I Cor. 4:1 *cf.* v. 6 & too 3:5). Note that the *Hupeeretees* John Mark preached in the Synagogues of the Jews in Salamis, and later wrote his Gospel; while Luke, who recorded John Mark's *Hupeeretees*-ship in the Book of Acts, not only (like John Mark) himself "ministered" to Paul as an "Evangelist," but in his own Gospel himself referred to those who like Luke himself were *Hupeeretai* or "Ministers of the Word" (Luke 1:2). Note too that Paul was sent by Christ to the Gentiles as a *Hupeeretees* or "Minister and a witness" (Acts 26:16-18), and that Paul and Sosthenes and Apollos are all called *Hupeeretai* or "Ministers of Christ" (I Cor. 1:1 & 3:5 & 4:1,6); whereas Paul's further statement in Rom. 15:16 "that I should be the Minister of Jesus Christ to the Gentiles, ministering the Gospel," translates *Leitourgon...heirourgounta to euangelion*.

Diakonos, meaning a helpful servant or a Minister, is used to refer to Paul and Timothy and Sosthenes and Apollos. All four of them were "Ministers of the New Testament" (II Cor. 1:1 & 3:6 *cf.* I Cor. 1:1 & 3:5), and Paul himself was a "Minister" to "preach" to "the Gentiles" (Eph. 3:6-8) and "a Minister...to fulfil the Word of God" and "a Minister" of "the Gospel...which was preached to every creature which is under heaven" (Col. 1:23-25). And *Diakonos* is also used with the meaning of being a "Minister of the Word," in respect of Epaphras (Col. 1:7 & 4:12 *cf.* Phm.), Tychicus (Acts 20:4 and Eph. 4:21 and Col. 4:7), and Timothy (a "good Minister of Jesus Christ" in I Tim. 4:6 *cf.* 1:18 & 4:14-16 and II Tim. 1:6 & 3:15-17).

Similarly, the word *Diakonia* with the restricted meaning of "the Ministry of the Word" -- is exactly so used in Acts 6:4. And elsewhere, it is used -- of the work of the Apostles (Acts 1:17,25); of testifying and preaching (Acts 20:24f); of "Preaching Elder" Stephanus of Corinth (I Cor. 16:15-17); of Paul and Timothy being "Ministers of the New Testament" (II Cor. 1:1 & 3:6 & 4:1); of acting as Christ's Ambassadors by beseeching the people to be reconciled to God (II Cor. 5:18-20); of Preachers such as Apostles and Prophets and Evangelists and Pastor-Teachers (Eph. 4:11f); of Paul's "Ministry...whereunto I am ordained a Preacher" (I Tim. 1:12 & 2:7 *cf.* II Tim. 1:11); of Timothy ("preach the Word" and "make full proof of your Ministry" (II Tim. 4:2,5 *cf.* 1:6,18 and I Tim. 4:14); and perhaps of the Evangelist John Mark ("Mark...is profitable to me for the Ministry" in II Tim. 4:11 *cf.* Acts 13:5 & I Pet. 5:13). See further Dunkerley (*op. cit.*, pp. 1616f), who gives an excellent summary of the usage of the words "Minister" and "ministry" in this restricted sense of the work of Ministers of the Word.

555) Acts 18:8 and Rom. 16:23 (& "28") *cf.* I Cor. 1:2,14 and III John 1-8.

556) I Cor. 14:34-37 and I Tim. 2:8-12 & Rev. 2:20.

557) Judg. 13:3-7 and I Sam. 1:11 and Jer. 1:5 and Luke 1:15f & 1:35f and I Cor. 7:14 and Gal. 1:15f and II Tim. 1:5f. On the spiritual nature of the training for the Ministry of the Word, cf. nn. 889-923 below.

558) Judg 13:24f and I Sam. 1:27 & 3:20f and Luke 1:59,76-80 & 2:21-52 and Acts 16:1-2 cf. II Tim. 3:14f.

559) Acts 5:34 & 22:3 cf. II Tim. 1:2 & 2:2 & 3:14 and nn. 35f & 53 & 78-84 & 195 & 265-67 above. Cf. too nn. 924-44 below.

560) I Tim.4:13-16 & 6:3f,20 and II Tim. 1:13 & 2:2,25 and Tit. 1:4,11-14 & 2:1. See too Section VII below, on "The academic requirements for the Ministry of the Word."

561) Cf. the ordinations and commissionings of Paul himself (Acts 9:2 & 22:5 & 26:10-12 and I Tim. 1:12 & 2:7 and II Tim. 1:6 & 4:2-5). Cf. too n. 562 below.

562) Ordination to the Ministry of the Word is an act of the Presbytery, either prior to or simultaneously with the Ordinand's installation in and at his new place of work (cf. nn. 1002,1004,1012,1015 & 1018f below). Both Paul and Timothy were ordained and commissioned by a Presbytery (when Presbytery approved their calls and before those ordained Commissioners were later actually inducted into their work on the field). Cf. n. 561 above. I Tim. 1:18 & 4:14 and II Tim. 1:6 & 4:1-6 and nn. 41f,199,205,246,248, 268,293f & 475f above.

In the case of the appointment to a specific Ministry of the Word, of those previously unordained to the Preaching Office -- the imposition of the hands of the Presbytery should preferably take place in the presence of the Congregation the appointee will serve (cf. Num. 8:6-10f & 27:16-23 and Acts 1:16-26 & 6:1-7 & 14:23 and Tit. 1:5b). However, in the case of the ordination of a Traveling Evangelist or a Pioneer Missionary to a field where there is not yet any other Presbytery which could ordain him there, the Presbytery should impose its hands immediately after approving the call and before the Appointee reaches his local destination (Acts 13:1-5 and II Tim. 4:14 cf. Tit 1:5a,c).

Cf. too the Presbyterian Church in America's *Book of Church Order*, 22-3: "No Presbytery shall ordain any Licentiate or Candidate to the Office of the Gospel Ministry with reference to his laboring within the bounds of another Presbytery, but shall furnish him with the necessary testimonials and require him to repair to the Presbytery within whose bounds he expects to labor [so] that he may submit himself to its authority according to the Constitution of the Church." Cf. too nn. 1000f below.

563) I Kgs. 19:16-21 and Acts 16:1-5 and I Tim. 1:2,18 & 4:14-16 and II Tim. 1:2,6,13f & 2:2 & 3:14 & 4:2-6 and Tit. 1:2,5 & 2:1f 15.

564) Acts 6:4 & 20:28 and I Th. 2:10 and I Tim. 1:18 & 4:13-16 and II Tim. 1:6 & 2:15,25 & 3:15-17 & 4:2-5 cf. Ezra (in Neh. 8) and John 5:39,45-47. Cf. the *Westminster Larger Catechism*, QQ. 156 & 158f: "All are not permitted to read the Word publicly.... The Word of God is to be preached only by such as are sufficiently gifted, and also duly

approved and called to that Office.... They that are called to labour in the Ministry of the Word, and to preach sound doctrine...plainly..., applying themselves to the necessities and capacities of the hearers." Cf. too the *Westminster Assembly's Directory for the Publick Worship of God* (Of Publick Reading of the Holy Scriptures): "Reading of the Word in the congregation...is to be performed by the Pastors and Teachers...in the vulgar tongue, out of the best allowed translation, distinctly, (so) that all may hear and understand." Cf. Of the Preaching of the Word): "But the Servant of Christ...is to perform his whole Ministry...plainly, (so) that the meanest may understand ...; abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sound and words."

565) I Pet. 5:2 & Acts 20:17-32 & I Tim. 5:17a & b.

566) Cf. Acts 20:28-31 and I Th. 5:12f and I Tim. 3:1-7 & 5:17a and Tit. 1:6-9 and Heb. 13:7,17,24 and I Pet. 5:2f. Cf. F.N. Lee's *The Ruling Eldership*; & esp. its Epilogue, Addendum, & Appendix.

567) I Tim. 5:17b, *malista*; and cf. nn. 841-88.

568) Luke 1:2 and Acts 6:4 and I Tim. 5:17b cf. nn. 809-40 below.

569) See *Report of the Ad-Interim Committee to Study the Question of the Number of Offices in the Church to the Fifth General Assembly* (of the Presbyterian Church in America), in 1977 PCA *Handbook*, p. 1603, II.A.5. Cf. too Dunkerley's *Ministers of the Word* (in *ibid.*, p. 1618): "Even as there is a tendency of Ruling Elders to think of themselves as simply members of the church Board of Directors, so there is the tendency to look upon the Minister as being little more than the church administrative secretary and their hired employee." Certainly in the U.S.A.!

570) Acts 20:25,27. 571) Phil. 1:14-15 and Acts 13:5 & 15:35 & 17:13 and I Pet. 1:25.

572) Phil. 1:16,18 and Acts 9:20 and Gal. 1:16 and Col. 1:28.

573) Acts 5:42 & 9:27 & 17:18 & 19:13. 574) II Pet. 1:16 cf. I John 1:3.

575) II Pet. 1:16. 576) Eph. 3:8 and Col. 1:27f. 577) I Cor. 1:21,23 & 15:1-3.

578) Acts 17:3,18,32 and I Cor. 15:1,2,4. 579) Gal. 1:23.

580) Acts 8:12 & 20:25 & 28:31. 581) Acts 13:28.

582) II Cor. 11:7 and Rev. 14:6. 583) Luke 9:1 and Col. 1:23.

584) Isa. 40:9 & 41:27 & 52:7 cf. Rom. 10:15. 585) Rev. 14:7 cf. Gal. 2:2.

586) Acts 14:14f. 587) Ps. 40:7-9 cf. Heb. 10:7-10.

588) Isa. 52:7 cf. Rom. 10:15 & Acts 10:36. 589) II Cor. 2:4. 590) I Cor. 2:4.

- 591) Acts 9:27 and Col. 4:3f. 592) Luke 9:6 and Col. 1:23 and I Tim. 4:2,5.
- 593) I Cor. 9:16f. 594) Jas. 5:10 *cf.* 3:1.
- 595) Jas. 3:1 *cf.* I Cor. 9:16. 596) Acts 20:7-9.
- 597) Acts 20:24 & 28:31 *cf.* Rom. 15:23f and Col. 1:27. 598) I Cor. 9:25-27.
- 599) Col. 1:28 and Acts 13:40f & 17:31f & 20:29-31. 600) Col. 1:27.
- 601) Col. 1:27 and Acts 17:22f. 602) Col. 1:27. 603) Acts 20:33-35. 604) Acts 20:27.
- 605) Acts 20:27. 606) Acts 18:4 & 17:2. 607) Acts 2:14f,46 & 18:4f.
- 608) Acts 2:14f,40. 609) Acts. 2:14f,40. 610) Acts 13:16f & 17:30.
- 611) Acts 18:4 & II Cor. 5:11. 612) Phil. 1:15.
- 613) Acts 20:28. *Cf.* too the *Report of the Christian Education and Publications Committee to the Fifth General Assembly of the Presbyterian Church in America*, in 1977 Handbook, p. 604: "Finally, the Minister must also have a Pastor's heart. This means that he must learn to serve with humility (Acts 20:19); serve under hardship (20:29); teach publicly from house to house (20:20); witness without prejudice or favoritism (20:21); finish his course not becoming too quickly discouraged (20:24); declaring the whole counsel of God (20:27). He must also take heed to his own spiritual life (20:28; I Th. 2:10). The pastor must exercise oversight over the flock (20:28), warning them of the enemies of the gospel (20:29-31). He must not himself be covetous of earthly rewards."
- 614) I Th. 2:7 and II Tim. 2:24f. 615) Jonah 3:2,7.
- 616) Acts 18:18 and Rom. 16:1; *cf.* too note 618 below. *Cf.* A. Kuyper Sr.: *Treatise for the Reform of the Churches*, p. 62: "All Ministers of the Word are completely equal in order. The Minister of the smallest village is as regards rank completely the equal of the Minister of the Word in an imperial city or the capital city. The Reformed Church acknowledges no episcopalian highnesses. She abhors them, and disapproves of them as an unspiritual intrusion and as an unbecoming domination."
- 617) I Cor. 1:2,11-14 & 3:3-9 & 4:1,6 & 6:1-5 & 11:17-22 & 16:15-17 & II Cor. 1:1f (*cf.* Mark 5:22 and Luke 8:41 & Acts 13:15).
- 618) Rev. 2:1,8,12,18 *cf.* 3:1,7,14; Rom. 16:3-5,10,11,14f and Col. 1:2 & 4:13-17 *cf.* Phm. 1f. *Cf.* too *Westminster Assembly's Form of Presbyterian Church Government (Of Classical Assemblies)*: "That there were more Congregations than one in the church of Ephesus, appears by Acts 20:31, where is mention of Paul's continuance at Ephesus in preaching for the space of three years. And Acts 19:18-20, where the special effect of the Word

is mentioned. And ver. 10 and 17 of the same chapter, where is a distinction of Jews and Greeks. And I Cor. 16:8-9, where is a reason of Paul's stay at Ephesus until Pentecost. And (I Cor. 16) ver. 19, where is mention of a particular church in the house of Aquila and Priscilla then at Ephesus, as appears Acts 18:18-26."

See *ibid.* (Concerning the Doctrinal Part of Ordination of Ministers): "Preaching Presbyters orderly associated, either in cities or neighbouring villages, are those to whom the imposition of hands doth appertain, for those congregations within their bounds."

See *ibid.* (Thus far of ordinary Rules and course of Ordination, in the ordinary way; that which concerns the Extraordinary way requisite to be now practised, followeth): "In those cases until by God's blessing the aforesaid difficulties may be in some good measure removed, let some godly Ministers in or about the city of London be designed by publick authority who, being associated, may ordain Ministers for the city and the vicinity."

619) Already by Acts 4:4, there were around 4000 men alone (and hence about at least 20000 souls altogether) in the church in Jerusalem. And by Acts 6:1,7 -- the figure was probably 30,000. Yet, although each Apostle probably took charge of one-twelfth of this huge number (*cf.* Acts 6:2, 4 & 8:1,14,25 & 12:2f,12,17) -- it is still likely that many of these "twelve Congregations" in the Presbytery of Jerusalem had other Ministers of the Word too assisting the Apostles (*cf.* Acts 6:8f & 6:5 *cf.* 8:1-5 & 21:8 & 9:31 & 11:27,30 & 12:2f,12,25 & 13:1,5 & 15:2,4,6). *Cf.* the *Westminster Assembly's Form of Presbyterial Church-Government (Of Classical Assemblies)*: "The church of Jerusalem...consisted of more Congregations than one, and all these Congregations were under one presbyterial government.... If there were but one Congregation there, then each Apostle (of 'the many Apostles and other Preachers in the Church of Jerusalem') preached but seldom -- which will not consist with Acts 6:2.... The diversity of languages among the believers, mentioned both in the second and sixth chapters of the Acts, doth argue more Congregations than one in that church.... The several Congregations in Jerusalem being one Church, the Elders of that Church are mentioned as meeting together for acts of government (Acts 11:30 & 15:4,6,22 & 21:17-18f); which proves that those several Congregations were under one presbyterial government."

620) It is possible that the members of the large church at Antioch were at first all one Congregation. However, it is probable that, like Jerusalem, the Antiochian church too soon developed into a whole Presbytery. *Cf.* Acts 11:19-29 & 13:1-3 & 14:23-27 & 15:2,30,35 and Gal. 2:11-14f. *Cf.* too n. 355 above.

621) Observe that Jesus Himself taught the essential parity of all Church Officers (*cf.* n. 304 above). It is also quite obvious: that the great Moses regarded Joshua as his co-equal Minister (Ex. 24:1,13 and Num. 11:29-31 & 14:5-7 & 27:15-23 and Deut. 34:9 and Josh. 1:1-5); that the "old Prophet" in the days of Jeroboam so regarded the "young Prophet" (I Kgs. 13:1,11,18,20,26,29-31); that Elijah regarded the younger Elisha as his co-equal associate (I Kgs. 19:16-21 *cf.* 20:13, 22, 28, 35-38 & 22:6,10,12 and II Kgs. 2:1-16); and the Apostle Paul so regarded the young Ministers John Mark (Acts 12:25 & 13,5,13 & 14:14 & 16:37-39) and Timothy (II Cor. 1:1 and Phil. 1:1 and Col. 1:1 and I Th. 1:1 and II Th. 1:1 and Phm. 1) -- especially where he insisted that no man was to despise the youth of Timothy the "man of God" (I Tim. 1:18 & 4:12 & 6:11 and II Tim. 2:2 & 4:2,5). Similarly, Paul gladly subjected himself to the rule of his co-equal Apostles and even to

the rule of a Session of Elders (Acts 15:12-22 & 21:18-26). And the Apostle Peter -- whom some erroneously consider to have been the first Pope -- was no more than the equal of all of the other Apostles and Elders and Ministers (Acts 15:2,4,6f,22 & 13:5 and Gal. 2:1 1-14f and I Pet. 1:1 & 5:1f.,13).

Cf. too Mark 5:22's "one of the Preachers of the Synagogue" (*heis toon Archisunagoogon*) and Acts 13:15's "the Preachers of the Synagogue" (*hoi Archisunagoogoi*) [and **not** one of the non-preaching "Ruling Elders"]. Cf. too Calvin's *Institutes* IV:3-8, and esp. paragraphs 4-5 & 9-11 in each of those Sections 3-8) and the *Belgic Confession* (art. 31) which states: "As for the Ministers of God's Word, they have equally the same power and authority, wheresoever they are -- as they are all Ministers of Christ, the only universal Bishop and the only Head of the Church."

622) If this were only done in "maverick Presbyterianism" -- as it is done by more consistent Presbyterians elsewhere -- the unscriptural maverick Presbyterian "tradition of men" (cf. Matt. 15:1) that no "Associate Preacher" (*sic!*) may succeed "the Senior Preacher" (*sic!*), would be redundant. This whole maverick Presbyterian reasoning, we say, is contrary to the great Reformational doctrine of *Primus inter pares* or the co-equality of the Moderator to his co-equal Fellow-Elders. The maverick Presbyterian doctrine (on this particular point) is obviously unaware of the fact that this very matter was one of the central struggles of the Calvinists and even of the Lutherans against Romish hierarchy. Sadder still, the maverick Presbyterian doctrine seems equally unaware of the fact the Prophet Joshua stepped into the shoes of the Prophet Moses (Num. 27 & Deut. 34) and that the Prophet Elisha stepped into the shoes of the Prophet Elijah (I Kgs. 19 and II Kgs. 2) -- just as Matthias stepped into the shoes of the former Apostle Judas Iscariot (Acts 1), and just as Timothy's successors stepped into his shoes (II Tim. 2:2 cf. Heb. 13:7,17,23f).

623) We are not saying that a Preacher may not or should not have "an assistant" like Elisha's Gehazi (cf. II Kgs. 5:20f). We are saying, however, that such a Preacher's assistant is a "Preacher's assistant" and **not** an "assistant Preacher."

As a "Preacher's assistant," he is nor a member of the Session (and therefore not a Pastor as each of the Elders are), and can have no pastoral responsibilities (such as feeding the sheep). The practice of appointing so-called "Assistant Pastors" or "Ministers of Visitation" *etc.* (who are not permitted to be members of the Session), is not only unscriptural. It is also ruinous of the work of the Elders, inasmuch as those so-called "Assistant Pastors" are actually expected to do some of the work of the Elders -- the work which Scripture says those Elders themselves should do.

As such, the practice of employing "Assistant Pastors" only tends to help transform the Elders-in-Session into a non-pastoral Board of Directors. And the Congregation of the Lord Jesus Christ into a business corporation.

Alternatively, however, the practice of hiring so-called "Assistant Pastors" can and sometimes does also lead to the opposite evil of the 'Preacher's Church.' Here, ("the?! Preacher") himself usurps the prerogatives of the Elders and turns the church or the body of Christ into a one-man "show."

624) Ex. 3:14-16 cf. Ezek. 8:1 & 14:1 & 20:1-3 & Acts 15:2,4.

625) I Tim. 5:17ab and Acts 13:15 (cf. nn. 21-220 & 621); Acts 21:18f (cf. nn. 213 & 304).

626) Cf. F.N. Lee's *The Ruling Eldership* at its nn. 114,126,128,139,148,153,155 and Epilogue.

627) Luke 22:66 cf. Phil. 1:1; cf. F.N. Lee's *The Diaconate*.

628) Luke 22:66 cf. n. 627 above.

629) Cf. PCA's *Book of Church Order* 10-4: "It is desirable that the Session and the Board of Deacons meet in Joint Session once a quarter to confer on matters of common interest." Cf. Macpherson's *Presbyterianism*, p. 136: "In the Minutes of the Scottish Assembly of 1562, we find an entry that seems indifferently to require the presence of an Elder or a Deacon at a Synod meeting.... Again, in the Minutes of the Assembly of 1563, we find Deacons similarly joined with Ministers and Elders.... The functions of the Deacons' Court (or Diaconate) are clearly defined so as to exclude all reference to discipline.... The [Deacons'] Court is not authorized to exercise any kind of spiritual rule, and has no power of discipline even over its own members. As a Congregational Court, however, the Deacons' Court has a distinct jurisdiction upon which the Session cannot intrude. Equally with the Session, it is under immediate jurisdiction of the Presbytery."

630) Cf. F.N. Lee's *The Triune God and the Triune Office*.

631) Matt. 20:21-27 and Phil. 2:1-3. 632) I Cor. 12:12-14,23,25,28. 633) Eph. 4:8-16.

634) Eph. 4:11. Cf. the Section below on Ephesians (4:8-12) on "Pastor-Teachers" etc.

635) Eph. 4:12, *pros*. 636) Eph. 4:12, *ton katartismon*.

636) Eph. 4:12, *eis ergon diakonias*. Observe that there are **no** definite articles (*ton* and *tees*) before *ergon* and *diakonias*, so that the KJV's translation ("the work of the Ministry") is misleading. Cf. the Section below on Ephesians (4:8-12) on "Pastor-Teachers" etc.

637) Eph. 4:12, *eis ergon*; see n. 636 above. 638) Eph. 4:12, *diakonias*; see n. 636 above.

639) Eph. 4:12, *eis oikodomeen*. Observe that the same word is also used in v. 16, where the KJV again translates it with the word "edifying." The verbal noun *oikodomee* (from *oikos* or "a house" plus *demoo* or "I build") denotes the act of putting up a building. Cf. too n. 658 below.

640) Eph. 4:13, *eis*. 641) Eph. 4:13, *epignooseos*. 642) Eph. 4:13, *eis andra teleion*.

643) Eph. 4:13, *eis metron* (see n. 636 above).

644) Eph. 4:14, *neepioi* (which can mean unwearied sucklings and even unborn fetuses).

645) Eph. 4:14, *kludonizomenoi*. 646) Eph. 4:14, *kai peripheromenoi*.

647) Eph. 4:14, *en tee; kubia; toon anthroopoon*.

- 648) Eph. 4:14, *en panourgia* (or "readiness-to-attempt-anything; craft; wiliness; cunning").
- 649) Eph. 4:14, *pros teen methodian tees planees*. 650) Eph. 4:15, *de*.
- 651) Eph. 4:15, *auxeesoomen* (1st person plural, we). 652) Eph. 4:16, *sunarmologoumenon*.
- 653) Eph. 4:16, *sunbibazomenon*. 654) Eph. 4:16, *dia pasees haphees tees epichoreegias*.
- 655) Eph. 4:16, *kat' energieian en metroo_i*. 656) Eph. 4:16, *henos hekastou merous*.
- 657) Eph. 4:16, *teen auxeesin*. 658) Eph. 4:16, *eis oikodomeen* (see n. 639 above).
- 659) Eph. 4:16, *en agapee_i*. Here I am much indebted to my good friend Don Dunkerley for many valuable ideas on the correct exegesis of the above Eph. 4:8-16 (cf. Dunkerley's *op. cit.*, in *PCA Handbook* 1977 pp. 1615-17).
- 660) II Tim. 2:25, where we have made the following renditions: *spoudason* ("diligently study"); *parasteesai too_i Theo_o_i* ("in order that you may stand-approved-by-God"); *ergateen* ("as a workman"); *anepaischunton* ("who will not have to feel ashamed"); *orthotomounta* ("so that you may accurately preach" ["discern-and-distribute" namely "divide-and-apportion"]); *ton logon tees aletheeias* ("the Word of truth").
- 661) I Cor. 11:4-5 & 14:15b and I Pet. 2:9 & 3:15 & 4:11a; cf. too n. 670 below. Cf. *2nd Helv. Conf.*, 18.
- 662) I John 2:20, 27 cf. Jer. 31:34 and Heb. 8:11 which, be it noted, do not claim that all teach or preach, but that all believers know (because the Spirit teaches them either mediately through other human teachers or immediately without using other human teachers]).
- 663) Heb. 5:12 cf. Deut. 6:7 & Tit. 2:3-5.
- 664) Cf. Acts 8:4's "Gospelling the Word," where our own translation "Gospelling" accurately renders the Greek *euangelizomenoi* (as our own corrective of the KJV's inaccurate translation "preaching." Cf. too Acts 11:19-20's "speaking" and "gospeling," where our own translation's "speaking" accurately renders the Greek *lalountes* as our corrective of the KJV's inaccurate translation "preaching" in verse 19, and where our own translation "Gospelling" accurately renders the Greek *euangelizomenoi* as our corrective of the KJV's inaccurate translation "preaching" in verse 20. For all believers should *euangelizesthai* (middle voice); but only Preachers should *keerussein* (active voice).
- 665) Cf. F.N. Lee's *The Triune God and the Triune Office*.
- 666) Cf. Zech. 13:4f & Acts 11:27f & 13:1 & 15:32 & 19:6 & 21:9 & 21:10f & Rom. 12:3-6 & I Cor. 12:10,28 & 14:1-6 & 13:2,9.
- 667) I Cor. 13:13 and Gal. 5:22. 668) Cf. I Cor. 12:9 & 13:2 and II Cor. 4:13 and Matt. 17:19f.

- 669) Eph. 4:8-12 *cf.* nn. 633-59 above.
- 670) Acts 2:17f and Nu. 11:29 & 12:1-12(!) and *cf.* n. 661 above.
- 671) Pss. 1 to 150 and II Chr. 29:30 *cf.* I Cor. 14:26.
- 672) *Cf.* I Chr. 25:1-7 and Eph. 5:18-20 *cf.* 6:1-6f.
- 673) *Cf.* Acts 2:17f and I Cor. 11:5 & 14:15b & 14:34-39) and Eph. 5:18-20 *and* I Chr. 25:5-7.
- 674) *Cf.* Ex. 15:20f *cf.* Num. 12:1-12 and Judg. 1:5 & 4:4f,8f and II Kgs. 22:14f (*cf.* II Chr. 34:22f) and Prov. 31:1f and Luke 2:36-38 and Acts 18:26f & 21:9.
- 675) I Cor. 14:34-39 and I Tim. 2:8-15 and Rev. 2:20. Note how easily God's people can fall prey to the evil claims of false-prophetesses (*cf.* Ezek. 13:17 and Ezra 8:3 and Rev. 2:20)!
- 676) I Cor. 12:10,28 & 14:29-32. 677) I Cor. 12:10,28-31 & 13:2. 678) Eph. 4:8-11.
- 679) *Cf.* the Hebrew word for "Prophet," namely *Naabiy'*, meaning one who "bubbles up" or "pours forth" or "gushes out" the Word of God.
- 680) *Cf.* the Hebrew words for "to see a vision," namely *choozeh* and *roo'eh*.
- 681) *Cf.* II Tim. 2:15 & 3:14-17 & 4:2f *cf.* I Tim. 1:13-16.
- 682) *Cf.* Eph. 4:11f with 4:8 and *cf.* Eph. 4:8-10 with Ps. 68:18 and Isa. 66:10 and Num. 8:6-19.
- 683) I Cor. 10:31 and Eph. 4:8-12f *cf.* nn. 633-635f above.
- 684) See *kleeros* in Acts 1:26,26 & 8:21 and I Pet. 5:3. *Cf.* F.N. Lee's *The Ruling Eldership*, Addendum.
- 685) Tit. 1:5,7,9,11 *cf.* Rom. 12.8a (in contrast with 7b). 686) *Cf.* nn. 527-54 above.
- 687) Macpherson's *op. cit.*, pp. 53f.
- 688) *Ibid.*, pp. 86f and Dunkerley's *op. cit.*, in 1977 PCA *Handbook* pp. 1611f.
- 690) Bucer's *Tetrapolitan Confession*, as quoted in Cochrane (ed.): *Reformed Confession of the Sixteenth Century*, The Westminster Press, Philadelphia, 1966, p. 70.
- 691) Bullinger's *First Helvetic Confession*, as quoted in *ibid.* p. 109.
- 692) Farel's *Lausanne Articles*, as quoted in *ibid.* p. 116.
- 693) *Belgic Confession*, arts. 30f. 694) *Second Helvetic Confession*, ch. 18.

- 695) Calvin: *Commentary on First Timothy* (5:17-18).
- 696) Calvin: *Institutes* IV:4:1. 697) Macpherson's *op. cit.*, pp. 59,87-89.
- 698) Westminster Assembly's *Form of Presbyterian Church-Government* (Of the Officers of the Church).
- 699) *Westminster Larger Catechism*, QQ. 156,158f & 176.
- 700) Macpherson's *op. cit.*, pp. 81 & 41.
- 701) *Ibid.*, pp. 41 & 44. 702) *Ibid.*, pp. 82- 84.
- 703) Presbyterian Church in the United States of America's *Form of Government*, III:ii.
- 704) S. Miller: *The Ruling Elder*, New York, 1831, pp. 105f.
- 705) Dabney's *The Public Preaching of Women*, in *Discussions: Evangelical and Theological Banner of Truth Trust*, London, II:102.
- 706) Dabney's *Theories of the Eldership*, in *ibid.* pp. 125-29.
- 707) *Ibid.* pp. 133,139,143 & 146. 708) Thornwell's *Collected Writings*, IV:114.
- 709) Hodge's *Church Polity*, pp. 128-30 & 200 & 265 & 293 *cf.* Matt. 28:19 and I Cor. 11:20-23.
- 710) Col. 2:11f. 711) Matt. 26:18-29. 712) *Cf.* nn. 527-54 above.
- 713) Gen. 17 and Ex. 12 and Matt. 28:18-20 and I Cor. 11:23f. 714) I Cor. 1:17 *etc.*
- 715) Rom. 4:3 and II Tim. 3:15f. 716) Gen. 17:1f,22. 717) Gen. 20:7 *cf.* 18:18f.
- 718) Gen. 17:9-14 & esp. v. 10's "ye") & 18:19 *cf.* 14:14. 719) Gen. 17:23-27.
- 720) Gen. 14:14 *cf.* Gen. 17:10-14,24-25. As to who circumcised Abraham, *cf.* n. 743 below.
- 721) Gen. 15:2 *cf.* 24:2. 722) Gal. 6:10 *cf.* n. 719 above.
- 723) Gen. 21:4 *cf.* Acts 7:2,8. 724) *Cf.* Rom. 4:9-12.
- 725) In Gen. 34:15-24, we are told that the Shechemites were circumcised upon the deceitful advice of the sons of Jacob (Gen. 34:13). We are not told who performed these circumcisions, though it may well have been the Prophets Simeon and Levi themselves (Gen. 34:22-26 & 31:9-13 & 33:8-11 *cf.* Ex. 18:4 with 4:23-26 and *cf.* nn. 716-23 & 30-38 above). It is certain, however, that this whole episode was displeasing to God and probably even to the Prophet Jacob as well (*cf.* Gen. 34:30-31 & 49:5-7).

726) Ex. 4:22-26 *cf.* 18:4. 727) Deut. 18 & 34 *etc.*

728) Ex. 12:43f & 4:24 *cf.* 2:22 & 18:2-4 *and* Gen. 21:4 & 17:9-12 *cf.* F.N. Lee's *Have You Been Neglecting Your Baby?*, p. 6 & n.: "Apparently, Zipporah had reluctantly agreed to allow her husband Moses to have his firstborn son Gershom circumcised shortly after birth. Ex. 2:22f & ch. 3 & 4:24f. The fact that Zipporah knew her second son Eliezer (Ex. 18:1-5) needed to be circumcised (Ex. 4:25), evidences she had previously witnessed the prior circumcision of her firstborn Gershom (*cf.* Acts 7:8,20,29)."

Cf. Calvin's *Commentary on Exodus* (4:24): "(Moses) was terrified by the approach of certain destruction. At the same time, the cause of his affliction was shown him, so that he hastened to seek for a remedy. For...it would never have otherwise occurred to himself or his wife to circumcise the child to appease God's wrath. And it will appear a little further on that God was as it were propitiated by this offering, since He withdrew His hand and took away the tokens of His wrath.

"I therefore unhesitatingly conclude that vengeance was declared against Moses for his negligence, which was connected with still heavier sins. For he had not omitted his son's circumcision from forgetfulness or ignorance or carelessness only, but because he was aware that it was disagreeable either to his wife or to his father-in-law" -- the godly but non-Israelitic religious leader and priest of Midian -- F.N. Lee.

"Therefore," continues Calvin, "lest his wife should quarrel with him or his father-in-law trouble him -- he preferred to gratify them (rather) than to give occasion for divisions or enmity or disturbance. In the meantime, however, for the sake of the favour of men -- he neglected to obey God....

"Let us then learn from hence to use reverently the Sacraments, which are the seals of God's grace -- lest He should severely avenge our despisal of them. And at the same time, we should remember that the external profession of piety and the worship of God is a sacrifice so pleasant to God that He will not allow us to omit the care of diligently testifying (about) it -- as if it were a matter of small importance."

729) Notice Ex. 4:25 does not say that Moses' wife Zipporah "circumcised" her son Eliezer, but merely that she "cut off the foreskin of her son." This was highly irregular, inasmuch as the Prophet Moses himself should have performed the Circumcision. Yet Zipporah's "circumcising" of her son was a valid Circumcision, inasmuch as God thereupon immediately stopped threatening Moses -- and inasmuch as that "circumcising" of Eliezer by Zipporah, once performed, could no way ever be repeated because the mother had already "cut off the foreskin of her son" (Ex. 4:25).

This text, then, is authority for the irrepeatability of Circumcision (and therefore also of Baptism which replaces Circumcision), regardless of who performs it. This text is no way, however, authority for permitting anyone but Prophet-Preachers to administer such sacramental "visible Words." For the very context is clearly describing the removal of the foreskin in a highly-irregular and clearly-uncommanded manner. *Cf.* Calvin's *Institutes* IV:2:11 & IV:15:16f and his *Commentary on Exodus* (ch. 4). In the same way, Circumcision -- irregularly performed outside of the covenant people -- was regarded as having been validly performed whenever such circumcisees joined God's Own people.

For such persons were never then re-circumcised -- neither indeed could they have been. Ex. 12:48 *cf.* nn 725 above & 732 below.

730) Ex. 4:25f. 731) Ex. 4:14-16,29f & 7:1. 732) Ex. 12:43f,48 cf. John 7:22.

733) Josh. 5:5. 734) Cf. n. 41 above.

735) Josh. 5:2-7 implies Joshua performed these circumcisions. However, John 3:26 says that Jesus baptized -- which, however, we know He Himself only did through the personal agency of his Apostles, John 4:1-2 cf. 1:37-49f & 2:2f & 3:22f. Inasmuch as perhaps at least half-a-million (cf. Ex. 12) Israelites needed to be circumcised after their long desert journey, it seems very likely indeed that many other "Prophesying Preaching Elders" (cf. n. 736 below) helped him in this colossal task. Josh. 5:8's "they had done circumcising all the people" (cf. v. 5) implies this -- even though Josh. 5:8's *tammi kal ha-goy l'himool* need not mean any more than "when they had finished being circumcised." Certainly it is difficult to see how Joshua alone could have circumcised half-a-million persons. For even at three minutes per circumcision uninterruptedly (or 320 circumcisions each and every 16-hour-workday as in the case of Abraham's circumcisions or the Apostles' baptizings on the day of Pentecost (cf. nn. 719f above and Acts 1:16-2:41), the task would have taken Joshua all on his own at least 1,562½ sixteen-hour-workdays or more than four years.

736) Cf. Num. 11:16-28 & Josh. 8:33-35.

737) The Prophet David did, of course, circumcise two hundred Philistines and gave their foreskins as a dowry to King Saul (I Sam. 18:25-27 and II Sam. 3:14). But this was not a command of God nor a sacramental act. Nor are the further Old Testament references to uncircumcised persons or to the necessity of the Israelites being circumcised in heart (cf. Isa. 52:1 and Jer. 4:4 & 9:25f and Ezek. 28:10 & 31:18 & 32:19-32 & 44:7-9 and Hab. 2:16 etc.) germane to our immediate subject.

738) Phil. 3:5 and Luke 1:59. 739) Luke 2:21 and Rom. 15:8 and Col. 2:10-13.

740) John 7:22f (cf. vv. 1f,11,13,15,30,32,45,48) and cf. Acts 15:5.

741) Acts 16:3 cf. Phil. 3:5. On the other hand, however, cf. too Gal. 5:11. 742) Cf. nn. 24f.

742) II Pet. 2:5 cf. I Pet. 3:15-18. Noah himself "was baptized," and therefore did not himself baptize his family and himself. However, Noah did in a sense himself baptize his family by causing them to enter into the ark (in the same way in which Jesus Himself baptized people by causing His Apostles to do so -- John 3:22 to 4:1-21. In this sense, Noah may also be said to have baptized himself too. For he himself entered into the ark where he was baptized -- just as Moses himself went through the Red Sea on dry land where he was baptized with the raincloud above, together with his people (I Cor. 10:1-2). To the objection "Who circumcised Abraham?" -- it must be retorted "Who baptized John the Baptizer?" To both of these questions, the answer is the same. Abraham was definitely circumcised and John the Baptizer was probably baptized. For they received the Sacrament probably from another Prophet, yet possibly from themselves as Prophets, and certainly from God Who alone is the Ultimate Administrator of every Sacrament to every recipient. Cf. too nn. 719 above & 744 & 749, and our text at nn. 755-59 below.

744) I Cor. 10:1f *cf.* Ps. 77:16f & 78:13f and Heb. 11:24-29. Notice that I Cor. 10:2 says that the Israelites were baptized "**into** 'the' Moses" (*eis ton Moouseen*) and "**with** the cloud" (*en tee; nephalee;*), just as Matt. 28:19 insists Christians are to be baptized *eis* or "**into** (the name of) 'the' Father and 'the' Son and 'the' Holy Spirit" -- and just as John 1:31 insists that John the Baptizer was baptizing "**with** water" ("*en hudati*") [*cf.* too Matt. 3:11 and Acts 8:50-38 with Isa. 52:15 to 53:8]. Now whereas the Mediator of the New Testament Jesus Christ "Himself" leads us unto Baptism (John 3:22 to 4:1f) **into** the name of the Triune God (Matt. 28:19), we feel justified in also saying that previously the Mediator of the Old Testament Moses ben-Amram himself led his people unto Baptism **into** his own name (I Cor. 10:1f). *Cf.* too our n. 743 above, and also our maintext at nn. 755-59 below.

745) *Cf.* n. 118 above. 746) *Cf.* nn. 124-38 above. 747) *Cf.* nn. 155-60 above.

748) Luke 1:76 & 3:3f.

749) *Cf.* Matt. 21:25f and Mark 11:30f and Luke 7:29 & 20:4f and John 10:40 and Acts 1:22 & 10:37 & 11:16 & 13:24 & 18:25. We are not claiming that John the Baptizer all by himself executed the astronomical task of baptizing "all the land of Judea" (Mark 1:4f). This is possible. Though even if he did so by dipping hyssop branches into the Jordan and then sprinkling several families simultaneously with the water from off of those branches, it would still have been an exhausting task. But we are claiming that John "initiated" this Baptism, even if his own fellow Preachers thereafter helped him administer it (*cf.* perhaps John 3:22-26).

750) Mark 1:1-4. 751) Mark 1:5,9.

752) *Cf.* n. 749 above. It is significant that those who left John, to become Christ's Apostles (John 1:37f & 3:26-30), themselves then immediately baptized new converts to Christ (John 3:22 & 4:2). Does this perhaps not indicate that they could have been doing the same with John before they left him to baptize others for Jesus (*cf.* John 3:25f)?

753) John 1:39f *cf.* 3:22-26 & 4:1-2. 754) John 3:22,26 & 4:1-2.

755) Deut. chs. 18 & 34 and Acts chs. 3 & 7. 756) John 4:2 *cf.* note 743-44 above.

757) John 1:25,31,33 & 3:22-27 & 4:1 *cf.* Luke 3:4,5,11-16 and Matt. 3:1-3,11,14 & 20:22f and Mark 1:1-4,9-15 & 10:38-39 and Acts 1:4f & 2:1-4,18,32f & 11:16 *cf.* I Cor. 12:13.

758) John 3:22f & 4:1f. 759) Matt. 28:18-20 and Mark 16:11-20. 760) Acts 2:14f,38,41.

761) Acts 10:47-48 & 11:17 *cf.* 15:7. Probably Peter performed these Baptisms himself. If not, we can likely assume -- in light of Matt. 28:16-19 and Acts 2:37-42 & 8:18-21 -- that those who went with Peter to Cornelius's home and who would then have been the baptizers of the latter's household, were themselves Ministers or Evangelists and hence Prophet-Preachers (*cf.* Acts 9:38,43 & 10:6,23,48 *cf.* 13:5 & 20:4 and I Pet. 5:12f).

762) We have used the words "official" to best translate the word *kleeros* here in Acts 8:(18-)21. Elsewhere the word apparently means "heritage" or a "portion" of "(al)lot(ment)" of heritage, and hence an appointment to an office [or an official "portion"] of that heritage (Acts 1:17,26 and I Pet. 5.1-3). The meaning here in Acts 8:18-21, then, implies that the Apostle Peter correctly restricted the right to perform water Baptisms (accompanied or followed by an infilling of the Holy Spirit) only to those Ministers of the Word who had a *kleeros* or an "office" and hence the official authority to do this. And such officers would be those like Peter himself (as an Apostle), or those like Philip (as an Evangelist and Preacher) *cf.* Acts 21:9 & 8:5,12-26,35-40 and II Tim. 4:2-5.

763) *Cf.* Acts 8:1-5,12-14. 764) Acts 8:5-12,16. 765) Acts 8:37-40 & 21:8.

766) Acts 21:8 and I Tim. 3:8,13 & 4:14*f* and II Tim. 4:1-5. *Cf.* too F.N. Lee's *The Diaconate* (Appendix III: Did "Deacons" Stephen and Philip ever "Preach" or Baptize?).

767) Scripture does not state exactly who baptized Paul, but it is very likely that he received the Sacrament from Ananias who was probably the Preacher of the Christian community in Damascus (Acts 9:10-19 *cf.* 22:12-16 & esp. v. 12 with I Tim. 3 2,7a). Notice how Ananias actually preached to Paul in Acts 22:12-16 (*cf.* 9:15-17). Calvin's comments on Ananias's Baptism of Paul are instructive here. "The Lord could have sent Paul to Ananias straight away.... But...He stretches out His hand to him again through His Minister (Ananias).... But even if no mention is made of teaching here, yet it will be evident from what Paul says afterwards that the task of teaching him was also committed to Ananias. And from his [Paul's] Baptism, which is subsequent in order -- we gather that he was instructed in the faith." Calvin's *Commentary on Acts* [9:10,17].

768) I Cor. 1:14-16 *cf.* Acts 18:8.

769) Acts 19:1-6 *cf.* 16:27-33. If Paul did not perform this Baptism, then the Prophet Silas probably did. Acts 16:29-33 *cf.* 15:32 & 18:5 & 19:22.

770) Probably Silas -- for Paul himself seems to have baptized only a handful of Corinthians (*cf.* n. 768 above). Yet "many of the Corinthians...were baptized" during Paul's establishment of the Congregation there together with the Prophet Silas (Acts 18:5-8 *cf.* n. 769 above).

771) Acts 18:8 *cf.* I Cor. chs. 1 & 12 to 15.

772) II Tim. 4:2-5 *cf.* 1:6 and I Tim. 1:18 & 4:14-16.

773) Eph. 1:13 & 4:5,30 & 5:26*f* & 6:1-4 and I Tim. 1:3,18 & 2:11*f* & 4:13-16 & 5:17-22 & 6:11,20 and II Tim. 1:6,11-13 & 2:1-2,15,24*f* & 3:14*f* & 4:1-5,12*f*.

774) Ex. 12:1. 775) Ex. 12:3. 776) Ex. 12:21 *cf.* Heb. 11:24-28.

777) Ex. 12:50 *cf.* Heb. 11:24-28 and I Cor. 10:1-4,7,11,16.

778) II Chr. 30:15-17,22 *cf.* Westminster Assembly's *Form of Church-Government* section 4: "Pastors. The Pastor is an ordinary and perpetual Officer in the Church, prophesying of the time of the Gospel.

First, it belongs to his Office to pray for and with his flock...; (Second), to read the Scriptures publickly. For the proof of which...the Priests and Levites in the Jewish Church were trusted with the publick reading of the Word.... The Ministers of the Gospel have as ample a charge and commission to dispense the Word as well as other ordinances, as the Priests and Levites had under the Law.... Isa. 66:21 [and] Matt. 23:34, where our Saviour entitleth the Officers of the New Testament whom He will send forth by the same names of the Teachers of the Old...to dispense other divine mysteries (I Cor. 4:1)...; to administer the Sacraments (Matt. 28:19-20 and Mark 16:15*f*; I Cor. 11:23-25 *cf.* 10:16)."

779) II Chr. 35:1-3,6-8*f* *cf.* vv 10*f*,14 and *cf.* II Chr. 26:1,16-21 *cf.* n. 762. 780) Ezra 6:20.

781) Luke 2:41 and John 2:13-23 & 6:4. 782) Deut. 18:15 and Heb. 5:1-14.

783) Matt. 26:2,18-27. 784) Matt. 26:29 *cf.* I Cor. 11:25*f*. 785) Acts 2:5-11,41*f*.

786) I Cor. 1:2. 787) I Cor. 1:1. 788) Acts 18:17. 789) I Cor. 11:23.

790) I Cor. 10:16. 791) I Cor. 11:2 *cf.* II Pet. 2:13 & Jude 12.

792) *Cf.* I Cor. 12:28 & 14:3*f*. 793) I Cor. 9:1-16. 794) I Cor. 10:1-21*f*.

795) I Cor. 11:2,18-34. 796) I Cor. 12:4,8,10,28*f*.

797) Acts 20:7, *suneegmenoon heemoon* ("when we came together [to break bread]") -- thus AlephABCDE and 17 MSS and several Versions (according to Grot., Mill., Beng., Knapp, Tittman, Vater, Scholz, Wendt, Griesb., Lachm., and Blass). Only the *Textus Receptus* has *toon matheetoon*, compare the incorrect KJV's "when the Disciples." Acts 20:7's authentic "when we came together" refers to Paul (Acts 20:1) and his Fellow-Preachers mentioned in Acts 20:4-6, namely Sopater and Aristarchus and Secundus and Gaius and Timothy and Tychicus and Trophimus (v. 4) and Luke and at least one other Evangelist (vv. 5*f*). *Cf.* too nn. 476-585 above.

So it was not the Disciples residing at Troas who came together for the purpose of themselves actually breaking bread, but rather Paul and his fellow Preachers who came together to break bread while at Troas. And indeed, after Paul had himself broken that bread, to distribute it to all the Disciples at Troas who attended that particular Lord's day meeting.

798) Acts 20:7, *klasai arton*. The expression probably means "to observe the Lord's Supper" in *this* context, *cf.* Acts 20:11's "the bread" in n. 801 below. This has not necessarily the same meaning as that in Acts 2:42's *tee, klasei tou artou* (where the Disciples are **not** said to initiate that act). Indeed, it is hardly the same as the non-sacramental fellowship meals from house to house described in Acts 2:46's *kloontes te kat' oikon arton*. See F.N. Lee's: *The Covenantal Sabbath (in loco)*.

- 799) Acts 20:7, *autois*. There are no variants to this reading, and the meaning can only be that this "them" whom Paul preached to means the Christians resident in Troas (*cf.* Acts 20:12's "they"), as distinct from Paul's Fellow Preachers (or the "we" of Acts 20:6,13). *Cf.* n. 797 above.
- 800) Acts 20:8, *esan*. Many mss., however, have *eemen* ("we") instead. *Cf.* nn. 797-99 above.
- 801) Acts 20:11, *klasas ton arton*, AlephABCD (or "the bread") -- *cf.* n. 798 above. That it was Paul and nobody else who broke this bread, is obvious from vv. 10a & 11a & 11c's "so he departed" (*cf.* v. 7's "to depart").
- 802) Acts 20:7-11. *Cf.* too vv. 1-6 & 12-14 & nn. 797 & 799 above, for the identifications of "we" and "they" in this passage.
- 803) Ex. 12:1f,21f & 24:1,5 *cf.* F.N. Lee's *The Diaconate* (at its nn. 1,18,25,30 & 290 and at its Appendix II). *Cf.* too Acts 6:2-4 (*cf.* Lee's *The Diaconate*, Appendix II -- "Diaconal Serving of the Tables, the Love Feast, and the Lord's Supper"). *Cf.* too John 16:13 and Luke 22:17f.
- 804) Matt. 20:22f & 26:20-29 with Mark 10:38f & 14:17-25 and Luke 12:50 & 22:14f,30.
- 805) Mark 5:22 *cf.* nn. 214-20 above.
- 806) Matt. 10:25 & 13:53 *cf.* 24:3,42-44 and Luke 13:11-22,39-43.
- 807) Gal. 6:6,10b. 808) I Cor. 4:1, *Hupeeretai*. See n. 554 above.
- 809) I Cor. 4:1, *Oikonomous*, see *Oikodespotai* (*cf.* Lat. Vulg. *Distributores*) and Luther's German *Haushalter*).
- 810) I Cor. 4:1's *Musterion* is translated *Sacramentum* in the Lat. Vulg. at Eph. 1:9 & 5:32 and I Tim. 3:16. As Berkouwer points out in his *De Sacramenten*, Kok, Kampen, 1954, p. 29f): "The fact that the word 'Sacrament' began to be used with more and more certainty and unanimity finds its point of contact in the meaning of this word to indicate the dedication of something (*sacrare*) to the Deity, *e.g.* in the Roman Army or in another connection. The word became used to indicate certain ecclesiastical rites which were particularly referred to the mysteries of faith, so that the expression 'Mystery of the Sacrament' arose." *Cf.* too Calvin's *Commentary on First Corinthians* (4:1): "Since the Sacraments are connected with these Mysteries as appendages, it follows that those who are responsible for dealing with the Word are also authorized to dispense them."
- 811) I Cor. 4:1 *cf.* 1:1 & 1:13-16a & 3:5 & 4:6-9 & 12:28f & 10:16 & 11:2 & 11:23f.
- 812) Note that the 1788 *Constitution of the Presbyterian Church in the United States of America's* Form of Government IVt regards this "portion of meat" of Luke 12:42, as the elements of the Sacrament. *Cf.* this Luke 12:42 with 8:1 & 9:1f & 10:1f & 12:50 & 22:14-30 & 24:47-49 and Mark 16:14-20 & Matt. 20:1,11,22f & 26:20-29 & 28:16-20.

- 813) Justin Martyr's *First Apology*, chs. 65-67. 814) Tertullian's *Against Heresies*, Lib. I.
- 815) Epiphanius Lib. III. 816) Council of Carthage, cap. 100.
- 817) Aug.: *Cont. Ep. Parmen.*, Lib. ii, c. 13.
- 818) Calvin's *Institutes* IV:15:20. Cf. Calvin's "Dispenser" in this citation, with the Lat. Vulgate's *Distributores* in I Cor. 4:1 cf. n. 809 above.
- 819) Calvin's *Institutes* IV:15:22, cf. n. 818 above and Ex. 4:22f & 18:3f.
- 820) *Scots Confession*, ch. XXII.
- 821) J. Knox's *Book of Common Order* (The Maner of the Lordes Supper). Cf. D.H. Fleming's *The Scottish Reformation*, Scottish Reformation Society, Edinburgh, 1960, pp. 108f.
- 822) *Belgic Confession*, arts. 30 & 33f.
- 823) Cf. Kuyper: *Locus de Sacramentis*, Kok, Kampen, p. 114. Note, however, that Kuyper then went on to add: "But there can also be abnormal circumstances, such as those in out-of-the-way places where there are no Ministers of the Word. In such a case, a Session may authorize one of its Elders to perform the Baptism." Where this, however, is deemed necessary by the Session -- note that the thus-authorized Elder concerned technically becomes a temporary Minister of the Word and Sacraments.
- 824) *Second Helvetic Confession*, chs. 18-21.
- 825) *Westminster Confession of Faith*, 27:4. 826) *Westminster Larger Catechism*, Q. 176.
- 827) Westminster Assembly's *Form of Church-Government*, section 4, "Pastors."
- 828) Here Dunkerley (1977 *PCA Handbook* p. 1612) is thinking of the first two paragraphs of the third section (entitled "Of Publick Reading of the Holy Scriptures") in the Westminster Assembly's *Directory for the Public Worship of God*, which states: "Reading of the Word in the Congregation...is to be performed by the Pastors and Teachers. Howbeit, such as intend the Ministry, may occasionally both read the Word and exercise their gift in preaching in the Congregation if allowed by the Presbytery thereunto."
- This is excellent. Note, however, that the word "preaching" as applied to this expository work (in congregational worship) of "such as intend the Ministry" does not apply to the expositions of all Theological Students, but only to those of Licentiates "allowed by the Presbytery" to "exercise their gift in preaching to the Congregations." To be technical, even Theological Candidates under the care of Presbytery do not before they have been licensed actually "preach" in Congregations. Like Ruling Elders, they then only give "exhortations." See nn. 561-62 above and cf. our quotation from the *Directory for the Publick Worship of God* cited in nn. 944 & 989-900 below.

- 829) John Owen's *Works*, XVI:81. 830) *Cf.* nn. 825*f* above.
- 831) 1788 *Constitution of the Presbyterian Church in the United States of America: Form of Government* III:2 & IV.
- 832) *Ibid.*, ch. VII.
- 833) C. Hodge's *Systematic Theology*, : Nelson, London, 1871, III:525.
- 834) Dabney's *Theories of the Eldership*, in *Discussions: Evangelical and Theological*, II:151.
- 835) Thornwell's *Collected Writings*, IV:110-14.
- 836) Presbyterian Church in America's *Book of Church Order*, 7-2 *cf.* 8-4 & 20-1.
- 837) *Ibid.*, 20-1. 838) *Ibid.*, 57-1. 839) *Ibid.*, 59-5; and Hodge's *Church Polity*, p. 94.
- 840) Macpherson's *Presbyterianism*, p. 118.
- 841) Gen. 15:2 & 18:18*f* & 20:7 & 24:1*f*. Only one Preaching Elder plus only one Ruling Elder are therefore needed to constitute a Session (Matt. 18:20). *Cf.* Presbyterian Church in America's *Book of Church Order*, 13-1.
- 842) Ex. 3:16. 843) Ex. 4:29-31. 844) Ex. 12:21. 845) Ex. 19:7.
- 846) Ex. 24:1,13*f*. 847) Num. 11:16. 848) Num. 11:24-28. 849) Num. 27:15-22.
- 850) Josh. 8:30-35. 851) Josh. 23:2. 852) Josh. 24:1. 853) I Sam. 8:5,10 & 16:4.
- 854) II Sam. 5:3 & 12:16*f cf.* I Chr. 15:25 & 21:16. 855) I Kgs. 8:1. *cf.* II Chr. 5:2*f*.
- 856) II Kgs. 6:32*f*. 857) Joel 1:12 & 2:6. 858) Jer. 36:10-21. 859) Ezek. 8:1.
- 860) Ezek. 14:1. 861) Ezek. 20:1. 862) Ezek. 20:3. 863) Ezra 6:14.
- 864) Ezra 10:1,14 *cf.* Neh. 8:1-9. 865) *Cf.* nn. 210-20 above.
- 866) Acts 15:6,13*f*,22 *cf.* Gal. 2:9. 867) Acts 12:17 and Gal. 2:12 *cf.* nn. 862 below.
- 868) Acts 20:17 & 21:18 *cf.* n. 861 above.
- 869) On "especially" in I Tim. 5:17, *cf.* Gal. 6:10 and Owen's *Works*. XVI:119*f*.
- 870) I Tim. 1:3 & 5:17 *cf.* Tit. 1:5*f*.
- 871) II John 1 and III John 1 and Rev. 1:1.

- 872) Rev. 1:11f & 3:6,13,22.
- 873) Rev. 1:1,16,20 *cf.* 2:1,8,12,18 & 3:1,7,14 *cf.* too n. 886 below.
- 874) Justin Martyr's *First Apology*, ch. 65. 875) Calvin's *Institutes* IV.4:1-2.
- 876) Owen's *Works*, XVI:105.
- 877) *Cf.* the *Westminster Larger Catechism*, Q. 158k & 1. *Cf.* too Westminster Assembly's *Form of Presbyterian Church-Government* (Touching the Power of Ordination) and (Concerning the Doctrinal Part of Ordination of Ministers, 7c). *Cf.* Macpherson's *op. cit.*, pp. 83 & 46.
- 878) Calvin's *Institutes* IV:3:8 & 15.
- 879) A. Kuyper Sr.'s *Treatise on the Reformation of the Church*, Hoveker & Son, Amsterdam, 1883, p. 62.
- 880) Macpherson: *Presbyterianism*, pp. 113-118. However, although in the absence of Ministers of the Word "any number of Ruling Elders, members of a Session, could not constitute a meeting of Session" -- nevertheless "it is also wrong to say that according to Presbyterian principles the Minister is regarded as superior in presiding and governing." Hence, "to say regarding Ruling Elders that they never are allowed to preside, is not absolutely correct. The famous George Buchanan was chosen Moderator of the General Assembly of 1567, though he was no more than a Ruling Elder and had never entered the Ministerial Office." Accordingly, though the practice is certainly irregular, it is not correct to argue as the Congregationalistic Theologian Davidson does that in Presbyterian practice the Ruling Elders are "never allowed to preside at meetings of the Church, or to be Moderators of Session, Presbyteries, and Synods."
- 881) Westminster Assembly's *Form of Presbyterian Church-Government*, section IX para. 6.
- 882) Macpherson's *Presbyterianism*, p. 114.
- 883) 1788 *Constitution of the Presbyterian Church in the United States of America: Form of Government*, IX:3-4,8.
- 884) C. Hodge's *What is Presbyterianism?* (11:3), in A.A. Hodge's *Confession of Faith*, in its pp. 408-10.
- 885) Dabney's *The Public Preaching of Women*, in *Discussions: Evangelical and Theological*, II:102.
- 886) Dabney's *Theories of the Eldership*, in *Discussions*, II:128,146 *cf.* n. 873 above.
- 887) Presbyterian Church in America's *Book of Church Order*, Committee on Christian Education & Publications, Montgomery, 1975, sections 11-3 & 13-2 & 13-3.

- 888) *Report*, in 1977 PCA *Handbook*, p. 1603, II.A., 1-5.
- 889) Ex. 18:21,25 and Acts 20:28 and I Cor. 12:28 and I Th. 5:12 and I Tim. 3:4*f* and Tit. 1:7 (*oikonomon*) and Heb. 12:7,17,24 and I Pet. 5:2 and Rev. 4:4.
- 890) Ex. 18:22,25*f* and Acts 20:18-24. 891) Acts 11:20-30. 892) Acts 15:6.
- 893) Acts 15:22*f* & 20:17*f*. 894) Acts 20:28*f*. 895) Acts 20:28,31.
- 896) Acts 20:37*f*. 897) Acts 15:6-29 & 16:4 & 20:18-25.
- 898) I Tim. 3:1-7 *cf.* 5:1,17-22 and Tit. 1:6-8 and Heb. 13:7,17 and I Pet. 5:2*f*. 899) Tit. 1:6.
- 900) Tit. 1:7. 901) Tit. 1:8. 902) Tit. 1:9a and II & III John and Rev. 7:13-17.
- 903) Tit. 1:9*f cf.* Rom. 12:8a. 904) Heb. 13:17. 905) Jas. 1:14,16. 906) I Pet. 5:2*f*.
- 907) Rev. 4:10*f* & 5:8*f* & 19:4*f*. 908) Acts 6:2-3.
- 909) Luke 1:2 and Acts 6:4b & 15:13-17*f* & 17:2*f* and I Th. 2:2,8*f*,13 and II Th. 3:1 and I Tim. 4:13-16 & 5:17b & 6:3,11 and II Tim. 1:6,13 & 2:15 & 3:10,14-17 & 4:2-5 and also Tit. 2:1, 8.
- 910) Acts 6:4a *cf.* 14:23 and I Th. 1:2*f* and II Tim. 2:1*f*,22.
- 911) I Tim. 2:12*f* & 3:1-13 & 5:9*f* and Tit. 1:5*f*. 912) II Tim. 2:1,3,24 & 3:12 & 4:2,5.
- 913) II Tim. 2:2*f*,25. 914) I Tim. 1:4 and II Tim. 2:14,16,23*f* and Tit. 2:14 & 3:9.
- 915) I Tim. 6:11*f* and II Tim. 2:24*f*. 916) II Tim. 4:2a,9,15,21 and Tit. 3:12*f*.
- 917) I Tim. 6:1*f* and II Tim. 4:2b and Tit. 1:13*f* & 2:9*f*,15 & 3:1*f*,8*f*, 10*f*.
- 918) I Tim. 6:11*f* and Tit. 2:7. 919) Acts 2:16*f*,25*f* & 7:2*f* and Heb. 1 to 13.
- 920) I Cor. 1:1*f* and II Cor. 1:1*f* and I Th. 1:1*f etc.*
- 921) Acts 2:4-11 & 6:1-7 & 8:5*f*,31*f* & 11:19*f* & 14:11-17 & 17:18*f* & 19:10*f* & 20:7*f* & 22:2*f* and Rom. 1:1-7,16*f* and I Cor. 9:19-22 & 10:32*f* and Tit. 1:12*f cf.* n. 525 above.
- 922) Presbyterian Church in America's *Book of Church Order*, 8-2 & 8-4.
- 923) *Cf.* 1977 PCA's *Handbook*, p. 604. 924) Eccl. 7:29 *cf.* Col. 3:10.
- 925) Acts 7:10,22 *cf.* Heb. 11:26. 926) *Cf.* nn. 41*f* above.
- 927) *Cf.* nn. 45-53 & 79-113 above. 928) I Kgs. 4:29-34.

929) Dan. 1:4 *cf.* 2:23,48 & 4:9 & 5:7-17 & 6:3. 930) Acts 1:16-26 *cf.* Col. 1:27*f* & 2:2-3,9.

931) I Cor. 14:18 *cf.* Acts 8:1 & 9:20,30; &11:25*f* & 13:5 & 14:11 & 16:38 & 22:1-3,27 and Gal. 1:17.

932) Acts 5:34 & 22:3. 933) Acts 18:24-27*f*.

934) II Tim. 1:2 & 2:2 & 3:14 *cf.* n. 559 above.

935) II Tim. 2:2,24*f* & 3:14,16 & 4:2-5 and I Tim. 2:1*f* & 4:13,16 & 5:20 & 6:2,17*f*.

936) *Cf.* nn. 524 & 920*f* above & 938-44 below.

937) Dan. 5:25*f* and Neh. 8 esp. v. 8 and Acts 2 *cf.* nn. 525 & 921 above & 948*f* below.

938) Presbyterian Church in the United States of America's 1788 *Form of Government*, XIV:1,3-6 & XV:11.

939) Presbyterian Church in America's *Book of Church Order*, 17-3. 940) *Ibid.*, 8-2 & 19-4.

941) *Ibid.*, 19-6. 942) *Ibid.*, 20-6. 943) *Ibid.*, 22-4.

944) Westminster Assembly's *Directory for the Public Worship of God* (Of the Preaching of the Word, paragraphs 1-2).

945) II Tim. 4:1-5. 946) Acts 20:27. 947) *Cf.* n. 937 above & 957*f* below.

948) Neh. 8:8 & Acts 8:30*f*. 949) *Cf.* nn. 570-88 above. 950) *Cf.* nn. 589-615.

951) *Westminster Confession of Faith*, 21:5. 952) Acts 15:21 and Rev. 1:3.

953) II Tim. 4:2.

954) *Westminster Confession of Faith*, 27:4 and Matt. 28:19 and I Cor. 11:20-23 & 4:1 and Heb. 5:4.

955) *Westminster Larger Catechism*, Q. 156. 956) *Cf.* Deut. 31:9-13 and Neh. 8:2-3 & 9:3-5.

957) I Cor. 14:6,9-12,15*f*,24,27*f*. 958) *Cf.* nn. 525 & 921 above.

959) Ps. 19:10 and Neh. 8:3-10 and Ex. 24:3,7 and II Chr. 34:27 and Isa. 66:2.

960) II Pet. 1:19-21. 961) Luke 24:45 and II Cor. 3:13-18. 962) Deut. 17:19*f*.

963) Acts 17:11. 964) Acts 8:30,34 and Luke 10:26-28. 965) Ps. 1:2 & 119:97.

966) II Chr. 34:21. 967) Prov. 3:5 and Deut. 33:3.

- 968) Prov. 2:1-6 and Ps. 119:18 and Neh. 8:6,8.
- 969) Eph. 4:8-12 and Hos. 4:6 and Mal. 2:7 and II Cor. 3:6.
- 970) Jer. 14:15 and Rom. 10:15 and Heb. 5:4 and I Cor. 12:28f and I Tim. 3:10 & 4:14 & 5:17b,22.
- 971) *Westminster Larger Catechism*, Q. 159. 972) *Idem*; see Tit. 2:1,8. 973) Acts 28:25.
- 974) II Tim. 4:2. 975) I Cor. 14:19. 976) I Cor. 2:4. 977) Jer. 23:28 and I Cor. 4:1f.
- 978) Acts 20:27. 979) Col. 1:28 and II Tim. 2:15.
- 980) I Cor. 3:2 and Heb. 5:12-14 and Luke 12:42. 981) Acts 18:25.
- 982) II Cor. 5:13f and Phil. 1:15-17. 983) Col. 4:12 and II Cor. 12:15.
- 984) II Cor. 2:17 & 4:2. 985) I Th. 2:4-6 and John 7:18. 986) I Cor. 9:19-22.
- 987) II Cor. 12:19 and Eph. 4:12. 988) I Tim. 4:16 and Acts 26:16-18.
- 989) Westminster Assembly's *Directory for the Public Worship of God* (Of Publick Reading of the Holy Scriptures).
- 990) *Ibid.* (Of the Preaching of the Word). 991) *Ibid.*, 1-7.
- 992) Westminster Assembly's *Form of Presbyterial Church-Government -- Rules for Examination* (for the Ordination of Ministers], 2(6).
- 993) *Ibid.*, 3.
- 994) Presbyterian Church in America's *Book of Church Order*, 54-1 (and cf. II Tim. 2:15).
- 995) *Ibid.*, 54-2. 996) *Ibid.*, 54-3. 997) *Ibid.*, 54-4.
- 998) *Ibid.*, 54-5. 999) *Ibid.*, 54-6.
- 1000) Ex. 3:16,18 cf. 4:1,5,29-31 & 8:10-22 & 11:16-24 & 12:21f,35f & 16:5 to 17:9f & 24:3,7 & 27:15-23 and Deut. 29:1f,9f & 31:1,30 & 32:1f,44f and Acts 1:16-26 & 6:2-6 & 14:23 (*cheirotonein*, to elect by a show of hands). By "enfranchised communicant members," we mean just that. Certainly no non-communicant members (baptized babies and children) were enfranchised. Nor, probably, were communicant members who were still minors (Num. 1:3). Nor, possibly, were mature communicant female members (Acts 1:16,23 & 6:2f), unless perhaps they were themselves heads of households such as mature spinsters or widows living on their own (Num. 36 and I Tim. 5:9f). On all of this, see A. Kuyper Sr.'s *The Honorary Position of Women* and Grossman's *The Place of Women*

in the Church and Should Women Vote at Congregational Meetings? (Reformed Church in the United States).

1001) J. Calvin's *Commentary on Acts* (6:3). On Calvin's understanding of the testimony of early church history, *cf.* his quotations from patristic evidences (in *Institutes* IV:3:15 & 4:10-11 & 5:2f).

1002) Westminster Assembly's *Form of Presbyterian Church-Government* (The Directory for the Ordination of Ministers, 1; and The Rules for Examination, 4). Dunkerley's *Ministers of the Word* in 1977 PCA *Handbook* p. 1614) claims that according to the Westminster Assembly's *Form of Presbyterian Church-Government* "only for the Ministry of the Word is one actually ordained, although other officers are set apart."

Yet this claim seems incorrect, inasmuch as the *Form of Presbyterian Church-Government* though *at this point* speaking only of ordination to the Ministry of the Word, nevertheless even at this point, in claiming that "ordination is the solemn setting apart of a person to some publick Church Office," after stating that "no man ought to take upon him the Office of a Minister of the Word without a lawful calling" nevertheless gives Num. 8:10-22 and Acts 6:3-6 as its prooftexts (which verses refer not to ordination to the Ministry of the Word but to ordinations respectively to the Old Testament Levitical Priesthood and the New Testament Diaconate).

Nevertheless, Dunkerley is certainly correct in stating that the Westminster Standards give us the details only of ordination to the Ministry of the Word (*cf.* the Westminster Assembly's *Form of Presbyterian Church-Government's* "Of Ordination of Ministers" and "Touching the Doctrine of Ordination" and "Touching the Power of Ordination" [and especially the latter's statement that "ordination is an act of a (regional) Presbytery (I Tim. 4:14)."

Furthermore, this viewpoint also seems to exaggerate the obvious difference between Preachers and Elders. For the Greek word *titheemi* is used in speaking not only of the ordination or appointment of Ministers of the Word such as Apostles and Preachers (I Tim. 2:7 and II Tim. 1:11), but also of the ordination or appointment of Elders to their different kind of Office (Acts 20:17-28). And similarly, the Greek word *kathisteemi* is used to refer to ordination or appointment to any of the Special Offices (*cf.* Acts 1:23 & 6:1-7 and Tit. 1:5 and Heb. 5:1).

Hence, the statement in the Presbyterian Church in America's *Book of Church Order* quoted in n. 104 below is a better formulation on the matter of the subjects of ordination to Church Office than is the above statement of the Westminster Assembly's *Form of Presbyterian Church-Government*.

1003) Presbyterian Church in America's *Book of Church Order*, 17-2. 1004) *Ibid.*, 17-3.

1005) It may be asked which size "Presbytery" or gathering of Elders should commission the Preacher -- the local Session, or the regional Classis, or the provincial Synod, or the national General Assembly? Probably ordination by any of these various presbyterial bodies suffices -- though in point of fact, Presbyterians have almost invariably given preference to the ordination of Non-preaching Ruler-Elders by the local Session where they themselves will rule, and to the ordination of Preaching Elders or Preachers by the regional Presbytery (or Classis) which commissions them to preach at a specific location.

This emphasizes the real and qualitative difference between the Office of Elder and the Office of Preacher.

Dabney maintains in his *Theories of the Eldership* that "the Ruling Elder should be ordained in the district Presbytery." See his *Discussions: Evangelical and Theological*, II: 147. It is interesting to note Dabney believed that usually, "in the days of Paul and John, the same parochial Presbytery which ordained the Ruling Elder also ordained the Preacher (which was probably the case)" -- inasmuch as "Ruling as well as Preaching Elders...are properly to be ordained presbyterially by the parochial Presbytery...and by imposition of the hands of the whole Session' (*ibid.*, pp. 126 & 147).

We ourselves see no evidence of this theory in the Bible itself, but rather much evidence to the contrary suggesting that not the parochial but the regional presbytery usually commissioned Ministers of the Word (*cf.* Acts 13:1-5 & 22:5 & 26:10-12 and I Tim. 4:14 and Rev. 1:12-20 & 2:1,8f). Yet Dabney defended "the usage of the modern Presbyterian Church" in ordaining "the Ruling Elder...in the parochial Presbytery" and "the Preacher...in the district Presbytery," endeavouring to "show a consistent reason why it should be so" -- namely the inability of untrained modern Elders to grasp the archeological and linguistic and Biblical details necessary for effective preaching.

We agree with the latter part of Dabney's reasoning, and would point to a further reason to prefer the commissioning of Preachers by the regional Presbytery (or the Classis), rather than by the Parochial Presbytery (or the Session). Whereas it is obviously preferable for foreign Missionaries and regional Evangelists to be ordained by the regional Presbytery where or on whose behalf they will function, rather than by a local Session outside of whose bounds they will obviously labor-- that same regional Presbytery should also commission Preachers to local Ministries of the Word within its bounds (unless it unscripturally desires to develop a qualitative difference between the work of Foreign Missionaries and Regional Evangelists on the one hand and the work of local Preachers with fixed congregations on the other).

1006) Candidates called to a specific Ministry of the Word must first be licensed before they can proceed to ordination. *Cf.* n. 550 above. Observe the very careful language of the *Westminster Assembly's Directory for the Public Worship of God* and the Presbyterian Church in America's *Book of Church Order*. The *Directory* (Of the Public Reading of Scripture) declares that "reading of the Word in the Congregation...is to be performed by the Pastors and Teachers. Howbeit, such as intend the Ministry, may occasionally both read the Word, and exercise their gift in preaching in the Congregation -- if allowed by the Presbytery thereunto."

The *Book of Church Order* 20-2 carefully distinguishes between the various permitted activities of Ruling Elders, Candidates, Licentiates, and Ministers of the Word. "Ruling Elders may be licensed to supply the ministrations of the Word upon their giving satisfaction to the Presbytery of their gifts."

Observe that although all Ruling Elders should "exhort" (*cf.* n. 550 above), only those Ruling Elders which Presbytery has specifically "licensed" to supply the ministrations of the Word" -- may do so. And observe further that even these "ministrations" do not bear the character of official sermons by ordained Preachers (*cf.* nn. 697-708 & 889f below). "A Candidate for the Ministry...submits himself to the care and guidance of the Presbytery in his course of study and of practical training, to prepare himself for this Office.... The Candidate, when entering on his theological studies, should be authorized

and encouraged by the Presbytery to conduct public worship, to expound the Scriptures to the people (but not at all to 'preach' -- F.N. Lee), and to engage in other forms of Christian work...under the direction of Presbytery.... A Candidate should not undertake to serve a church which is without a Pastor as regular supply, unless he has been licensed" (19-1,5).

"To preserve the purity of the preaching of the Gospel, no man is permitted to preach in the pulpits of the Presbyterian Church in America on a regular basis without proper licensure and/or examination from a Presbytery.... Candidates for the Gospel Ministry who desire to preach more than occasionally in the pulpits of the Presbyterian Church in America, should be licensed (20-1).

"Ordinarily, a Candidate for the Ministry shall be licensed to preach" (20-3) -- after being accepted as a Candidate when taken under care of the Presbytery, he must first be licensed. However, if a Candidate yet unlicensed but under care of a Presbytery, is called to a definite work -- the Presbytery may proceed to his examination for ordination, if the Candidate has [clearly] met the requirements for ordination" (20-3)

"Before a Candidate or a Licentiate can be ordained to the Office of the Ministry (of the Word), he must receive a call to a definite work" (21-1). "No Minister, Licentiate or Candidate shall receive a call from a church -- but by the permission of his Presbytery" (22-1). The requirements for Candidates to become Licentiates, have already been discussed (*cf.* n. 942 above). And the Candidate, let it be clearly noted, when he becomes a Licentiate, shall be addressed by the Moderator of the Presbytery as follows: "In the Name of the Lord Jesus Christ, and by that authority which He has given to the Church for its edification, we do license you to preach the Gospel as a means of testing your gifts for the holy Ministry (of the Word), wherever God in His providence may call you" (20-14)

"A Licentiate requested by a church's Session to preach in its pulpit on a regular basis, must first have the permission of the Presbytery having jurisdiction of the church" (20-1) Even a Licentiate may not administer the Sacraments until he has become an ordained Minister of the Word. For "the Word and Sacraments are committed to the ordained Ministry of the Word"(20-1)

The requirements for Licentiates who wish to be ordained, have already been discussed (*cf.* nn. 943 & 1003 above & 1006*f* below). And it is only when the Licentiate is ordained, that he becomes "a Teaching Elder...called to labor as a Pastor" and that he is installed "to feed the flock by reading, expounding and preaching the Word...(and) to administer the Sacraments" (8-4).

1007) *Cf.* notes 938-43 above.

1008) *Cf.* nn. 41*f* & 562 & 1002-05 above. Certainly Timothy (I Tim. 4:14 & II Tim. 1:6) and the Jerusalem Deacons (Acts 6:1-7) were set apart by the imposition of hands. But there is no evidence that Apostles or Elders or Prophets or Priests or Kings had to be set apart in this way. That may or may not have been the case. Even Acts 13:3*f* is of limited evidential value regarding this matter, inasmuch as it was not an initial ordination but a simple commission to a special task. For Paul had clearly had hands imposed upon him long before that time (*cf.* Acts 9:13), and he was also clearly already a Preacher long before that time too (Acts 13:1). So that Acts 13:3*f* is dealing neither with his ordination nor any kind of re-ordination.

Nor can we be certain that Paul's previous ordination (before Acts 13:1) did (or did not) take place with the laying on of hands -- for we cannot even be certain that Acts 9:17 is describing his ordination, and Gal. (1:1*f*, 16*f*) rather tends to suggest the contrary. Consequently, it will have to be admitted that although undoubtedly to be highly recommended, **the laying on of hands is not absolutely essential for ordination to Special**. Many Reformed Churches, in ordaining Ruling Elders and Deacons, do not impose hands. And there is a recurrent allegation that Calvin, although installed as a Minister of the Word, did not receive imposition of hands from a presbyterial body, in spite of his general agreement with (yet confusion about) this practice (*Institutes* IV:3:16 *cf.* 14:19*f* & 19:31).

Cf. too John Knox's 1560 *Book of Discipline*, which states: "Other ceremony than the public approbation of the people and declaration of the chief Minister (Presiding Minister or Moderator of that meeting) that the person there presented is appointed to serve that Kirk, we cannot approve. Foralbeit the Apostles used the imposition of hands -- yet, seeing the miracle is ceased, the using of the ceremony we judge is not necessary" (*cf.* Didier's *Hang on to your Heritage! Has Satan entered the Presbyterian Church?*, Covenant Press Publishers, Orange, Ca., 1977, p. 104). *Cf.* too Hurley's *Women Deacons?* (sections on "Biblical Teaching on Ordination" and "The Term 'ordination'" and "Ceremonies Accompanying Appointments [Ordinations]" (Anointing, Laying on of Hands), Covenant College, Lookout Mountain, Tenn. (Ph.D. dissertation). *Cf.* too note 1009 below.

1009) It would not be wrong to re-impose hands on a previously-ordained Minister of the Word at his installation into a new sphere of work. Because, as pointed out in note 1008 above, the laying on of hands, though useful and adviseable, is not essential for ordination. Still less is the laying on of hands confined to ordination to Special Office. For note its use in blessing the tiny Ephraim and Manasseh (Gen. 48:13*f*), and in connection with sacrificial animals (Ex. 29:10 and Lev. 1:4 & 4:4 & 16:21).

Moreover, it would seem both Joshua and Paul probably received the imposition of hands more than once in connection with their Ministerial activities (Ex. 24:11-13 and Num. 27:16-23 and Acts 9:17*f* & 13:1,3). *Cf.* the Westminster Assembly's *Form of Presbyterian Church-Government* (The Rules for [the Ordination of Ministers}): "Here let them impose hands on his head.... If a Minister be designed to a Congregation, [a Minister] who hath been formerly ordained Presbyter (or Priest) according to the form of ordination which hath been in the Church of England which we hold for substance to be valid and not to be disclaimed by any who have received it -- then, there being a cautious proceeding in matters of examination, let him be admitted without any new ordination.... And in case any person already ordained Minister in Scotland, or in any other Reformed Church, be designed to another congregation in England -- he is to bring from that Church to the Presbytery here within which that Congregation is, a sufficient testimonial of his ordination."

1010) Westminster Assembly's *Form of Presbyterian Church-Government* (Rules for Examination [for the Ordination of Ministers]), 5.

1011) *Ibid.*, 6. 1012) *Ibid.*, 7*f*.

- 1013) Presbyterian Church in the United States of America: 1788 *Form of Government*, chs. XV:xi-xii.
- 1014) *Ibid.*, ch. XV:xiii. 1015) *Ibid.*, ch. XV:xiv.
- 1016) Presbyterian Church in America's *Book of Church Order*, 22-5.
- 1017) *Ibid.*: Questions for Ordination (22-5). The chief differences between the 1788 Questions for Ordination of the Presbyterian Church in the United States of America and the 1975 Questions of the Presbyterian Church in America, are as follows. (1) the 1975 PCA Questions ask the Ordinand to affirm Biblical inerrancy as well as infallibility. (2) the PCA Questions ask the Ordinand to affirm the scripturalness of the *Catechisms of this Church* as well as that of the Confession of Faith; and also to promise to inform the Presbytery himself should he later ever find himself out of accord therewith. (3) the PCA Questions ask the Ordinand to affirm that the government and discipline of the denomination is in conformity with the general principles of Biblical polity. And (4) the PCA Questions call for faithfulness and diligence in all the duties of the Ministry, whether personal or relational, private or public -- and not just in all private and personal duties.
- 1018) *Ibid.* 22-6f. 1019) *Ibid.*, 22-9.
- 1020) *Idem.* See. too Num. 8 & Deut. 29:1f,10-12 & *cf.* our paragraph 224's question 1 above.
- 1021) *Cf.* nn. 633-59 above.
- 1022) Eph. 4:11, 20th Cent. N.T.: "And He it is Who gave to the Church Apostles, Prophets, Missionaries, Pastors, and Teachers." Note the comma incorrectly inserted between 'Pastors' and 'and Teachers' in this erroneous version. 'Pastors-and-Teachers' would be a better rendition.
- 1023) Even Owen (*Works*, XVI:100f) takes something of this position. It is indeed true only some Pastors or Elders are Teachers or Prophets, even though all Preacher-Teachers are Pastor-Elders (at least when they function as Ministers in Congregations). But the Twentieth Century New Testament version of Ephesians is misleading here, because it suggests Teachers are not and cannot be Pastors (and therefore that Teacher-Preachers are not Pastor-Elders). In point of fact, however, the Greek makes it plain that this is not at all a reference to two different Offices, but that the Office referred to here is that of Pastor-Teacher (or Preaching Elder). In the Greek, in the immediately-preceding description of the other Offices (of Apostle and Prophet and Evangelist), each is introduced by the definite article *tous* and the particle of contrast {*men* or *de*). The same applies in respect of the word Pastors (*Poimenas*). However, both the article and the particle are absent between 'Pastors' and 'Teachers' (*Didaskalous*). This shows that the 'Pastor-Teacher' is one-and-the-same Office -- *kai Autos edooken tous men Apostolous tous de Propheetas, tous de Euangelistas, tous de Poimenas kai Didaskalous*" (meaning: "and He gave the Apostles (on the one hand) and the Prophets (on the other hand), as well as the Evangelists and also the Pastors-and-Teachers." *Cf.* too n. 1036 below.

- 1024) Now all Teachers (or Preachers) are or can be Pastors – if installed in Congregations as "Shepherding Elders" together with their Co-Pastors or the non-preaching Elders on the rest of the Session. But, inasmuch as only a few Elders (or Pastors) are ever at the same time Preachers (or Teachers), only a few Pastors are Teachers. And again, although Preachers are Pastors, there are also a few who are not. For those Preachers who are Professors in Seminaries and Universities, are not Pastors with congregational responsibilities. Hence, although a few Pastors are Teachers and most Teachers are Pastors -- this is not always the case. Now our text is only referring to those cases where the Pastors are simultaneously also Teachers. In other words, the text is referring neither to non-preaching Ruling Elders nor to Teachers turned Theological Professors. It is only referring to those Ministers installed as Teaching Pastors in local Congregations and who are therefore simultaneously Pastors and Preachers.
- 1025) A Pastor-and-Teacher does only one job -- just like a Fitter-and-Turner. Observe that in the ancient Greek uncials, all of these letters and words coalesce and are not separated, thus: TOUSDEPOIMENASKAIDIDASKALOUS. Cf. too n. 1027 below.
- 1026) Eph. 4:11, *tous de Poimenas kai Didaskalous*. Meaning "yet others, Pastors-and-Teachers" or "yet others, even those Pastors who are also Teachers" or "other Pastors (even Teachers)." Observe that the elastic copula *kai* in this phrase means not just "and," but rather "also" or "even" (and perhaps even "namely").
- 1027) Cf. nn. 527-54 above.
- 1028) Cf. Eph. 4:11*f*, King James Version: "And He gave...Pastors and Teachers for the perfecting of the saints, for the work of the Ministry, for the edifying of the body of Christ." Clearly, this King James rendition ("for the work of the Ministry") mistranslates *eis ergon diakonias* [which really means "into a work of service").
- 1029) Cf. I Cor. 12:4-11,28-31 and I Pet. 4:10*f*. 1030) Eph. 4:11. 1031) Eph. 4:8-12.
- 1032) Cf. our argument at nn. 633-59 above. 1033) Calvin: *Institutes* IV: 1:5, 11.
- 1034) Westminster Assembly's *Form of Presbyterial Church-Government* (The Rules for (the Ordination of Ministers], 8). Cf. our quotation herefrom in our argument at n. 1012.
- 1035) Macpherson's *Presbyterianism*, pp. 44.
- 1036) Cf. G. Knight's *op. cit.*, in 1977 PCA *Handbook* p. 1609. Cf. too n. 1023 above.
- 1037) Cf. Dunkerley's *op. cit.*, in 1977 PCA *Handbook* pp. 1615-19.
- 1038) Dunkerley's exposition here is both excellent and eloquent. Only two very minor errors need correction. On his p. 1616, the first words of paragraph 5 and line 2 should read: "saints are engaged in a work of Ministry" (and not "saints are engaged in the work of the ministry"). And on p. 1617 line 6, "than" should no doubt read "that." The latter error, apparently only a typographical one, we ourselves have corrected in our above citation.

SELECT BIBLIOGRAPHY

- Ainslee, J. L.: *The Doctrines of the Ministerial Order in the Reformed Churches of the 16th and 17th Centuries*, T. & T. Clark, Edinburgh, 1940.
- Barnard, A.C.: *Divine Worship*, 1981.
- Belgic Confession of the Walloon Reformed Churches*, Belgium, 1561.
- Bogue, C. W.: *Response to Ronald W. Nickerson's 'The Eldership: Unity of Office & Diversity of Functions.'* (Pittsburgh: NAPARC), 1977.
- Brown: *Vindication of the Presbyterian Form of Church Government* (Scotland).
- Calvin, J.: *Institutes of the Christian Religion*, I-IV (Switzerland).
- Clowney, E. P.: *A Brief for Church Governors in Church Government* (in 1977 PCA Handbook).
- Dabney, R.L.: *A Thoroughly Educated Ministry*, in *Discussions: Evangelical and Theological*, II, Banner of Truth Trust, London, 1967.
- Dabney, R. L.: *Lay-preaching* (in *ibid.*).
- Dabney, R. L.: *Theories of Eldership* (in *ibid.*).
- Dabney, R. L.; *The Public Preaching of Women* (in *ibid.*).
- Dabney, R. L.: *What is a Call to the Ministry?* (in *ibid.*).
- Dijk, K.: *The Ministry of Preaching*, Kok, Kampen, 1955.
- Dressel, L.C.: *The Right Place of the Offices in Worship*, in *N.G.T.T.*, National Pubs., Goodwood, RSA, March, 1983.
- Dunkerley, D.: *Ministers of the Word*, PCA Handbook, Montgomery, 1977.
- Dutch Reformed Church (N.H.K.): *What is happening to Office?*, 1969.
- Goodykoontz, H. G.: *The Minister in the Reformed Tradition*, John Knox Press, Richmond, 1963.
- Hodge, C.: *What is Presbyterianism?*, in A.A. Hodge's *Confession of Faith*.
- Johnson, E.W.: *Elders in a New Testament Church*, Sovereign Grace, Pine Bluff, 1977.

- Knight, G. W.: *Two Offices (Elders/Bishops, and Deacons) and Two Orders of Elders (Preaching/Teaching Elders, and Ruling Elders): a New Testament Study*, in P.C.A. Handbook, 1977).
- Lightfoot, J.B.: *The Christian Ministry (in Commentary on Philippians)*, MacMillan, New York, 1900.
- Lloyd-Jones, D.M.: *Preaching and Preachers*, Zondervan, Grand Rapids, 1971.
- Presbyterian Church in America: *The Book of Church Order*, P.C.A., Montgomery, 1975.
- Presbyterian Church in the U.S.A.: *Form of Government*, 1988.
- Reid, J.K.S.: *The Biblical Doctrine of the Ministry*, Oliver & Boyd, Edinburgh, 1955.
- Report (Minority Report) of the Ad-Interim Committee to Study the Question of the Number of Offices in the Church to the Fifth General Assembly*, in P.C.A. Handbook as finally augmented, 1977.
- Schmidt, K.L.: *The Minister and the Ministers in the New Testament Church*, in *Revue d'Histoire et de Philosophie Religieuse*, XVII, France, 1937.
- Second Helvetic Confession of the Swiss Reformed Churches*, Switzerland, 1566.
- Shedd, C. W.: *The Pastoral Ministry of Church Officers*, John Knox, Atlanta, 1974.
- Sproul, R. C.: *The Teaching and the Ruling Elder*, in PCA Handbook, 1977.
- Thornwell, J. H.: *Collected Writings*, IV, Banner of Truth Trust, London, 1975.
- Torrance, T. F.: *Consecration and Ordination*, in *Scottish Journal of Theology*, 1958.
- Van der Westhuizen, M. J.: *The Office of Preacher*, in Gerdener's *The Church and her Offices*, Edina Press, Cape Town, 1944.
- Westminster Assembly's Directory for the Publick Worship of God*, Britain, 1645.
- Westminster Assembly's Form of Presbyterial Church-Government*, Britain, 1645.
- Westminster Confession of Faith*, Britain, 1647.
- Westminster Larger Catechism*, Britain, 1648.