

CHURCH LEADERSHIP SEPARATION: The Ordained Presbyterian Clergy and the Elected Diaconal Council

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SEPARATION OF LEADERSHIP OVERSIGHT

Leadership in the Church is Spiritual not Secular, collegial not monarchical; it is for spiritual service not for political lording-over; it is by humble obedience to God not by haughty self-aggrandizing pre-eminence (like Chief-Executive Bosses and Paramount-Head Rulers). Church Leadership is accountable **stewardship for the dispensing** (1Cor 4:1-2) of God's **Grace** (Eph 3:2) and Christ's **Gospel** (1Cor 9:16-17; Col 1:25-26) in **pastoral succour** and **presbyterial oversight** of God's own **Flock** (Act 20:28; 1Pet 5:1-4). Therefore, Church Leaders must see themselves as collegial Helpers and spiritual Dispensers not as profiteering commercial Proprietors and suppressive political Despots. They should avoid **pride** and **self-assertion** but rather exalt Christ and serve His Flock with all humility. They should eschew **domination** and **rivalry** but rather seek cooperation to obey Christ as revealed in the Scripture. Christ alone is the Saviour, Lord and Potentate of His own Church not the Leaders. Hear what Christ said:

Luk 22:24-26

(24) And there was also a strife among them, which of them should be accounted the greatest.

(25) And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

(26) But you shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that does serve.

There are two arms of Spiritual Leadership (1Pet 4:11) in the Church of God:

1. ORACULAR CLERGY=**"one who speaks"**: those **Ordained** by certification of elder ordained Ministers to be apostolic College/Presbytery for spiritual LITURGICAL stewardship, who **minister the sacred** MYSTERY/LOGOS according to authentically inspired Scripture (Acts 20:26-28; 1Cor 4:1; 1Tim 3:1-7); and
2. DIACONAL LAITY=**"one who serves"**: those **Elected** by consensus of the bona-fide congregation Members to be local Council/Board for temporal LOGISTICAL succor, who **administer the common** TREASURY/TABLE according to common need and commonly acceptable procedure (Acts 6:2-4; 2Co 8:19-24; 1Tim 3:8-13).

SEPARATION OF CHURCH LEADERSHIP	
Ordained and Instituted Oracular Clergy 1Tim 3:1-7	Elected and Constituted Diaconal Council 1Tim 3:8-13
Successors of the Twelve	Successors of the Seven
presbyterial oversight clergy	diaconal administration laity
stewardship (dispensation) and guardianship (custody) of the <u>spiritual mysteries of Christ</u> (WORD and WORSHIP) Act 6:4	stewardship and guardianship of the <u>material resources and common concerns of the Church</u> (TABLES and TREASURE) Act 6:2-3
"one who speaks" for spiritual care 1Pet 4:11	"one who serves" for social care 1Pet 4:11
to edify and equip the Saints for useful ministry Eph 4:11-12	to succour the Saints and meet their social needs Rom 16:1-2
oracular dispensation of the revealed SPIRITUAL mysteries of Christ Tit 1:5-9; Heb 13:7	administrative management of the common MATERIAL resources of the Saints 1Co 16:3-4; 2Co 8::19ff
minister the sacred MYSTERY/LOGOS/LITURGICAL	administer the common TREASURY/LOGISTICS/MATERIAL
ordained (i.e. recruited by clergy, trained and ordered)	elected (i.e. nominated and voted for by members and constituted)

This **bicameral-consultation** approach to spiritual leadership oversight originated from divine wisdom revealed in the Scriptures. The beauty of this is that in moral things the Lay Council comes to the Clergy to be ministered unto spiritually, while in temporal things the Clergy comes to the Council to be ministered to materially (1Cor 9:11 also Rom 15:27; Gal 6:6; 1Tim 5:17).

In the past, "**clericalisation**" of Church Leadership gradually excluded the laity, but in recent times, "**synodisation**" of Church Leadership has re-involved the laity and revived lay ministry in conformity to apostolic tradition (1Sam 8:4-7; Acts 6:1-7; Eph 4:11-16; 3John 1-8, 12-14). There is even further "**nicolaitisation**" tendency towards lay laissez-faire or "**diotrephes-ous**" lay supremacy/preeminence over the clergy, where the laity desire to heap up preachers they would support and follow according to their directives and their itchy desires rather than give heed to ministration according to divine institution and purpose left behind by Christ and his Apostle (2Tim 4:1-5; 3John 9-11; Rev 2:6-7, 15-17).

"It is however pertinent to notice the difference and relationship between biblical pattern for leadership and participation in the Church and biblical pattern for leadership and participation in the State.

IN THE Christian CHURCH, the emphasis is on **God's redemption by His Word**, justification and mercy **granted through** the Suffering Messiah, humanity's inner spirituality and faith, conscience and sin which are dealt with by redemption, persuasion and faith administered by **ministerial leaders and pastors** (Rom 12; 1Tim 3).

IN THE pluralistic STATE, the emphasis is on **God's restraint by the sword**, justice and wrath **guarded under** the Sovereign Messiah, humanity's outer temporalities and goods, civility and crime which are dealt with by enforcement, condemnation and fear administered by **magisterial leaders and princes** (Rom 13; 1Tim 2).

For good conscience toward God and good citizenship in the community, the Church should not be subversive against the State but rather wisely witness, serve and even willingly suffer to **salt, light and leaven** the State to bring peace and righteousness for the good of all and glory of God (Mat 5:9-16; 13:33; Eph 5:13-17) and approach the State for the benefit of its good services (Act 25:10). Nor should the State legislate over spiritualities or against the Church but rather seek **conscience** (Luke 3:10-20), **cooperation** and **intercession** (1Tim 2:1-4) from the Church as well as ensure temporal provision and protection for the Church (Act 18:12-17; 21:27-40; 22-26)."

"**Nicolaitisation**" over the instituted apostolic Clergy by the incorporated or lay administrative Council gives the State or civil institutions the powers to subjugate Christ's spiritual institution under human temporal constitution. This is travesty on the Church's canonical freeness, even if the incorporated Council is all made up of ordained Clergy. Worse still is the "**diotrephesous**" subjugation of apostolically ordained Clergy under the pre-eminence of the locally elected Laity (3John 9-11). This is a dangerous trend where some charismatic and accomplished members of the Laity who disdain apostolic theological training as "no big deal" assume that their social status and personal conviction make up for doctrinal exactitude. These lay champions usurp authority to give directives to and overrule the Clergy who are the called, learned doctrinally, trained theologically, proved and ordained for ministry. Such **despised** or **looked down** Clergy faces the challenge of **affliction** or **hardship** and **out-of-season inconvenience** but which they are charged to **endure** in order to **fulfill their ministry**. When the Council disparages the Clergy it produces a shallow Church ruled by zealous arrogance that lacks the depth of knowledgeable

guidance, which is a perfect recipe for derailing into spiritual shipwreck. **Even the United States of America, the most powerful government in the world today has always known that executive or legislative powers must eschew or desist from exercising authority over spiritual matters** (See below on Church Incorporation).

God spoke concerning this through St Paul in 2Tim 4:1-5:

- (1) I charge you therefore before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom;*
- (2) Preach the word; be diligent in season, **out of season**; reprove, rebuke, exhort with all longsuffering and doctrine.*
- (3) **For the time will come when they will not endure sound doctrine; but after their own lusts shall they draw to themselves teachers, having itching ears;***
- (4) **And they shall turn away their ears from the truth, and shall be turned unto myths.***
- (5) But you watch in all things, **endure afflictions**, do the work of an evangelist, **fully carry out your ministry.***

and in 1Tim 4:11-14:

- (11) These things command and teach.*
- (12) **Let no man despise your youth;** but be an example of the believers, in word, in conduct, in love, in spirit, in faith, in purity.*
- (13) Till I come, give attendance to reading, to exhortation, to doctrine.*
- (14) Neglect not the gift that is in you, which was **given you through prophecy, with the laying on of the hands of the presbytery.***

also in Heb 13:7 and 17:

- (7) Remember them **who have the rule over you, who have spoken unto you the word of God:** whose faith follow, considering the end of their manner of life.*
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- (17) Obey them that have the rule over you, and submit yourselves: for **they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.***

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INCORPORATION FOR THE CHURCH

Incorporation is an intricate and delicate matter for the Church. The three Hebrews under Nebuchadnezzar (Dan 3:15-18), Daniel under Darius (Dan 6:10), Christ and the Apostles under the Romans and the Sanhedrin (John 19:11; Act 4:19; 5:29) insisted and demonstrated that they did not require **permission** to approve their inalienable spiritual liberties and faith but that these are **prerogatives** of God through revelation. This was why despite persecution the Church persisted as "*religio illicita*" for four centuries. The State or civil authorities should rather ensure **protection** and make **provision** for liberties of all contributing citizens which includes freedom of worship and other spiritualities that do not override the liberties of others.

Under the principles of separation of Church and State powers, incorporation should never be allowed to serve for supervision, control or censorship of the Church by the State and civil institutions, but for exemption of Church as a non-profit organisation and protection from being treated as a commercial company even though it has all the rights and privileges to raise funds from its members and implement projects to enhance worship and witness. The Church by virtue of its spirituality serves as the prophetic conscience to the State and civil authorities. Because rights and freedom to worship are inalienable, and spirituality or worship belongs to prophetic revelation, such matters are therefore beyond the powers of the State or civil authority in its social contract functions.

"In the wider society under the sun, though the Church has mainly got this muddled up, God clearly indicates from the Scriptures, the propriety of the separation of powers (2Chron 19:11) between the Church and the State:

1. the Christian **Church** (ruled with the **regenerating Word** and spiritual **grace** for godly PURITY through justification, pardon, persuasion and ministration to deliver from INIQUITY, and for ecclesiastical **communion**, and mission Act 6:3-4), **where pardon is enjoined towards enemies and vengeance against evil is forbidden** so that none is condemned and all are enjoined to live in holiness and righteousness (Rom 12:14-21). Ecclesiastical authority is meant to be occupied by qualified Church members (believers only) **to guarantee spiritual safety of members**; and
2. the pluralistic **State** (ruled with the **restraining Sword** and temporal **law** for orderly POLITY through justice and reprimand, policy promulgation and enforcement to discipline and defend against INEQUITY, and for territorial **citizenship** and dominion Rom 13:4-6; 1Pet 2:13-17), **where punishment, vengeance and wrath against evil and misdemeanor are ordained as the just duties** of respected and remunerated officials to ensure there is no offence whether criminal or tort and **all are ordered to live peaceably** in harmony (Rom 13:1-7; 1Tim 2:1-3). Civil authority is meant to be occupied by full citizens (believers and unbelievers alike) **to guarantee social safety of citizens**.

Christians in civil authority should distinguish these two divine ordinances (Act 20:28; Rom 13:1-2) and carry out appropriate duties righteously and strategically, but should neither usurp spiritual authority nor legislate over spiritualities."

BIBLICAL DIFFERENCES IN THE DIVINE INSTITUTIONS OF THE CHURCH AND THE STATE.	
Christian Church	Pluralist State
ECCLESIASTICAL AUTHORITY is ordained by God for deliverance from INIQUITY , to guarantee spiritual safety of members	CIVIL AUTHORITY is ordained by God for discipline and defence against INEQUITY and INJURY , to guarantee social safety of citizens
ruled with the regenerating Word and spiritual grace (Rom 12; 1Tim 3)	ruled with the restraining Sword and temporal law (Rom 13; 1Tim 2)
for godly PURITY and PIETY , ecclesiastical communion and mission (Act 6:3-4; 20:28; 1Cor 12:28)	for orderly POLITY and PATRIOTISM , territorial citizenship and dominion (Rom 13:4-6; 1Pet 2:13-17)
through justification and pardon, persuasion and ministration under the SUFFERING MESSIAH	through justice and reprimand, policy promulgation and enforcement under the SOVEREIGN MESSIAH
where pardon is enjoined towards enemies and vengeance against evil is forbidden to gifted and supported pastors and ministers	where punishment, vengeance and wrath against evil and misdemeanor are ordained as the just duties of respected and remunerated princes and magistrates
so that none is condemned and all are enjoined to live in holiness and righteousness (Rom 12:14-21)	so there be no offence whether criminal or tort and all are ordered to live peaceably in harmony (Rom 13:1-7; 1Tim 2:1-3)
funded from collection of tithes and offerings (Mal 3:10; 1Cor 16:1-2)	funded from collection of taxes and tributes (Rom 13:6-7)

Leadership ministry (of the Church and the State) amongst humans is the business of Divine Order under God's Kingdom. Though both the Church and State are subject to God, Whose Kingdom reigns in the affairs of humans and spirits, the CHURCH LED BY PASTORAL MINISTERS IS NOT THE SAME AS THE KINGDOM OF HEAVEN, for the **Kingdom of Heaven is in godly life ruled by God through the Holy Spirit's fullness** (Rom 14:17-19; Gal 5:22-23). Also the STATE (Kingdoms of the Nations 2Chron 20:6; Rev 11:12) LED BY POLITICAL OR PRINCELY MAGISTRATES IS NOT THE SAME AS THE KINGDOM OF THE DEVIL, for the **Worldly Kingdom of the Devil is in lawless life ruled by the devil through fleshly lust and wickedness** (Eph 2:1-3; Tit 3:1-3; 1John 2:15-16). ***The CHURCH (spiritual covenant religious community) is God's ordained agency to reveal and propagate the Kingdom of Heaven FOR the redemption of the world, while the STATE (social contract secular community) is God's ordained agency to restrain and subjugate the kingdom of this world TILL the redemption of the world.*** Christianity and the Gospel of the Kingdom are not merely about **ministerial Regeneration/Revival of souls** but also about comprehensive **magisterial Reformation of societies**. (For synopsis of discussions on "Church and State" during the 16th Century Reformation, see: Roland H. Bainton's "Here I Stand – A life of Martin Luther", Chapters XIII, XIV and XV – First published in 1950, now a classic in public domain and published by many publishers).

These issues were well understood and utilised by the American founding fathers who struck the wise and biblical balance of "Separation of Church and State" rather than

"Church over State" or "State over Church" tensions that have been witnessed in both East and West of the Roman legacy.

Till today protocols still recognize My Lords Spiritual (i.e. the Church/Religion) then My Lords Temporal (i.e. the State). It is interesting to note that the **republican** world has learned from divine wisdom that it is best to further devolve the State temporal leadership into Executive, Judicial and Legislative, than to concentrate all in a **monarch**. These are further delegated with exclusive and inclusive roles, local and general scopes. Leadership concentration smacks autocratic haughtiness, despotic arrogance, and assertive self-centeredness. It is best to avoid monarchical concentration of leadership oversight in the Church, but rather make oversight collegial and balanced through "**synodised**" and bicameral consultation structure.

At **incorporation**, civil laws usually demand that the Registered Trustees or the Administrative Council of any corporation be constituted to operate according to the LEGALITIES of the State and so be subject to the State. The Church must diligently ensure that since the incorporated temporal Council or Trustees could be sued, **it should never be compellable by law to regulate spiritualities**. The Ordained Clergy whose ordination and ministerial canons do not derive from any State laws or constitution should only be subject to the divine institutions of Christ and His Apostles as revealed in the Scripture. This was why the Apostles refused to incorporate their divinely instituted (2Cor 1:21) spiritual ministry (the LOGOS and LITURGY) of the Apostolic Church. They purposed to be subject to God's command rather than to men's control (Act 4:19; 5:28-29), **lest they give to Caesar what belongs to God** (Mat 22:21). In the Apostolic Church, only temporal things such as finance, property and privileges (LOGISTICS) were entrusted in the hands of house Church hosts or sponsors (patrons/patronesses) and administered by their locally elected deacons.

Though they suffered persecution and were prosecuted for professing a "**RELIGIO ILLICITA**" (i.e. non-incorporated or unlicensed religion), the Apostles preferred to safeguard their religious freedom as bonafide citizens than register the Church as a religion made subject to state regulations. The early Church continued thus until Constantine voluntarily promulgated the "**Edict of Toleration in 312 AD**". This edict effectively exempted Christianity and all other religions from requiring regulatory incorporation. On the other hand, Constantine also adopted Christianity as the official religion of his realm which technically incorporated the Church though not for regulation but for extra protection and privileges. This was the irony of a Church liberated from the State yet somewhat subjugated to the State. It is important to note that the Church is obviously subject to State protection in temporal matters but obviously above the State in spiritual matters. The Church must be diligent to distinguish the religious and spiritual liberties from the civil and social protection. Immutable or inalienable rights and convictions must be distinguished from legislated privileges and conduct. **Relating with God is not the same as relating with man**. One cannot be revised the other is subject to revision and change.

President Thomas Jefferson of the United States of America wrote a letter to the Danbury Baptist Association in 1802 to answer an earlier letter from them written in October 1801. The Danbury Baptists were a religious minority in Connecticut, and they complained that in their state, the religious liberties they enjoyed were not seen as immutable rights, but as privileges granted by the legislature — as "favors

granted". Jefferson's reply went thus (the bracketed portion was part of the draft but blocked off in the released copy of the letter):

*"Believing with you that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach **actions** only, & not **opinions**, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should **"make no law respecting an establishment of religion, or prohibiting the free exercise thereof,"** thus building a wall of separation between Church & State. [Congress thus inhibited from acts respecting religion, and the Executive authorized only to execute their acts, I have refrained from prescribing even those occasional performances of devotion, practiced indeed by the Executive of another nation as the legal head of its church, but subject here, as religious exercises only to the voluntary regulations and discipline of each respective sect.] Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural **right** in opposition to his social duties."* (See <http://www.usconstitution.net/jeffwall.html>)

In 1811, United States Congress ratified a bill to incorporate the Protestant Episcopal Church in Alexandria, Virginia. When the bill was presented for President James Madison's signature, he promptly vetoed it. He furnished a list of his objections, in a veto message, which in part included:

*"Because the bill exceeds the rightful authority to which governments are limited by the essential distinction between civil and religious functions, and violates in particular the article of the Constitution of the United States which declares that **'Congress shall make no law respecting a religious establishment.'** The bill enacts into and establishes by law sundry rules and proceedings relative purely to the organization and polity of the church incorporated... This particular church, therefore, would so far be a religious establishment by law, a legal force and sanction being given to certain articles in its constitution and administration."*

Of President Madison's historic veto, constitutional law professor John Eidsmoe states in his book, *Christianity and the Constitution*:

*"His reason was that incorporation was a form of licensing by which government gave churches permission to operate. Therefore, incorporation was superfluous; **government has no jurisdictional authority to tell churches they can or cannot operate.**"*

(See <http://hushmoney.org/incorporate-facts.htm>)

This accords with Gallio's magisterial veto in Corinth, when Jews sued Paul against the State accusing him of perverting their religion because he preached the Christian Gospel to the Gentiles:

Acts 18:13-16

(13) *Saying, This fellow persuades men to worship God contrary to the law.*

(14) *And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked crime, O you Jews, reason would that I should bear with you:*

(15) *But if it be a question of words and names, and of your law, look you to it; for I will be no judge of such matters.*

(16) *And he drove them from the judgment seat.*

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ROOTS OF (AND NECESSITY FOR) SPIRITUAL LEADERSHIP

Is leadership necessary in the Church being a spiritual community? If so what are the scriptural roots and pattern for such leadership?

1. Spiritual Leadership arose NOT for our union with Christ which He works immediate by His Spirit, but out of the need for the saints to **assemble** habitually in physical community (Acts 2:41-47) and be ORDERED (Act 14:21-23; Tit 1:5) for:

- Eucharistic breaking of bread;
- Discipleship teaching of the Word to equip for manners and ministry, for living and leading;
- Prayer with one accord;
- Apostolic fellowship (Word, Prayer and Eucharist) and
- Communal sharing of material resources (serving tables and having goods in common).

2. Spiritual Leadership also arose from the need for the spreading ecclesia of the saints to be COORDINATED harmoniously as **communities** through:

- Consulting together for counsel; (Acts 15:1-21)
- Circuitry and circular oversight; (Acts 15: 22-33)
- Ordering of the assemblies locally; (Acts 6: 1-7)
- Cooperation of assemblies regionally and generally (both nationally and universally).

The Church as *ecclesia* (assembly) is not only GATHERED but also ORDERED for *koinonia* (fellowship), *didache* (teaching), *leitourgia/latreia* (worship services) and *marturia* (witness).

The Church is not only CONGREGATED as a momentary assembly but also INSTITUTED as continuous kingdom agency and living organism.

Church Leadership is not only CONSTITUTED (Lay Diaconate) by the congregation but also INSTITUTED (Presbyterial Clergy) by Christ and His Apostles.

3. Spiritual Leadership should derive from the **examples** left by:

- Moses with the Aaronic Priests, Levitical staff and the "scope-hierarchy" of Tribal Heads and Rulers (overseeing Tens, Fifties, Hundreds and Thousands); (Exd 18:13-26; Num 3:5-13; Deut 17:8-12).
- Ezra the Magistrate and Teacher of the Law (Ezra 7:10; Neh 8:1ff) and his succeeding Scribe-Rabbis (Teacher-Presiders) of the Synagogues and communities (Ezra 7:25) with whom Christ was identified as Rabbi (John 1:38, 49; 3:26). Note Matt 23:8; 2Cor 1:24. **Notice also that Ezra the Scribe focused on overseeing spiritualities, while Nehemiah the Governor focused on overseeing temporalities (Neh 8:9). This is leadership separation in consultation, without superiority conflict.**

- Jesus and His collegial institution of twelve Apostles until the Pentecost (Mk 3:13-19; Acts 1:21ff).
- After the Pentecost, the Apostles and their apostolically ordained Helpers who were delegated to deputize for them in distant regions (like Titus and Timothy 2Cor 8:22f; Php 2:19-22; Tit 1:5), also itinerant charismatic Prophets/**Prophetesses** and Evangelists (Acts 11:27; 15:32; 21:8-10).
- Apostolically ordained (sometimes stipendiary 1Tim 5:17f; 1Cor 9:11ff; Gal 6:6) Elders/Bishops INSTITUTED by apostolic authority to minister the LOGOS/WORD and preside in LITURGY/WORSHIP as divinely revealed (Acts 14:23; 2Tim 2:2; Tit 1:5ff), and locally elected Deacons/**Deaconesses** CONSTITUTED by congregational consensus to administer or manage LOGISTICS according to material resources and requirements (Acts 6:3; Rom 16:1f; 1Cor 16:3; 2Cor 8:19, 23b).

NOTE:

Before the Pentecost, the Apostles recruited into the Apostolate (Acts 1:20ff). Thereafter, they ordained (i.e. recruited, trained and ordered) Elder-Overseers into the pastoral Episcopate-Presbytery (Act 14:23; 20:17-38; 1Tim 4:14; 2Tim 2:2; Tit 1:5). By divine institutional authority, the Apostles SET or SENT the ordained Presbyterate MINISTERS to oversee spiritualities (LOGOS and LITURGY) IN the Churches and identified with them (Acts 1:20; 15:2ff; 2Cor 8:17-18, 22-23a; 1Pet 5:1-4; 2John 1:1; 3John 1:12) as their fellows and successors in the Christ-INSTITUTED custody of the WORD and oversight in Church WORSHIP Services – for fellowship, ordinances and prayers (1Tim 4:13; 5:17; 2Tim 2:2; Jas 5:14).

By commonly constitutional consensus, the congregations CHOSE their elected Diaconate ADMINISTRATORS to oversee temporalities (LOGISTICS) FOR the local Church and CONSTITUTED them as keepers of the TREASURIES and servers of the TABLES – accountable to their congregation (Acts 6:3; Rom 16:1f; 1Cor 16:3; 2Cor 8:19, 23b)

Neither Christ nor the Holy Spirit seem to have constrained the Apostles to institute a uniform or fixed form of leadership structure in the early Church, for they had:

- the Apostles, the Table-Deacons and the Church initially, and later the Apostles, Elders and the Church in Jerusalem (Act 15:2-4, 22);

- the Apostles, Prophets, Teachers and the Church in Antioch (Act 13:1-3; 14:14);
- the Bishops, Deacons and all the Saints in Philippi (Phil 1:1), Ephesus (1Tim 3), etc;
- even today many Churches or Denominations have their own forms of the **Clergy, Council and Congregation**.

Yet we can identify clearly emergent and adapted trends with commonly shared pattern.

4. Two patterns of *local* responsibility emerge:

▣ **First, that of *oracular* dispensation of the revealed *SPIRITUAL mysteries of Christ* by those ministerially **ORDAINED** (i.e. presbyterially recruited, trained and ordered) and instituted as **Presbyters/Presiders/"Priests"**: (for **spiritual-care** and guidance Acts 20:17, 26-28; 1Cor 4:1f).**

The ordained ministry is **trained** and proved by presbyterate ordinaries and entrusted with the stewardship (dispensation) and guardianship (custody) of the spiritual mysteries of Christ; which mysteries they must adeptly and adequately minister through the Word, prayers and ordinances, **to edify and equip the Saints for useful ministry** (i.e. Ordained Presbyterial Clergy are Ministers of the Logos; they are usually gifted with some of the FIVE-FOLD Word-Ministry gifts in Eph 4:11 and often addressed as "Reverend" today). This arm of Church Leadership is ordered into the Apostolic Institution of the universal Church of God and **ministers** the directives and eternal decrees of God as written in the Scriptures. **As the spiritual oversight body, they communicate scriptural counsel**. This is the **LOGOS** and **LITURGICAL** ministry.

The English word **ORDINATION** is from Latin *ordinare*=**to put into order** or **institute** or **designate**; its Greek equivalents include *aphorizo*=**to set apart** (to God) or *horizo*=**to establish** or *diatasso*=**to institute** or *tithemi/(kat)histemi*=**to appoint**, all of which were said to be done in the Apostolic Church usually through **(s)electing** (for lay Deacons election by the congregation, but for clergy Priest/Presbyters selection by the Apostles and their delegates), **(ap)proving** and **hand-laying** (Act 6:3, 6; 14:23; 1Tim 5:22; Tit 1:5).

▣ **Second, that of *administrative* management of the common *MATERIAL resources of the Saints* by those congregationally **ELECTED** (by popular vote or acclaim) and constituted as **Deacons/Deaconesses/"Directors"**: (for **social-care** and order Acts 6:2-4; 1Cor 16:3; 2Cor 8:19-24).**

The elected ministry is acclaimed by the congregation and entrusted with the stewardship and guardianship of the material resources and common concerns of the Church; which resources they must orderly and judiciously administer, **to succour the Saints and meet their social needs** (i.e. the elected Diaconate Council/Board are ministers of Logistics). This arm of Church Leadership is from the local congregation and **administers** according to the local Church Constitution, consensus, directives and needs. **As the temporal executive body, they operate constitutional policies.** This is the **LOGISTICS** ministry.

To follow apostolic tradition, the administrative, non-ordained temporal executives who provide **LOGISTICS** should consult with but not seek to oversee, direct and discipline the spiritual (sacerdotal) overseers who are ordained to preside in **LITURGY/WORSHIP** and minister the **LOGOS/WORD**.

ORDAINED INSTITUTED CLERGY AND ELECTED CONSTITUTED COUNCIL SHOULD FUNCTION IN CONSULTATION WITHOUT SUPERIORITY CONTEST OR CONFRONTATION, WITHOUT CONFLICT OR CONFUSION OF ROLES.

*Notice that much of temporal matters that are handled by Church administration today (like finances, projects, assets, equipments and investments) was undertaken as patronage offered by the wealthy hosts of the apostolic house-churches with the help of the Deacons (Rom 16:3-5; 1Cor 16:19; Col 4:15). Such **VOLUNTARY Host Patrons or Patronesses** (Act 16:15) and congregationally **ELECTED** Deacons should support the ministry of apostolically **ORDAINED** Presbyters who direct the spiritualities of the Church (3John 1-8) **but NEVER suppress or exercise preeminence over them** (3John 9-11).*

*Ordained Presbyters should be guided by the Word and directed and disciplined by their fellow ordained mentor Presbyters, NOT by the Laity. To walk in the Truth and prosper, Host-Patrons and Table Deacons should not seek to "diotrephes-ously" **rule over** apostolic Presbyters, but rather "gaius-ously" give them double respect and care as they **rule together consultatively** (Heb 5:4; 1Tim 5:17). The role of the ordained **presbyterial clergy** should also not be usurped by the non-ordained **diaconal council**: such could provoke divine judgment (1Sam 13:8-14; 2Chron 26:16-26; Act 8:18-24). That the Church is a Royal Priesthood (1Pet 2:9) is not a license for leadership disorder because Israel which had a divinely instituted order of Clergy and royalty was also a Royal Priesthood (Exod 19:5-6). **In the same vein the role of the elected***

council should not be usurped by the ordained clergy (1Cor 16:3-4; 2Cor 8:19-24).

THIS PURELY SCRIPTURAL PATTERN HAS BEEN MODIFIED OR ADAPTED BY VARIOUS CHURCHES AS THEY DEEM FIT TO SUIT THEIR VARIOUS SPECIFIED PURPOSES OR SOLVE THEIR VARIOUS PECULIAR PROBLEMS.

5. Two patterns of *itinerant* responsibility emerge:

▣ **Oversight circuit ministry by ORDAINED clergy (i.e. regional Episcopacy) SUPERINTENDING several churches and ORDAINING (recruited gifted, mature and trained) prophets, teachers and other charismatics into the Pastoral Presbytery to “pastor-teach” each local church for spiritual growth** (e.g. Timothy and Titus 1Tim 5:19-22; 2Tim 2:2, 24; Php 2:19-22; Tit 1:5).

▣ **Charismatic mobile, revival ministry by gifted LAY Prophets/Prophetesses, Evangelist and the like gifted, moving/invited from church to church, PROPHESYING to exhort congregations and EVANGELIZING to win converts.** (e.g. Agabus, Philip, Judas and Silas: Acts 8:5ff; 11:27f; 15:32; 21:8-10).

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FORMS OF CHURCH GOVERNMENT OR POLITY

Apart from setting the Church in order by means of ordained Presbyterianial Clergy, elected Diaconate Council and participatory General Congregation for the local Church, there is also the need for Leadership Structure (government/polity) to superintend the Church in Regional or National Circuits. Denominations may claim their own selectively preferred form of Church government is the most biblical but the truth is that none of these is purely biblical. Every form of Church government in the Church today is adaptation from the Bible but has been modified to suit the peculiarity of the Churches. There are three main forms of Church governments used in various denominations.

1. **MONO-EPISCOPACY** is the Early Church form of Church government by hierarchy of ordained clerical deacons and priests under a Bishop (These have introduced synods involving the laity since the synodical movement). Seen in Greek, Roman, Anglican, Lutheran, Methodist, President-Founder/General-Overseer Pentecostal Churches.

Before the Apostles passed away, they had started delegating Ordinaries to order the Churches and ORDAIN (approve, train and authorise 1Tim 3; 4:1-2) and discipline Presbyters/Bishops and Deacons (1Tim 5:1, 17-22; Tit 1:5), a function the Apostles had hitherto performed by themselves (Acts 6:6; 14:23). Such Monarchical Ordinaries like Timothy and Titus who were apostolically delegated, became the diocesan Bishops that succeeded the Apostles and preserved the Apostolic Testimony and Tradition (*paradosis*) about the Kingdom Gospel of Christ (*kerygma*), the Christian Scriptures and Teachings (*didache*) and the Church Practices (*praxis*) as they received them (1Cor 11:2, 23; 15:3; 1Thes 2:15). These Bishops met for the Ecumenical Councils that formulated the catholic Creeds of Christian orthodoxy in the Early Church.

2. **PRESBYTERIANISM** is the form of Church government from the magisterial Reformation in which there are representative lay (ruling) and ordained (teaching) presbyters under a hierarchical system of circuit boards/courts of Presbyters. Seen in Reformed (Helvetic and Belgic), and Presbyterian (Scottish and Westminster) Churches.

Each congregation founded by the Apostles had Bishops-Presbyters ordained and instituted to lead the Churches in ministry of the Word and Prayers and Deacons constituted and appointed to serve tables and care for the needy (Act 6:1-4; 14:23; Php 1:1) in the Churches. Presbyters of Churches were meant by entrustment to shepherd (Pastor) and oversee (Bishop) the Churches under Christ as their Chief Pastor and Chief Bishop (Acts 20:17, 28; 1Pet 5:3-4). The Apostles, though they were specially entrusted with the Gospel as the Witnesses of Christ, saw themselves as belonging to the Eldership or Presbytery in conference but as also being the Ordinaries over the Presbytery (Gal 2:7-8; 1Pet 5:1-5).

3. **CONGREGATIONAL INDEPENDENCY** is the form of Church government from the radical or sectarian Reformation where all canonical and judicial authority is vested in the independent congregational congresses, which also decide on ordination of Pastors and Deacon(esse)s (These have tried to unite as regional,

national and international conventions). Seen in Baptist, Congregational, free Pentecostal and Independent Churches.

In the New Testament times, while the Apostles and their delegated Ordinaries trained and ordained Presbyters/Bishops as clergy for the custody of the Apostolic tradition (2Tim 2:1-2) and to lead in the ministry of the Word and prayers, the congregations elected their Deacons as council for custody of their treasures and to serve their tables. Paul distinguished a Reputable Class of Pillars (Apostles and the Lord's brethren) and other Presbyters in the Jerusalem Church (Acts 15:4-6, 22-25; Gal 1:1-10) who specifically participated in the First Ecumenical Council (Act 15; Gal 2:1-10) presided over by James the Lord's brother as the *primus inter pares*. They did not take directives from the congregation but spoke by the Holy Spirit on behalf of the whole congregation of the Church and also gave circular directive to all other Churches (Acts 15:22-33). The writer of Hebrews also identified leaders who bore rule over the congregation not by lording it over the congregation but by being examples who use their authority to offer responsible service and be honoured, obeyed and submitted to by the congregation, yet NOT leaders ruled by congregation (Matt 20:25-28; 1Pet 5:1-3; Heb 13:7, 17).

Nowadays, so much "nicolaitan" (laissez-faire, anticlerical and anti-hierarchy) theology is being made up from Peter's application of Exod 19:5-6 to the Church and the body of believers as a ROYAL PRIESTHOOD in 1Pet 2:9-10 (see Rev 1:6; 5:10). Many seem to forget that the same God who said such to Israel also established a special Priesthood in Israel. Just as the same Peter who quoted it also instituted a Presbyterate clergy to lead the Churches in ministry of the Word of God and prayers and a Diaconate council to serve tables from the contributions of the congregation (Acts 6:1-6).

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PATTERN FOR PASTORAL LEADERSHIP SPIRITUALITY (Acts 20: 18-36)

- Serve the Lord with humility of a bondservant v. 19;
- Hold back nothing that is helpful v.20;
- Teach in public and from house to house v. 20;
- Lead and testify without discrimination v. 21;

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- Be ready to die for the ministry v.24;
- Determine to testify the Gospel and accomplish Christ mission v.24;
- Make known the whole counsel of God v.27;
- Take heed to yourself v.28;
- Oversee and shepherd Christ's flock v.28;
- Watch and warn against false teachers v.29-31;
- Toil day and night v.31;
- Intercede for all v.32;
- Eschew covetousness but be content with your earning v.33-34
- Give support for the weak v.35;
- Pray with all v.36.

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PATTERN FOR PASTORAL LEADERSHIP HUMILITY (Php 2:5-11)

- Selfless humility as in the mind of Christ v.4-5, 8;
- Not grasping one's equalities/dignities v.6
- Emptying oneself of one's reputation v.7;
- Voluntarily becoming like a servant v.7;
- Humbling oneself before men v.8;
- Obeying God to the uttermost v.8;
- Leaving one's exaltation in God's hand v.9-11.

Leadership is spiritual when it is not self-centred but Christ-centred. This means that the Christian Spiritual leader is one whose:

- **Appointment** is not by personal desire but by the Spirit's delight. Not by human arrogation and manipulation but by spiritual invitation (call) and qualification.
- **Aspiration** is not proud domination but humble service.
- **Motivation** is not ambition but devotion to the Lord.
- **Method** is not mundane devices but God's direction
- **Confidence** is not in self but in God.
- **Focus** is nothing else but Christ as revealed in the Word.
- **Vision** is not personal agenda but divine agenda.
- **Decision** is not personal choice but Divine will and Divine approval
- **Delight** is not to be obeyed but to obey God.

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RESPONSIBILITIES OF PASTORAL SPIRITUAL LEADERSHIP

- a) Commitment to the Lord (2Cor 5:9-10; 1Cor 4:1-4).
- b) Commitment to the Word (2Tim 1:13; Josh 1:8; 2Tim 3:16; 4:5).
- c) Commitment to the Ministry (2Cor 4:1-4; Col 4:17).
- d) Commitment to the Flock (Acts 20:26-31). **He must not only love to feed and tend the flock but must also love the flock he feeds and tends.**
- e) Sound (balanced and correct) teaching of the gospel mystery on regular basis (1Tim 4:6-13; 5:17; 2Tim 1:13; Tit 2:1).
- f) Emphasis on the sufficiency of Christ (Col 2:10; 1Cor 1:30).
- g) Emphasis on obedience to Christ (1John 2:3-6).
- h) Encouraging communal relationship, compassion and mutual help (Heb 10:25; Gal. 6:1, 2).
- i) Encouraging personal Bible Study and prayers (1Pet 2:2; Eph 6:18).
- j) Demonstration of oversight compassion through –
 - Communication (sending of letters and literature to distant brethren) as seen in the NT Epistles.
 - Visitation (Php 2:19; Rom 15:29).
 - Intercession (Eph 1:17-23; 3:13-21; Php 1: 3-11; Col. 1:9-14).
 - Availability (easily reachable and approachable) and Accessibility (living in proximity to the place of ministration and being easily reachable by those to whom one ministers) as the duty Priests quartered in the Tabernacle/Temple and the Hosts of the apostolic house Churches. Even the House of David was next door to the Temple. Distant or Ivory Tower tele-leadership is not good for the Church, especially in odd-hour emergency.
- k) Ensuring discipline, orderliness and harmony in doing Christ's agenda (1Tim 5:20; Tit 1:13; 2Cor 13:2)
- l) Exemplary life of faith and holiness (1Tim 4: 12; Tit 2:7; 1Pet 5:3).
- m) Readiness to suffer and bear the brunt of spiritual leadership on behalf of the congregation (Col 1:24; 2Cor 11:23-29).

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WOMEN AND MINISTRY

In the apostolic Church, women were in the ministry as **Deaconesses**, **Helps** (Act 18:26; Rom 16:1-3), **Prophetesses** (Acts 21:9), **Matrons** (John 19:27), **Financers** (Mar 15:41; Luk 8:2-3), and **Hosts** (Act 12:12; 16:14-15, 40) but were not ordained as oversight Presbyters. The

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Apostle Paul admonished that women who asked contentious **questions** and argued with opinionated **assertions** during fellowship/service (issuing authoritative **directives** and **instructions** 1Cor 14:34; 1Tim 2:12, raising argumentative **contentions** *in the Church* 1Cor 14:35; 1Tim 2:11, and such personal **assertiveness** toward men), were to be ashamed and stop such, to maintain orderly decorum in the congregation (1Cor 14:33-35). This also applies to men who misbehave similarly to leaders (2Thes 3:6-7). So '**not to speak**' and '**keep silence**' and '**not exercise authority over men**' *in the Church* here (1Cor 14:34; 1Tim 2:11-12) mean that **women should not be ordained into priestly overseer office nor assume presbyterial authority IN THE CHURCH (1Cor 9:11-16; Tit 2:15). Women in Christ should not presume to contend with or dictate to men IN THE CHURCH.** However, this does not mean muteness or dumbness but '**courteousness**', '**submission**' and '**obedience**'; which equally applied to non-leading male members. Again, this could NOT have abrogated other utterance or spoken ministrations enjoined and permitted for women in other portions of Scripture such as:

- (1) **prophesying, praying, tongues-interpretation** and even **singing** (in public before all) Luk 2:36-38; Acts 21:9; 1Cor 11:3-12; Eph 5:18-21; Exo 15:20-21; Jdg 4:4-9, and
- (2) **teaching** and even **questioning** (before women in public but before men in private and at home Acts 18:26; 1Cor 14:35; Tit 2:3-4; Prov 31:1-2), and
- (3) other spiritual **ministrations** and **helps** (Act 16:14-15; 1Tim 5:10).
- (4) Also their '**subjection to authority**' does not exclude official **delegation** (Rom 16:1-4); even **protesting** maladministration and **voting** for lay church leaders of their choice (Act 6:1-6).

One *proviso* is that such women should minister IN THE MESSIANIC CHURCH GATHERING with **their prophetic worship veils of authority on their heads**: NOT for scriptural submission to husbands in the family or for cultural subjugation to men as is often mistakenly believed, but as the Apostles clearly pointed out **for dignity before the messianic Church** and **for authority before the God's liturgical Angels who serve the saints** (1Co 11:5-6, 1Co 11:10; Heb 1:14; Heb 12:22-24). This age-old apostolic ordinance and Church's only custom which has become contended today (1Cor 1:2, 16) was meant **to cover every symbol of human glory (long-haired women's heads) and uncover only the symbols of divine glory (short-haired men's heads) when in the Church's messianic Assembly, for the sake of God's attendant**

liturgical Angels. Why the Angels? Angelic company (not demons) is always in **attendance** with God at any true Church assembly where God is present (Heb 12:12-14; 1Ti 5:21). Angels are God's **liturgical** (worship ministering or homage service) spirits (Heb 1:14).

(See <http://www.scribd.com/doc/28479877/SHOULD-WOMEN-USE-WORSHIP-VEIL-IN-THE-CHURCH> for more details on the Worship Veil).

However, in the secular society or the State, OUTSIDE THE CHURCH and FAMILY, where the sacerdotal Priesthood and Presbyterate are not in charge, though women may be socially disadvantaged (1Pe 3:7), yet they are not forbidden from temporal prominence and authority over men. Like the men, they could come to ruling power by circumstance (Debora, Jdg 4:4-6; Jdg 5:6-9), by force (Athaliah, 2Kin 11; 2Chr 22-23), by political manoeuvre (Esther, Est 8:1-14), by popular acclaim and personal merit (Esther, Est 2:15-18), by prowess (Jael, Jdg 4:9; Jdg 4:17-22) or by royal birth. There were the Queen of Sheba (2Kin 10; 2Chr 9; Mat 12:42) and Candace the Queen of Ethiopia served by eunuchs (Act 8:27), who were well spoken of by the Scriptures.

It is worthy of note that Priscilla (our first female seminary theology professor) provided academy theological update training for Apollos outside the Church assembly BUT REMAINED UNDER THE OVERSIGHT MINISTRY OF APOLLOS IN THE CHURCH (Act 18:24-28).

Christian women should therefore, contribute their spiritual gifts/abilities in Church and could be licensed, commissioned, elected, delegated, appointed, into various roles, responsibilities and ministries as applicable to all laymen who are equally Spirit-baptised INTO CHRIST (Joh 7:37-39; 1Co 12:12-14; Eph 2:19-22), but to operate with their veil of authority in the Angelic culture of the Church assembly (1Co 11:5-6; 1Co 11:10). **However, they should NOT assert themselves over men or be ORDAINED into priestly authority or oversight presbyterate presidency over men in the Angelic Assembly of God's Church** (1Co 14:34-35; 1Ti 2:11-12; 1Ti 5:21; Heb 1:14; Heb 12:22-24). Amongst fellow women in the Church, amongst their children and dependants in their homes, and in socio-political circles outside the Church, Christian women could oversee and preside at any level. (Tit 2:3-4; Pro 31:1-2; Jdg 4:4-9).

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