

Chapter 8

THE GIFTED MEN

Every spiritual gift implies a ministry. Gifts are graciously given, and are the permanent possession of the recipients. But ministries must be developed, through which gifts may be expressed. Therefore, even as the Lord Jesus Christ gave grace to each believer, according to His gift (Ephesians 4:7), He also gave men to the church to equip those believers "for the work of service (ministry)" (Ephesians 4:11-12). These gifted men are not themselves spiritual gifts as such, but they are given to the church. For that reason, and because each one also possesses his own spiritual gift, they are denominated "the gifted men."

Four separate titles are listed for the gifted men in Ephesians 4:11, the apostles, the prophets, the evangelists and the pastor-teachers. Another title, not listed with those who equip saints, is that of Deacon (Philippians 1:1; I Timothy 3:8-12), one who serves the saints. This chapter will discuss only the first four, elaborating on the apostle and the evangelist, since the others received coverage under the gifts of prophecy, of teaching and of ministry.

THE APOSTLES

John, in Kittel, 1:421. John also generalized that when apostle is used in the New Testament the emphasis is on the sending as such. "Whenever the term 'apostle' is used in the New Testament, 'it is linked with the act of sending, no matter whether the one who sends or the one who is sent claims prior interest' (404). 134

This study is confined to the nouns apostolos, euangelistas, and epistolos.

always denotes a man who is sent, and sent with full authority."¹ An apostle receives a commission from a sending agency, goes elsewhere to fulfill his obligations, but carries with him whatever authority and privileges be outlined within the commission. The apostle may be entrusted with powers as great as, but no greater than, the one who sends him (John 13:16). Now there are more than one sending agencies in the New Testament, and therefore there are apostles of varying authority.²

Jesus Christ was the Father's apostle to mankind (Hebrews 3:1). While He was on earth, the twelve were His apostles (Matthew 10:2, 5; Mark 3:14; Luke 6:13; 9:2; etc.), and after His ascension the eleven uniquely held the title (Acts 1:26; 2:37). With the conversion and commission of Paul, he too was made an apostle (Romans 1:1; 11:13; I Corinthians 1:1; II:1:1; Galatians 1:1; 2:8; I Thessalonians 2:6; I Timothy 1:1; II:1:1). With Paul, Peter is especially prominent as an apostle of Christ (Galatians 2:8; I Peter 1:1; II:1:1). The appellation "apostle" early came to be affixed to a number of the elders in the church at Jerusalem (Acts 15:2; 16:4, Gk.), who included Peter and others (Galatians 1:18-19), James, Jesus' brother (1:19), and possibly Jesus' other brothers as well (I Corinthians 9:5). In an even more restricted sense, any one sent by a church for a special task was that

¹Behm, in Kittel, I:421. Behm also generalized "that when apostellein is used in the New Testament the emphasis is on the sending as such, whereas when apostellein is used it rests on the commission linked with it, no matter whether the one who sends or the one who is sent claims prior interest" (404).

²This study is confined to the nouns apostolos, euapostolos, and apostole.

church's apostle (can we say "missionary"?). Some of these were Paul and Barnabas (Acts 12:2-3, c. 14:14), Epaphroditus (Philippians 2:25), and certain messengers (II Corinthians 8:23). And in a sense, all believers have an apostolic commission (Romans 1:5).

So it seems quite possible to classify the apostles of the New Testament according to their sending agency and in accordance with their area of service. This gives us two distinct classes of apostles. (1) The Apostles of the Lord Jesus Christ, who received their commission from Him and who carried with them His authority (I Corinthians 1:1; II:1:1; 11:19; Ephesians 1:1; Colossians 1:1; I Thessalonians 2:6; I Peter 1:1; II:1:1; Jude 17; cp. Matthew 10:1-8; I Corinthians 9:2; Galatians 2:8-9). Of these there were only twelve (Revelation 21:14; cp. Ephesians 2:20; 3:5), including Peter and Paul (Galatians 2:8; etc.). These twelve are denominated in Scripture the "chiefest" apostles (II Corinthians 11:5, 13). (2) The Apostles of the Churches (Acts 13:2-3, c. 14:14; II Corinthians 8:23; Philippians 2:25), including special messengers, ministers and missionaries. In this sense, churches today continue to send out missionaries or apostles, as the Holy Spirit sets them apart for special work. Now, an apostle may remain in a single locality (e.g., Acts 8:1; 15:2) or he may be mobile, perhaps being sent to a variety of locations (14:14) or to particular peoples, whether a nation (Matthew 10:5-6; Luke 11:44; Galatians 2:8a), to an ethnic grouping (Romans 1:5; 11:13; I Timothy 2:7; Galatians 2:8b), or to an individual (Philippians 2:25). A church's missionary has no more authority over his target people than does the church which sends him.

Not all are apostles (II Corinthians 11:13) and there are false apostles (II Corinthians 11:13; Revelation 2:2). There are several

steps in the making of an apostle: (1) a calling (Romans 1:1; I Corinthians 1:1; cp. Acts 13:2-3); (2) choice and recognition (Luke 6:13; Acts 1:2, 24-25); (3) appointment (I Corinthians 12:28; I Timothy 2:7; II:1:11; cp. Mark 3:14); (4) commandment (Acts 1:2; I Timothy 1:1); (5) a conferring of authority (Matthew 10:1-2; cp. Mark 3:14; I Thessalonians 2:6); and (6) separation (Romans 1:1; Ephesians 3:5; II Peter 3:2; cp. Acts 13:2). This is the pattern for all apostles.

However, one further requirement was necessary to qualify one as an apostle of Jesus Christ, namely, to have seen the risen Lord (Acts 1:2-3; I Corinthians 9:1; 15:7). There are no apostles of Christ alive on earth today, but there are thousands of missionaries of the churches.

As the church of Jesus Christ continues to grow throughout the world today, it is principally as one church sends its apostles to start another. Even in the transition period at the beginning of the Christian economy, it was only with the presence of Christ's apostles that the Holy Spirit was conferred by the Lord Jesus on each new ethnic group (Acts 8:14-18; 10:44-45; 11:1-18). The apostle's early ministry in a new area is largely prophetic, as he speaks (Romans 11:13; II Peter 3:2; Jude 17), witnesses (Acts 4:33; 5:29-30; 14:3-4), preaches (Matthew 10:1-8; Luke 9:1-2; cp. I Timothy 2:7; II:1:11), and teaches (Mark 6:30; Acts 2:42; etc.). As new churches are planted and begin to grow, the apostle has additional responsibilities in administration of churches (Acts 4:35-37; 5:2; I Thessalonians 2:6), in the approval and appointment of personnel (Acts 4:36; 6:3-6; 9:27-28; Romans 16:7), and in the molding of Christian standards of conduct (Acts 15:6, 22-23, c. 16:4). At the completion of his mission, the apostle must report back to his

persecution (Acts 5:18, 40; 21:1); but among those who were being saved

commissioning and sending agency (cf. Mark 6:30; Luke 9:10; cp. Acts 13:2-3, c. 14:14, c. 14:26-27).

The personal character of a missionary is also a consideration. He is never greater than his sending agency (John 13:16), and usually feels himself quite undeserving of his role (I Corinthians 15:9), having a marked servant mentality (Acts 1:25; Romans 1:1; 11:13; II Peter 1:11). He must be a man of commendable character (II Corinthians 11:11) and extremely patient (12:12). Apostles may tend to be somewhat critical, for they are not known for their credulity (Luke 17:5; 24:10), but they certainly rejoice over evil that is conquered (Revelation 18:20). Apostles are free to marry and enjoy a family life (I Corinthians 9:1, 5). They are normal men.

Those who truly qualified as apostle of the Lord Jesus Christ were known by definite criteria by which they could be tried (Revelation 2:2) and so distinguished from false apostles (II Corinthians 11:13). Their commission had to be divine, by the will of God (II Corinthians 1:1; Colossians 1:1; II Timothy 1:1), through Jesus Christ (Romans 1:5; Galatians 1:1; Ephesians 1:1; cp. I Corinthians 9:2), according to the commandment of God and of Christ (I Timothy 1:1) and of eternal life (II:1:1). They must have seen the risen Lord (Acts 1:2-3, 22; I Corinthians 9:1; 15:7) and have had immediate communication with Christ (Luke 29:14; Acts 1:21-22; cp. Mark 3:4). Apostles of Christ were prophets of divine revelation regarding the nature of the church (Ephesians 2:20; 3:5, Gk.) and were able to perform appropriate signs (Matthew 10:1-8; Acts 2:43; 5:12-13; II Corinthians 12:12). To the world they were a ridiculous spectacle (I Corinthians 4:9), suffering persecution (Acts 5:18, 40; 8:1); but among those who were being saved

they had successful ministries (I Corinthians 9:1-2), carried on in great power (Acts 4:33). These men laid the foundation upon which the church has been under construction during all the centuries following.

The effect of apostolic ministry is progressive. (1) He brings men to the obedience of the Christian faith (Romans 1:5). (2) Believers are to be brought into an holy respect for the character of God (Acts 2:37, 43). (3) Churches are founded (Ephesians 2:20; cp; Acts 14:23), (4) strengthened (Acts 16:4-5; cp. 14:22), and (5) equipped for ministry (Ephesians 4:11-12). All of this must continue until a church attains unto a workable unity (Acts 5:12; Ephesians 4:11ff). The twelve apostles of the Lord gain for their reward to have their names inscribed into the foundations of the eternal city (Revelation 21:14). Will not missionaries of today have theirs penciled somewhere upon the stones?

In summary, the apostle is given to the church by Jesus Christ to be commissioned for the extension of the church into the world, for the establishment of new churches, and for the supervision of young churches. He is distinguished from the evangelist.³ A summary of some likely behavioral traits of apostles is given in the appendices.

THE PROPHETS

"Thus saith the Lord," spoke the mouth-piece of the living God, the prophet. For "He spoke long ago to the fathers in the prophets in many portions and in many ways" (Heb. 1:1). In the former economy, the prophets were God's principal means of communication with His chosen

³Friedrich, in Kittel II:737, notes that all apostles may have been evangelists, but not all evangelists were apostles.

nation and its leaders. And even with the inauguration of the new, prophets continued to speak on the Lord's behalf.

Following the O.T. prophets with John and Jesus, prophets appeared in the early church. Their ministries were largely concerned with teaching and exhortation (Acts 11:26-27; 13:1; 15:32). Although one of these, Agabus by name, is known, on at least two occasions, to have made predictions (Acts 11:28; 21:10-11). Thus prediction seems to have been a minor part of the New Testament function of prophet, for these are the only recorded instances and the prophet, Agabus, is remembered by name.

The early Christian prophets doubtless studied and proclaimed the Scriptures of the Hebrew prophets, but some obviously were accustomed to receiving divine revelations, even as they met in the assemblies (I Cor. 14:29-32). But these were plagued by excesses and by faulty utterances (29, 32). Only the apostolic prophets ("the apostles and prophets" is a unit in the Greek syntax) conveyed divinely authoritative messages (Eph. 2:20; 3:5). All subsequent prophetic ministries must accord with the writings of these (Rom. 12:6; 1 Cor. 14:37; etc.).

THE EVANGELISTS

An evangelist is a preacher of the gospel,⁴ one who proclaims the glad tidings.⁵ He is one of those gifted men given to the church for its equipment for ministry and for edification. Chafer understood the

⁴Arndt & Gingrich, 318. ⁵Friedrich, loc. cit.

⁶Chafer, 6. See note 3. ⁷Chafer, 7.

evangelist to be:

. . . without question, the messenger to the unevangelized, preparing the way for the pastor and teacher in his more constant ministry in the church. The evangelist, therefore, finds his fullest divine mission as a pioneer missionary to the hitherto unevangelized.⁶

And he further distinguishes "between being an evangelist by calling, and doing the work of an evangelist as occasion may arise in the pastoral office"⁷ (cf. II Timothy 4:5). Only one man in the New Testament, Philip (Acts 21:8), is called an evangelist as such.

The Parties to Evangelism

Jesus (Matthew 4:23-24; 11:5; Mark 1:14-15; Luke 4:18), John the Baptist (Luke 3:18), the twelve (9:6), and on one occasion angels (1:19; 2:10) are seen evangelizing in the Gospels. In the new age of the early church, evangelism was done by the apostles (Acts 5:42; II Corinthians 10:16), including Peter and John (Acts 8:25) as well as Paul and Barnabas (13:23, 24; & Epistles), and even Timothy (I Thessalonians 3:2, 6; II Timothy 4:5). We have already mentioned Philip (Acts 21:8). All believers may evangelize (8:4) and some are given to equip them for that ministry (Ephesians 4:11-12). All through the present age there is a problem of false evangelists with perverted gospels (Galatians 1:8), and in the end times, evangelism will be largely the responsibility of angels (Revelation 10:7; 14:6).

Those to whom the gospel was headed, per the Evangelies, covers a wide scope: to individuals (Luke 1:19), shepherds (2:10), the poor (Matthew 11:5; Luke 4:18; 7:22), and the whole people (Luke 3:18; 21:1);

⁶Chafer, 6. See note 3. ⁷Chafer, 7.

to frequenters of both the temple (20:1) and the synagogues (Matthew 4:23); and to the cities (Luke 4:43; 8:1; 9:6), the region of Galilee (Mark 1:14), all nations (13:10), the world (Matthew 24:14), and all creation (Mark 16:15). The gospel later did go to individuals (e.g., Acts 8:35), to groups of people, both receptive groups (5:42) and unreceptive (17:18); to classes of peoples (15:7; Romans 15:16; Galatians 1:16; Ephesians 3:8); to cities (Acts 8:40; 13:32; 14:7, 15; 15:35; I Corinthians 4:15; 15:1; II:2:12; 11:7; Colossians 1:23); and to whole regions (Acts 8:25, 40; 14:7; 16:10; II Corinthians 10:16; Galatians 1:11; 2:2). Thus those who, it can be said, have been evangelized include Old Testament believers (Hebrews 4:6) and New (4:2), both the living and the departed (Romans 1:15; I Peter 4:6). There still remain, however, the unevangelized (Romans 15:20) and those who have been hardened against the gospel (II Corinthians 4:4). The whole earth will be evangelized before Christ will return to establish His kingdom (Revelation 14:6). Categorically, none is excepted from hearing the good news.

The Nature of Evangelism

Evangelism is a ministry to be performed (Romans 15:19), with a definite message to be delivered, with a view to certain expected results from that ministry. There is a certain amount of variety at each point, but only within Scripturally determined limits. The gospel has enemies and its ministry is like unto a great struggle.

The ministry of evangelism. The gospel messenger often must change his geographical location in pursuit of opportunities to deliver that message (II Corinthians 2:12; 10:14; Ephesians 2:17; I Thessalonians

3:6), but he may tarry in a responsive area (Acts 15:35; cp. Revelation 14:6). The determined evangelist is motivated by inner compulsion (I Corinthians 9:16) and so desires to share the gospel freely (I Corinthians 1:18; 9:17; II:11:7; I Thessalonians 2:8), but may quite properly be stipended by others to keep him free for his ministry (I Corinthians 9:14-16). For true effectiveness, the gospel must be made known in a clear fashion avoiding all distortion (Galatians 1:7; 2:2; I Corinthians 15:1). A variety of approaches and activities are proper for evangelizing, including speaking (Acts 8:25, 35; 11:20; I Thessalonians 2:2, 4; cf. Ephesians 6:14), witnessing (Acts 8:25; 20:24); announcing (I Corinthians 9:14), preaching⁸ (Matthew 4:23; 9:35; 24:14; 26:13; Mark 1:14; 13:10; 16:15; Luke 8:1; Galatians 2:2; Colossians 1:23; I Thessalonians 2:9), teaching (Matthew 4:23; 9:35; Luke 9:6; 20:1; Acts 15:35), and exhorting (Luke 3:18). Ministries of healing occasionally may accompany evangelism (Matthew 9:35; Luke 9:6).

The gospel has enemies (Romans 11:28) and there are distorted gospels by which evil men trouble Christian converts (Galatians 1:7), some thereby failing to enter the faith-rest life (Hebrews 4:2). The true gospel must be defended and confirmed (Philippians 1:7, 16), believers striving together for the faith (1:27; 4:3). This requires that one set his mind to sobriety and endurance of hardship (II Timothy 1:8). Some persecution may scatter those who carry the gospel with them (Acts 8:4), and one can learn through experiences how to share the gospel in the midst of opposition (I Thessalonians 2:2), but this must be done by the power of God (II Timothy 1:8). There will even be a form

⁸On kerussein, see the appendices.

of evangelism carried on during the period at the end of the present age (Matthew 24:14). Evangelism is a spiritual struggle.

The message of evangelism. The birth of John the Baptist was itself good news to his parents (Luke 1:19). But better news is that concerning Jesus Christ and God (Mark 1:1, 14). Jesus' birth was to be a gospel of great joy for all peoples (Luke 1:19). The content of the Gospel, in the Synoptics, is the announcement of the Kingdom of God or of Heaven (Matthew 4:23; 9:35; 24:14; Luke 4:43; 8:1; 16:16). During the expansions of the Book of Acts, the gospel preached centered on the Person of the Lord Jesus Christ (Acts 5:42; 8:12; 8:35; 10:36; 11:20; 15:35; 17:18), stressing His resurrection and peace through Him. It was a definite message (8:4) regarding the on-going expression of the Kingdom of God (8:12), recalling the promises to the fathers (13:32), emphasizing the grace of God (20:24), which brings men to turn from idols to the living God (14:15).

In the Epistles too the center of the gospel is the living God (Galatians 1:7; I Thessalonians 2:2, 9) and His Son, the risen Lord Jesus Christ (Romans 1:9; II Corinthians 4:4; Galatians 1:16; Philippians 1:27; I Thessalonians 3:2; II:1:8; II Timothy 2:8; I Peter 1:25). It is the good news of our salvation (Ephesians 1:13), of a life of faith-rest at the present (Hebrews 4:2-3), and of life and immortality (II Timothy 1:10). By the unfathomable riches of God in Christ (Ephesians 3:8) are the good things (Romans 10:15), including peace (Ephesians 2:17; 6:15), truth (Colossians 1:5), hope (1:23), and faith with love (Galatians 1:23; Philippians 1:27; I Thessalonians 3:6). As a severe warning, the gospel insists that all men will someday be judged by this same Jesus (Acts 17:31), the contents of which are by nature truth (Galatians 2:5,

Christ. Thus the summation of all the gospel and of God's workings through the ages is that men should fear Him (Revelation 10:7; 14:6); this is the eternal gospel.

The effect of evangelism. These ten things result from true evangelism: (1) Repentance and faith (Mark 1:15; 16:15; Acts 15:7; I Corinthians 15:1; Ephesians 1:13). (2) Accomplished salvation (Mark 16:15; Romans 1:16; I Corinthians 15:1). (3) Obedient confession (II Corinthians 9:13) with (4) water baptism (Mark 16:15). (5) Christians receive and begin to live in accordance with truth (Galatians 2:5, 14), and (6) gain great hope (Colossians 1:5, 23). (7) This enables one to gladly lose one's life and temporal possessions for eternal (Mark 8:35; 10:29). (8) This new life is one of partaking of Christ's glory (II Thessalonians 2:14). (9) Saints grow in their capacity to minister and the church grows (Ephesians 4:11 ff). And (10) the dead who responded to the gospel continue to live according to the power of God (I Peter 4:6). Gentiles partake of the same promises made to the fathers (Ephesians 3:6). Some, however, reject the gospel in disbelief (Romans 10:16) and must suffer retribution (II Thessalonians 1:8; I Peter 4:17). But even Christians fall under divine discipline, if they fail to live the life of faith-rest (Hebrews 2:3-4).

The Nature of the Gospel

To preach the gospel was Christ's mission on earth at His first advent (Luke 4:43). That message was for all Israel (Luke 2:10) and must be preached to all the nations before the second advent (Luke 2:10).

The gospel is a "word," a message which can be communicated (Acts 15:7), the contents of which are by nature truth (Galatians 2:5,

24; Ephesians 1:13; Colossians 1:5), and as such are enlightening, except to those who have rejected it (II Corinthians 4:3-4). Its origin is not of man nor are its principles in keeping with man's reason (Galatians 1:11;-2), rather it is by nature totally glorious (1 Timothy 1:11). The human dimension comes in the great work required of its ministers (II Timothy 4:5), who may be men whose whole ministry is taken up with its proclamation (Acts 21:8; Ephesians 4:11). But any preacher of the gospel may be said to be sent by Christ (I Corinthians 1:17). Yet this is its weakest point, for it comes to be characterized by those who preach it (I Thessalonians 1:5; II:2:14). A gospel ministry is a spiritual service (Romans 1:9) received from Christ Jesus (Acts 20:24) by those who have been approved (I Thessalonians 2:4), only by grace (Ephesians 3:8). Its message is the sound teachings (I Timothy 1:10-11) of a revealed mystery (Ephesians 6:19), which is to be preached through the Holy Spirit sent forth from heaven (I Peter 1:12) in new regions (Philippians 4:15) where it comes in power and in the Spirit and conviction (I Thessalonians 1:5) and strengthens and encourages faith (3:2).

The gospel is the power of God for salvation to every one who believes, for in it the righteousness of God is revealed by faith (Romans 1:16-17). Through it God calls His elect ones (II Thessalonians 2:14) thereby revealing who they are (I:1:4-5). There are also a protevangile (Galatians 3:8), an eternal evangile (Revelation 14:6), and a false gospel (Galatians 1:6; II Corinthians 11:4).

The gospel message in its simplest form consists of two main points, according to I Corinthians 15:1-5. (1) Christ died for our sins according to the Scriptures, and was buried; (2) He was raised on the third day according to the Scriptures, and appeared ... (Philippians 4:3).

The Evangelist Himself

A man with any gift, occupying any office may well be able to do the work of an evangelist, but he is not necessarily an evangelist. The evangelist is an identifiable breed, who generally can be characterized both personally and professionally.

The evangelist personally. An evangelist may be itinerate, or he may be an home-owner and a family man (Acts 21:8). The most striking thing about him is that, perhaps despite physical inadequacies (Galatians 4:13), he has a keen inner compulsion to evangelize (I Corinthians 9:15) which causes him to prepare and to be always ready to share the gospel (Romans 1:15; Ephesians 6:15). He yearns to see the gospel progress further (Philippians 2:22), and it is his aspiration to preach it where Christ is not named (Romans 15:20). He readily finds a singularity of mind with other evangelists (Philippians 1:27). He perhaps thinks of himself as a "soul winner" or a "personal worker," but the New Testament calls him an evangelist.

The evangelist professionally. The evangelist may well account himself as set apart and appointed by God for the gospel (Romans 1:1; Philippians 1:16), and therefore consider evangelism as his "ministry" (Colossians 1:23). Willing to invest his life in people (I Thessalonians 2:8), he likens his relation between man and God unto that of a priest (Romans 15:16). To him his ministry is a divine trust (I Timothy 1:11) and he is keenly desirous of being found approved by God (I Thessalonians 2:4). His whole life revolves around evangelism (I Corinthians 9:14), and, being aware of evangelism as a spiritual struggle (Philippians 4:3),

he consciously operates upon the principle of the grace of God (1:7). Remuneration or salary for the work of gospel preaching is no disgrace to an evangelist (I Corinthians 9:14), but he is very sensitive about the matter (11:7) and willing to forego the right (9:18) and to suffer hardship than to let it be any kind of hindrance to the gospel (9:12). He can usually work well with other evangelists (I Thessalonians 3:2), but has a problem with viewing himself as a kind of father to his converts (I Corinthians 4:15). Yet evangelists have a way of growing in popularity among the churches (II Corinthians 8:18).

Summary

The evangelist is given to the church by Jesus Christ for the progress of the gospel among the unevangelized, and to equip the saints for the work of evangelism. Every Christian is a witness, but not every Christian is an evangelist. A tentative behavioral description of the evangelist has been included in the appendices.

THE PASTOR-TEACHERS

Pastors are teachers (Ephesians 4:11, Gk.). Teaching is the primary function of the pastor of a local church. The title and function of Pastor belong only to those to whom it has been entrusted by the Holy Spirit; and these are the elders who have the responsibility of overseeing the local church, of which Jesus Christ is the Chief-Pastor (Acts 20:17; c. 28; I Peter 2:25; 5:4). The Pastor's duties extend to the whole congregation (Acts 20:28), and on the principle of "one flock and one shepherd" (John 10:16) it would not seem that there would be any more than one principal pastor of any

one assembly. To qualify as a pastor, a man must be known as compassionate (Matthew 9:36; Mark 6:34), good at his job (John 10:11, 14), and a teacher (Ephesians 4:11). He must love the Lord (John 21:16), volunteer eagerly (I Peter 5:2-3), and be able to exercise authority (Revelation 2:27). Those qualities which make a good shepherd make a good pastor.

The aim of the pastorate is four-fold, to avoid confusion, fear and distress in the church (Matthew 9:36; Luke 12:32), to prevent scattering or disassociation of the membership (Matthew 26:31; Mark 14:27), or, positively, to foster the unity of the body (John 10:16), and to insure the growth and ministries of the church (Ephesians 4:11ff; Revelation 7:17). This includes a number of duties: (1) to provide guidance and leadership (Matthew 2:6; John 10:16; Revelation 7:17); (2) to separate out the undesirables (Matthew 25:30); (3) to provide the unifying figure-head (Matthew 26:31; John 10:16); (4) to teach (Mark 6:34; Ephesians 4:11); (5) to guard from harmful or disruptive influences (Luke 2:8; Acts 20:28); (6) to know each individual's needs (John 10:4); (7) to provide for the training of the saints for ministry (Ephesians 4:11-12); (8) to be an exemplary character (I Peter 5:2-3); (9) to devote his labors to the church (John 10:11); and therefore (10) to gain his livelihood from pastoring (I Corinthians 9:7). The pastor is an important and busy man, the chief elder in the local church who has been graced by Christ to have one.

In summary, the pastor is given to the church by Christ for the oversight, unity, protection and growth of the saints in their work of ministry. He is mainly a teacher. The behavioral accompaniments of the man who pastors are described in the appendices.

SUMMARY

Even as Jesus Christ has spiritually gifted every believer for a unique ministry, He has, in addition, given certain men to the church to equip the saints for the work of ministry for the qualitative and quantitative growth of the church. These men are the apostle, who founds new churches, the prophet, who speaks forth the Word of God, the evangelist, who insures the progress of the gospel into new regions, and the pastor-teacher, who trains, guides and guards local groups of believers, "until we all attain to the unity of the faith, and of the knowledge of the Son of God."

The plan, therefore, was to examine closely the major portions of Scripture which concern spiritual gifts, and from these to probe out into each of the gifts.

The function of spiritual gifts in the normal local church was examined in three passages of the New Testament. In I Peter 4:7-12, spiritual gifts are presented as one of three dimensions which characterize the life of the prayerful Christian as he awaits the return of Jesus Christ. At Ephesians 4:7-16, the gifts were integral with several factors which unify the Body of Christ, under the care of certain gifted men who were also given to the church. Romans 12:1-8 stressed the spiritual gifts as the differentiating factor within the Body, whereby the dedicated Christian can come to a sober estimation of himself in the renewing of his mind. In all of these places, it was underscored that every believer has a spiritual gift and a responsibility to minister that gift in the church.