

# King Jesus is Our Head Pastor

Ephesians 4:11-16

Ben Deaver at Tallgrass Church on May 20, 2018

## Tallgrass Mission:

Because God first loved us, we exist to love God and love our neighbors.

## Announcements:

- Welcome!
- If you have a question, go to our website! If it's not answered there, then ask via phone call, email, or text. We probably need to get the answer on our website.
- Today: Ladies' After Party (@ Blue Earth Plaza)—GIVE VISION FOR THIS!!!
- Today: TG Youth Kickoff (6:45pm) at Radina's in Aggieville around 6:45pm. Youth are welcome to pile in the car with Dilan and Crystal Oglesby to get there. They can also take some home if needed. Should be done around 8:15ish. Tallgrass will cover drinks this time!
- Today: Tallgrass KIDS summer program "The Colorful Life of King David" starts next Sunday, May 27!
  - Classes for kids will now go through 6<sup>th</sup> grade.
  - We need lots of volunteers! Signup on our website today by clicking on KIDS.
- Today: Tallgrass Church Directories—Send a photo to [info@tallgrass.church](mailto:info@tallgrass.church) TODAY or tomorrow.
- Next Sunday (27th): Guys' After Party
- Monday, May 28: TG Memorial Day Picnics
- Mingle question: What are you looking forward to this summer?

## Intro Josh Millard—LIFE Group Alumn

## Recap

- Life Together—Mystical Union, King Jesus Gives Gifts, King Jesus is Our Head Pastor

# King Jesus is Our Head Pastor

## Lillian Bald reads Ephesians 4:11-16 <sup>ESV</sup>

PRAY!

### Read Ephesians 4:11-12

<sup>11</sup>And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, <sup>12</sup>to equip the saints for the work of ministry, for building up the body of Christ, And he gave the apostles, the prophets, the evangelists, the shepherds<sup>1</sup> and teachers...

<sup>1</sup> Or *pastors*

## How do you think people respond when I tell them I'm a pastor?

- As soon as I tell people I'm a pastor they get funny.
- Folks don't wanna cuss around me.
- Folks start talking about how they gotta start going to church again. Or they start telling me about some church they're marginally involved with. Or they are absolutely silent!
- **Example:** Car salesman.
- Something odd is going on with this pastoral role in our culture.
- Ephesians 4:11 is the only verse in the entire New Testament where the word *pastor* is used. (p. 106)
- 0 Bible results for "**pastor**" in the biblegateway.org ESV search

**The sermon in a sentence is this:** When we forget that King Jesus is our Head Pastor then the body doesn't function as well. The body is mature when each member functions as intended. Then it builds itself up in love. We need to grow up! Church leadership is to help us grow up!

## Leadership in the Church

### Function of Leadership

**Ephesians 4:11-12 (King James Version)** <sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ...

### The Fatal Comma...duh, duh, duh!

- This comma makes it seem that Jesus gave the apostles, prophets, evangelists, pastors and teachers for the three following things:
  1. Perfecting of the saints
  2. The work of ministry
  3. The edifying of the body of Christ
- This is a fatal mistake!
  - This comma was inserted without any support at all from the original language. It was only put in there because of unwarranted influence from church history. Checkout John Stott's commentary on Ephesians for more on this. He says this comma is there "without linguistic authority but with undoubted ecclesiological bias."
  - The fatal comma produces or rather reinforces the Traditional Paradigm of church that had been galvanized throughout church history and that has made robust Body Life struggle to function.

Let's dig into the Traditional Church Paradigm and see how we got there.

## The Traditional Paradigm vs. The New Testament Paradigm

### The Traditional Model – Institutional Paradigm

- Highly influenced from pagan practices and Old Testament practice where the priests mediated between God and the people.
- Get here, give, then go home and then come back next week and do it all over again!
- We are drawn to high organizational structure.

- The leader likes this because he gets to be the celebrity who holds the keys to the Kingdom of God.
- The laity likes this because they get to lay around and be entertained at best or check the box of religiosity at worst. Humans tend to want to take the path of least resistance.
- Speak to passive consumerism and the doldrums of nominal Christianity.
- This model in a word is, “BORING!!!”
- Church buildings represent this model. For example, we’re sitting in what many would call the “Sanctuary.” What? No we’re not!

## Church History Timeline—God is King!

*Pagan Christianity? Exploring the Roots of Our Church Practices* by Frank Viola and George Barna

Chapter 5—The Pastor: Obstacle to Every-Member Functioning

### The Fall

- “With the Fall came an implicit desire in people to have a physical leader to bring them to God. For this reason, human societies throughout history have consistently created a special caste of revered religious leaders. The medicine man, the shaman, the rhapsodist, the miracle worker, the witch doctor, the soothsayer, the wise man, and the priest have all been with us since Adam’s blunder. And this person is always marked by special training, special garb, a special vocabulary, and a special way of life.” (p. 108)
  - **1 Samuel 8:4-6** <sup>4</sup> Then all the elders of Israel gathered together and came to Samuel at Ramah <sup>5</sup> and said to him, “Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations.” <sup>6</sup> But the thing displeased Samuel when they said, “Give us a king to judge us.” And Samuel prayed to the LORD.
  - **1 Samuel 8:19** <sup>19</sup> But the people refused to obey the voice of Samuel. And they said, “No! But there shall be a king over us, <sup>20</sup> that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.”

### King Jesus of Nazareth (0-33 AD)

- Upper room discourse through the book of Acts... Consider the trajectory of Kingdom work.

### Early Church Leaders

These church leaders contributed great things to the Kingdom, I’m sure. However, they also made contributions that were terribly tragic. That’s what we’re going to consider this evening.

### Ignatius of Antioch (35-107 AD)— Combat Heresy

The Birth of One-Bishop Rule (p. 109)

- SUMMARIZE—“For Ignatius, the bishop stood in the place of God while the presbyters, or elders, stood in the place of the twelve apostles. It fell to the bishop alone to celebrate the Lord’s Supper, conduct baptisms, give counsel, discipline church members, approve marriages, and preach sermons.” (p. 111)
- One Bishop took the place of plurality of leaders! More efficient...at first. Deal with growth.
- SUMMARIZE—“In Ignatius’s mind [Ignatius of Antioch, 35-107 AD], the bishop was the remedy for dispelling false doctrine and establishing church unity. Ignatius believed that if the church would survive the onslaught of heresy, it had to develop a rigid power structure patterned after the centralized political structure of Rome. Single-bishop rule would rescue the church from heresy and internal strife.” (p. 112)

- Instead of getting the Scriptures INTO the people's hands, church leaders TOOK IT OUT of the people's hands. This is exactly what Satan wants to happen. Get the Scriptures out of people's hands. Convince them that only a select few can handle the Bible. Terrible!

### Clement of Rome (35-99 AD)—“Laity”

- “Laity” from the Greek word “laos” which means “people”

### Tertullian of Carthage (155-240 AD)—“Clergy”

- “Clergy” from the Greek word “kleros” which means “share or inheritance”—Never used for leaders in the New Testament. Rather it refers to God's people who are God's inheritance and share in Christ's inheritance (see Eph. 1:1; Gal. 3:29; Col. 1:12; 1 Pet. 5:3).
- SUMMARIZE—“Clement of Rome, who died in about 100, was the first Christian writer to make a distinction in status between Christian leaders and nonleaders. He was the first to use the word *laity* to distinguish them from the ministers. Clement argues that the Old Testament order of priests should find fulfillment in the Christian church. Tertullian was the first writer to use the word *clergy* to refer to a separate class of Christians. Both Tertullian and Clement popularized the word *clergy* in their writings.” (p. 113)
- SUMMARIZE— “Because the presbyters were the ones administering the Lord's Supper, they began to be called priests. More startling, the bishop came to be regarded as the high priest who could forgive sins! All of these trends obscured the New Testament reality that all believers are priests unto God.” (p. 115)

### Constantine the Great (272-337 AD)

- Church buildings, Ordination of clergy, robes for clergy, all sorts of things that Constantine incorporated into the church!
- Simony, purchasing leadership positions.
- “All of this (ecclesiastical structure of the pagan church, the title and vestments of the pontifex maximus, etc.) was at gross odds with God's way for His church. Thus when Jesus entered the drama of human history, He obliterated both the religious professional icon as well as the hierarchical form of leadership. As an extension of Christ's nature and mission, the early church was the first ‘lay-led’ movement in history. But with the death of the apostles and the men they trained, things began to change.” (pp. 119-120)
- SUMMARIZE—“The contemporary practice of ordination creates a special caste of Christian. Whether it be the priest in Catholicism or the pastor in Protestantism, the result is the same: The most important ministry is restricted to a few ‘special’ believers. Such an idea is as damaging as it is nonscriptural. The New Testament nowhere limits preaching, baptizing, or distributing the Lord's Supper to the ‘ordained.’ Eminent scholar James D. G. Dunn put it best when he said that the clergy-laity tradition has done more to undermine New Testament authority than most heresies.” (p. 127)

### Martin Luther (1483-1546 AD)

- Notice the reduction in clergy garb! Luther's like, “Y'all are crazy!”
- SUMMARIZE—“The rallying cry of the Reformation was the restoration of the priesthood of all believers. However, this restoration was only partial. Luther, Calvin, and Zwingli affirmed the believing priesthood with respect to one's individual relationship to God. They rightly taught that every Christian has direct access to God without the need of a human mediator. This was a wonderful restoration. But it was one-sided. What the Reformers failed to do was to recover the corporate dimension of the believing priesthood. They restored the doctrine of the believing priesthood soteriologically—i.e., as it related to salvation. But they failed to restore it ecclesiologically—i.e., as it related to the church.” (p. 128)
- SUMMARIZE— “It was the Anabaptists who recovered this practice. Regrettably, this recovery was one of the reasons why Protestant and Catholic swords were red with Anabaptist blood.” (p. 128)
- SUMMARIZE— “Tragically, Luther and the other Reformers violently denounced the Anabaptists for practicing every-member functioning in the church.” (p. 129)

## Today, May 20, 2018—Specialists and Experts

- We go to experts for everything. Does your eye hurt? Go to an optometrist. Does your ear hurt? Go to an ear, nose, throat, doctor. Does your soul hurt? Go to the professional minister. It does not follow!
- Specialization. Becoming an expert in your field. This has furthered the idea that the paid professional is the one to go to for spiritual matters.
- Paul specifically did not speak with eloquence if that's what the church really, really wanted.
- Lots of work to do though. Great biblical illiteracy in the Body of Christ.

### How the Pastoral Role Damages Body Life

- “We believe the pastoral office has stolen your right to function as a full member of Christ’s body. It has distorted the reality of the body, making the pastor a giant mouth and transforming you into a tiny ear. It has rendered you a mute spectator who is proficient at taking sermon notes [or maybe not even that!] and passing an offering plate [which we’re not even doing].” (p. 136)
- SUMMARIZE—“The contemporary pastorate rivals the functional headship of Christ in His church. It illegitimately holds the unique place of centrality and headship among God’s people, a place that is reserved for only one Person—the Lord Jesus. Jesus Christ is the only head over a church and the final word to it. By his office, the pastor displaces and supplants Christ’s headship by setting himself up as the church’s human head. For this reason, we believe the present-day pastoral role hinders the fulfillment of God’s eternal purpose. Why? Because that purpose is centered on making Christ’s headship visibly manifested in the church through the free, open, mutually participatory, every-member functioning in the body. As long as the pastoral office is present in a particular church, that church will have a slim chance of witnessing such a glorious thing.” (p. 137)

### How the Pastor Damages Himself

- Back to Traditional Paradigm slide—“Most pastors are expected to juggle sixteen major tasks at once.” (p. 138)
  1. casting vision
  2. identifying & training leaders
  3. preaching and teaching
  4. raising money
  5. serving the needy
  6. providing strategy and planning
  7. organizing church activities & programs
  8. overseeing all administration
  9. managing staff and volunteers
  10. resolving conflicts
  11. representing the congregation in the community
  12. providing congregation care
  13. counseling
  14. evangelizing the unsaved
  15. administering the sacraments
  16. disciplining individuals
- Among the massive number of religious professionals, consider the following statistics that testify to the lethal danger of the pastoral office: (p. 138)
  1. 94 percent feel pressured to have an ideal family.
  2. 90 percent work more than forty-six hours a week.
    1. We’re going for 50 weeks. 40 work hours and then 10 volunteer hours.
  3. 81 percent say they have insufficient time with their spouses.
  4. 80 percent believe that pastoral ministry affects their family negatively.
  5. 70 percent do not have someone they consider a close friend.
    1. “Professional loneliness is another virus that runs high among pastors. The lone-ranger plague drives some ministers into other careers. It drives others into crueler fates. All of these pathologies find their root in the history of the pastorate. It is ‘lonely at the top’ because God never intended for anyone to be at the top—except His Son! In effect, the present-day pastor

tries to should the fifty-eight New Testament 'one another' exhortations all by himself. It is no wonder that many of them get crushed under the weight." (p. 140)

6. 70 percent have lower self-esteem than when they entered the ministry.
7. 50 percent feel unable to meet the demands of the job.
8. 80 percent are discouraged or deal with depression.
  1. Anxiety and depression and lots of medication.
9. More than 40 percent report that they are suffering from burnout, frantic schedules, and unrealistic expectations.
10. 33 percent consider pastoral ministry an outright hazard to the family.
  1. Moral failures left and right.
11. 33 percent have seriously considered leaving their position in the past year.
12. 40 percent of pastoral resignations are due to burnout.

### ***The Neighboring Church by Rick Rusaw and Brian Mavis***

"The church began as a fellowship of men and women centered on Jesus Christ. It went to Greece and became a philosophy. It went to Rome and became an institution. It went to Europe and became a culture. It came to America and became an enterprise." p. xviii

- And the Head Pastor is the CEO!
- This is NOT what Jesus had in mind when He sent out the Apostles or what Paul had in mind when he wrote half of the New Testament.

## **The New Testament Model – Organic Paradigm**

- This paradigm comes when the Spirit of God fills all believers in Christ. Read about that in Acts 2.
- The body of Christ consists of everyone who believes in Jesus.
- To you out there who don't yet know Jesus Christ. What are you living for? You can live with great purpose and meaning? You can be a part of something so much bigger than yourself!
- The New Testament also teaches that "every member is a minister."
- Leaders lead AMONG the people.
- Leaders aren't put into certain roles and then expected to lead. Saints lead and then their leadership is recognized by the body.
- *Illus:* Turtles on the fencepost.

### **Priesthood of All Believers**

**Ephesians 1:13** In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit...

- Hear the Gospel, Believe in Christ, Sealed with the Holy Spirit!
- From that point on you are "in Christ." You are united to Christ vitally. You are connected to Him as the true source of life, eternal life, the life that is abundant even here and now, the life that lasts forever.
- Respond to the grace of God in your life even this morning! Ask God to help you understand. What have you got to lose? Nothing!

**1 Peter 2:5, 9** <sup>5</sup>...you yourselves like living stones are being built up as a spiritual house, to be a **holy priesthood**, to offer spiritual sacrifices acceptable to God through Jesus Christ. <sup>9</sup> But you are a chosen race, a **royal priesthood**, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

- Fleshed out at Tallgrass Church:
  - This is why we're content to not own our own building although that might be nice someday.
  - This is why we have a team approach to preaching.
  - This is why we encourage lay leaders to baptize and do weddings if the relationships are there.
  - This is why the burden for "one anothering" is on all y'all...including me and Dave.

- Paid staff and elders are to equip the saints for the work of ministry!

## King Jesus is Our Shepherd

**1 Peter 2:24-25** <sup>24</sup>He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. <sup>25</sup>For you were straying like sheep, but have now returned to the **Shepherd** and **Overseer** of your souls.

- Where's the Gospel? Gospel Truth? Gospel Behavior?
- Jesus is your Shepherd. Jesus is your Overseer. He Himself is the one who died for you. Not me!
- This is such Good News!
- Shepherds and overseers that I look to WILL and have failed me. Jesus never will and never has failed me.
- When others look to me as their shepherd and overseer I will and have failed them. Jesus never will and never has failed someone.
- I have a role as an undershepherd but that's it!

### Ephesians 4:11-12

<sup>11</sup>And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, <sup>12</sup>to equip the saints for the work of ministry, for building up the body of Christ...

- Translations have taken out the fatal comma ever since the RSV of 1946. Great! Wonderful! Now let's live up to it in church practice.
- Our church practice needs to catch up to our correct translations. Now we need to embrace and live out "every member a minister."
- The gifts were given to leaders for two purposes.
  1. The first purpose is immediate—to equip the saints for the work of ministry.
  2. The second purpose is the end game and comes as a result of the first thing happening—for building up the body of Christ.
- I'm excited to preach this message because I can accomplish so much more a leader in our church and community through you than I can by myself.

**Illus:** Terrorist networks show us the negative use of equipping the membership for the work. It seems that every time a leader or two or three are taken out 5 more pop up maybe even more brutal than the first.

#### John Stott in *The Message of Ephesians* (p. 167)

"The New Testament concept of the pastor is not a person who jealously guards all ministry in his own hands, and successfully squashes all lay initiatives, but of one who helps and encourages all God's people to discover, develop and exercise their gifts. His teaching and training are directed to this end, to enable the people of God to be a servant people, ministering actively but humbly according to their gifts in a world of alienation and pain. Thus, instead of monopolizing all ministry himself, he actually multiplies ministries."

## Maturity vs. Immaturity

### Ephesians 4:13-14

<sup>13</sup>until we **all attain** to the unity of the faith and of the knowledge of the Son of God, to **mature manhood**, to the measure of the stature of the fullness of Christ, <sup>14</sup>so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

**Intro/Illus:** What if I stood up here and peed my pants right now? What would you think? What if sweet Audrey Corinne Shields peed her pants right now? What would you think? Why? Because I'm a grown man and she's an infant! She ain't mature yet. Hopefully I am by now. Well, that's what we're talking about—maturity.

- Maturity is all about growing up into adulthood—both individually AND corporately.

- Vision for your life as a church member!
- Vision for our life as a church!
- Paul is all about maturity! **Colossians 1:28-29** <sup>28</sup> Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. <sup>29</sup> For this I toil, struggling with all his energy that he powerfully works within me.
- Immaturity = being tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes
  - Every wind of doctrine—What’s the latest, novel thought that should be chased down?
  - Human cunning—The university is full of some of the most brilliant people with some of the most futile thinking when it comes to the most important things in life.
    - **Romans 1:21-22** <sup>21</sup> For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. <sup>22</sup> Claiming to be wise, they became fools...
    - Worldly wisdom vs. godly wisdom—Read all about that in James 3 and 1 Corinthians 1.
  - Craftiness in deceitful schemes—This world system is scheming to take you down.
    - We’ll get to Satan’s scheming next semester when we get to Ephesians 6. Just know that Satan is working very hard to deceive you. He’s an expert in deceiving humans. He’s been doing it since the first human walked the earth. In fact, this whole world system in which we live is designed by Satan to deceive you. In fact, your very flesh is working to deceive you. That’s all I’ll say about that today.
      - Satan rules over this world. *2 Corinthians 4:4; John 14:30 Ephesians 6:12*
      - Let’s not be unaware of Satan’s scheming. *2 Corinthians 2:11*
  - Maturity is the ability to discern between truth and lies.

**Illus:** We don’t want to have a body with HUGE hands and HUGE lips, do we? (Impersonate Trump here.) These hands are HUGE! Checkout 1 Corinthians 12 for more on how we tend to value certain body parts over others. We tend to value speaking gifts represented by these HUGE lips. We tend to value the real doers represented by these HUGE hands.

## King Jesus is Our Head Pastor/Shepherd

### Ephesians 4:15-16

<sup>15</sup> Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, <sup>16</sup> from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

- Jesus loves His body! He doesn’t want a paralyzed arm or a missing eyeball or a torn aorta. He wants a healthy body and He will nourish and cherish His body.

## What does equipping the saints look like at Tallgrass Church?

- People often think of classes, seminars, workshops, and conferences.
  - Xenos Summer Institute, July 1-14, 2018
- We’ve done and tried so many things over the years. We’ll try again this fall.
  - LIFE University classes, Leaders in Training classes, luncheon seminars, weekend retreats, conferences, and institutes, etc.
- There are so many wonderful resources out there. The American church definitely does not lack in good resources for Christian growth. Maybe we’re too inundated with great options when a lot of us really need to dust off the Bible and just start reading that.
- Discipleship!!! Often more is caught than taught. Discipleship can take such a variety of forms.
- LIFE Groups!!! Summer plan is to hang all together and in our neighborhoods and then regroup for fall.

## Q&A&Testimonies

1. How have you seen the Traditional Model play out in your experience of church?
2. How have you seen the New Testament Model play out in your experience of church?
  - How have you been shepherded by King Jesus?
  - How have you been equipped by leadership to do the work of ministry?
  - How have you seen our body build itself up in love?

### What do we pay Ben and Dave for?

#### What does ministry look like at Tallgrass Community Church?

Don't wait around for the staff to get a program going that you want to have happen. Make it happen! Let's communicate. How can we help you flourish with what you're passionate about? We can't highlight and prioritize everything because that would highlight and prioritize nothing. Go after ministry! Serve! In many ways we should be stepping on each other's toes because we're zealous for good works. And then guess what, we can speak the truth in love to one another. We can be patient with one another. We can forgive one another. We can learn to bear one another's burdens. We can be a healthy functioning body that builds itself up in love! When you lift weights growth comes when the muscles are torn and rebuilt.

- Neighboring—Memorial Day Picnics
- HIS—Our HIS Facilitators, Lucas Shivers and Bill Bickmeier, have excitement and run with it.
- Orphan Care—Faith Fostering Event
- Tallgrass Youth—Dilan Oglesby
- Tallgrass KIDS—Jenn Geldart

### Are other churches wrong?

## Institutions vs. Living Organisms

### Pray

# Chopping Block:

## ***Pagan Christianity? Exploring the Roots of Our Church Practices***

by Frank Viola and George Barna

Chapter 5—The Pastor: Obstacle to Every-Member Functioning

The Pastor is in the Bible...Right? (p. 106)

- Ephesians 4:11 is the only verse in the entire New Testament where the word *pastor* is used. (p. 106)
- “You can find the word *priest* used in the New Testament three times. In every case, it refers to all Christians.” (p. 107)

Where Did the Pastor Come From? (p. 108)

- “With the Fall came an implicit desire in people to have a physical leader to bring them to God. For this reason, human societies throughout history have consistently created a special caste of revered religious leaders. The medicine man, the shaman, the rhapsodist, the miracle worker, the witch doctor, the soothsayer, the wise man, and the priest have all been with us since Adam’s blunder. And this person is always marked by special training, special garb, a special vocabulary, and a special way of life.” (p. 108)
  - Numbers 11:26-28; Exodus 20:19; 1 Samuel 8:19

The Birth of One-Bishop Rule (p. 109)

- “According to Ignatius [of Antioch, 35-107 AD], the bishop had ultimate power and should be obeyed absolutely. Consider the following excerpts from his letters: ‘Plainly therefore we ought to regard the bishop as the Lord Himself...All of you follow the bishop as Jesus Christ follows the Father...Wherever the bishop shall appear, there will the people be; even as where Jesus may be...It is not lawful apart from the bishop either to baptize or to hold a love feast; but whatever he shall approve, this is well-pleasing also to God...It is good to recognize God and the bishop. He that honors the bishop is honored of God. ...Do nothing without the bishop...Therefore as the Lord did nothing without the Father, being united with Him, either by Himself or by the Apostles, so neither do you anything without the bishop and the presbyters...You should look on your bishop as a type of the Father.’” (p. 111)
- “For Ignatius, the bishop stood in the place of God while the presbyters, or elders, stood in the place of the twelve apostles. It fell to the bishop alone to celebrate the Lord’s Supper, conduct baptisms, give counsel, discipline church members, approve marriages, and preach sermons.” (p. 111)
- “In Ignatius’s mind [Ignatius of Antioch, 35-107 AD], the bishop was the remedy for dispelling false doctrine and establishing church unity. Ignatius believed that if the church would survive the onslaught of heresy, it had to develop a rigid power structure patterned after the centralized political structure of Rome. Single-bishop rule would rescue the church from heresy and internal strife.” (p. 112)
- “The bishop eventually became the main administrator and distributor of the church’s wealth. He was the man responsible for teaching the faith and knowing what Christianity was all about. The congregation, once active, was now rendered passive. God’s people merely watched the bishop perform.” (p. 112)

From Presbyter to Priest (p. 113)

- “Clement of Rome, who died in about 100, was the first Christian writer to make a distinction in status between Christian leaders and nonleaders. He was the first to use the word *laity* to distinguish them from the ministers. Clement argues that the Old Testament order of priests should find fulfillment in the Christian church. Tertullian was the first writer to use the word *clergy* to refer to a separate class of Christians. Both Tertullian and Clement popularized the word *clergy* in their writings.” (p. 113)

- “Because the presbyters were the ones administering the Lord’s Supper, they began to be called priests. More startling, the bishop came to be regarded as the high priest who could forgive sins! All of these trends obscured the New Testament reality that all believers are priests unto God.” (p. 115)
- “In his attempts to strengthen the bishop’s office, Cyprian argues for an unbroken succession of bishops that traced back to Peter. This idea is known as apostolic succession.” (p. 115)

The Role of the Priest (p. 116)

The Influence of Greco-Roman Culture (p. 117)

Constantine and the Roman Hierarchy (p. 118)

- “Will Durant makes a similar point, noting that Christianity ‘grew by the absorption of pagan faith and ritual; it became a triumphant church by inheriting the organizing patterns and genius of Rome...As Judea had given Christianity ethics, and Greece had given it theology, so now Rome gave it organization; all these, with a dozen absorbed and rival faiths, entered into the Christian synthesis.” (p. 119)
- “All of this was at gross odds with God’s way for His church. Thus when Jesus entered the drama of human history, He obliterated both the religious professional icon as well as the hierarchical form of leadership. As an extension of Christ’s nature and mission, the early church was the first ‘lay-led’ movement in history. But with the death of the apostles and the men they trained, things began to change.” (pp. 119-120)

Constantine and the Glorification of the Clergy (p. 120)

- “Call to the ministry” (p. 121)

A False Dichotomy (p. 121)

- “The laity were the second-class, untrained Christians. The great theologian Karl Barth rightly said, ‘The term “laity” is one of the worst in the vocabulary of religion and ought to be banished from the Christian conversation.’” (p. 122)

The Fallacy of Ordination (p. 123)

- “In short, by the end of the fourth century on into the fifth, the clergy had become a sacerdotal caste—a spiritually elite group of ‘holy men.’ This leads us to the thorny subject of ordination.” (p. 123)
- “According to the New Testament, recognition of certain gifted members is something that is instinctive and organic. Every believer has the discernment to recognize those within his or her church who are gifts to carry out various ministries.” (p. 124)
- “Gregory [of Nyssa (330-395)] argued that ordination makes the priest ‘invisibly but actually a different, better man,’ raising him high above the laity. ‘The same power of the word,’ writes Gregory, ‘makes the priest venerable and honorable, separated... While but yesterday he was one of the mass, one of the people, he is suddenly rendered a guide, a president, a teacher of righteousness, an instructor in hidden mysteries.’” (p. 126)
- “Listen to the words of one fourth-century document: ‘The bishop, he is the minister of the Word, the keeper of knowledge, the mediator between God and you in several parts of your Divine worship... He is your ruler and governor... He is next after God your earthly god, who has a right to be honored by you.’ Priests came to be identified as the ‘vicars of God on the earth.’” (p. 126)
- “First-century shepherds (elders, overseers) did not receive anything that resembles modern-day ordination. They were not set above the rest of the flock. They were those who served among them (see Acts 20:28, NASB, and 1 Peter 5:2-3, NASB).” (p. 126)
- “The contemporary practice of ordination creates a special caste of Christian. Whether it be the priest in Catholicism or the pastor in Protestantism, the result is the same: The most important ministry is restricted to a few ‘special’ believers. Such an idea is as damaging as it is nonscriptural. The New Testament nowhere limits preaching, baptizing, or distributing the Lord’s Supper to the ‘ordained.’ Eminent scholar James D. G. Dunn

put it best when he said that the clergy-laity tradition has done more to undermine New Testament authority than most heresies.” (p. 127)

#### The Reformation (p. 127)

- “The rallying cry of the Reformation was the restoration of the priesthood of all believers. However, this restoration was only partial. Luther, Calvin, and Zwingli affirmed the believing priesthood with respect to one’s individual relationship to God. They rightly taught that every Christian has direct access to God without the need of a human mediator. This was a wonderful restoration. But it was one-sided. What the Reformers failed to do was to recover the corporate dimension of the believing priesthood. They restored the doctrine of the believing priesthood soteriologically—i.e., as it related to salvation. But they failed to restore it ecclesiologically—i.e., as it related to the church.” (p. 128)
- “It was the Anabaptists who recovered this practice. Regrettably, this recovery was one of the reasons why Protestant and Catholic swords were red with Anabaptist blood.” (p. 128)
- “Tragically, Luther and the other Reformers violently denounced the Anabaptists for practicing every-member functioning in the church.” (p. 129)

#### From Priest to Pastor (p. 130)

- “Luther believed that the church is simply a gathering of people who listen to preaching. For this reason, he called the church building a Mundhaus, which means a mouth-house. He also made this alarming statement: ‘The ears are the only organs of a Christian.’ These are the roots of Protestantism.” (p. 133)

#### The Cure of Souls (p. 134)

- “This idea [‘cure of souls’] lives on in the Protestant world today. It is readily seen in the contemporary concepts of pastoral care, pastoral counseling, and Christian psychology. In the present-day church, the burden of such care typically falls on the shoulders of one man—the pastor. (In the first century, it fell on the shoulders of the entire church and upon a group of seasoned men called ‘elders.’) (p. 134)

#### The Pastor-Driven Church (p. 135)

- “In their rhetoric the Reformers decried the clergy-laity split. But in their practice they fully retained it.” (p. 135)
- “Tremendous psychological factors make laypeople feel that ministry is the responsibility of the pastor. *It’s his job. He’s the expert* is often their thinking.” (p. 135)
- “We have taken the word *minister* and equated it with the pastor, with no scriptural justification whatsoever. In like manner, we have mistakenly equated preaching and ministry with the pulpit sermon, again without biblical justification.” (p. 136)

#### How the Pastoral Role Damages Body Life (p. 136)

- “Permit us to get personal. We believe the pastoral office has stolen your right to function as a full member of Christ’s body. It has distorted the reality of the body, making the pastor a giant mouth and transforming you into a tiny ear. It has rendered you a mute spectator who is proficient at taking sermon notes [or maybe not even that!] and passing an offering plate [which we’re not even doing].” (p. 136)
- “The contemporary pastorate rivals the functional headship of Christ in His church. It illegitimately holds the unique place of centrality and headship among God’s people, a place that is reserved for only one Person—the Lord Jesus. Jesus Christ is the only head over a church and the final word to it. By his office, the pastor displaces and supplants Christ’s headship by setting himself up as the church’s human head. For this reason, we believe the present-day pastoral role hinders the fulfillment of God’s eternal purpose. Why? Because that purpose is centered on making Christ’s headship visibly manifested in the church through the free, open, mutually participatory, every-member functioning in the body. As long as the pastoral office is present in a particular church, that church will have a slim chance of witnessing such a glorious thing.” (p. 137)

### How the Pastor Damages Himself (p. 137)

- Among the massive number of religious professionals, consider the following statistics that testify to the lethal danger of the pastoral office:
  - 94 percent feel pressured to have an ideal family.
  - 90 percent work more than forty-six hours a week.
  - 81 percent say they have insufficient time with their spouses.
  - 80 percent believe that pastoral ministry affects their family negatively.
  - 70 percent do not have someone they consider a close friend.
  - 70 percent have lower self-esteem than when they entered the ministry.
  - 50 percent feel unable to meet the demands of the job.
  - 80 percent are discouraged or deal with depression.
  - More than 40 percent report that they are suffering from burnout, frantic schedules, and unrealistic expectations.
  - 33 percent consider pastoral ministry an outright hazard to the family.
  - 33 percent have seriously considered leaving their position in the past year.
  - 40 percent of pastoral resignations are due to burnout.
  - (p. 138)
- “Most pastors are expected to juggle sixteen major tasks at once.” (p. 138)
  - “These tasks include casting vision, identifying and training leaders, preaching and teaching, raising money, serving the needy, providing strategy and planning, organizing church activities and programs, overseeing all administration, managing staff and volunteers, resolving conflicts, representing the congregation in the community, providing congregation care and counseling, evangelizing the unsaved, administering the sacraments, and discipling individuals).”
- “Unfortunately, few pastors have connected the dots to discover that it is their office that causes this underlying turbulence. Simply put: Jesus Christ never intended any person to sport all the hats a present-day pastor is expected to wear. He never intended any one person to bear such a load.” (p. 139)
- “Can you imagine the unmitigated stress this would cause you? Can you see how such pressure would force you into playing a pretentious role—all to keep your authority, your prestige, and your job security? (For this reason, many pastors are resistant to receiving any kind of help.) (p. 139)
- “Professional loneliness is another virus that runs high among pastors. The lone-ranger plague drives some ministers into other careers. It drives others into crueler fates. All of these pathologies find their root in the history of the pastorate. It is ‘lonely at the top’ because God never intended for anyone to be at the top—except His Son! In effect, the present-day pastor tries to should the fifty-eight New Testament ‘one another’ exhortations all by himself. It is no wonder that many of them get crushed under the weight.” (p. 140)

### Conclusion (p. 141)

- “The contemporary pastor is the most unquestioned fixture in twenty-first-century Christianity. Yet not a strand of Scripture supports the existence of this office. Rather, the present-day pastor was born out of the single-bishop rule spawned by Ignatius and Cyprian. The bishop evolved into the local presbyter. In the Middle Ages, the presbyter grew into the Catholic priest. During the Reformation, he was transformed into the ‘preacher,’ ‘the minister,’ and finally ‘the pastor’—the person upon whom all of Protestantism hangs. To boil it down to one sentence: The Protestant pastor is nothing more than a slightly reformed Catholic priest. (Again, we are speaking of the office and not the individual.)” (p. 141)
- “Catholic priests had seven duties at the time of the Reformation: preaching; the sacraments; prayers for the flock; a disciplined, godly life; church rites; supporting the poor; and visiting the sick. The Protestant pastor takes upon himself all of these responsibilities—plus he sometimes blesses civic events. The famed poet John Milton put it best when he said, ‘New presbyter is but old priest writ large!’ In other words, the contemporary pastor is but an old priest written in larger letters!” (p. 141)

## ***Life Together* by Dietrich Bonhoeffer:**

- “It is not simply to be taken for granted that the Christian has the privilege of living among other Christians. Jesus Christ lived in the midst of his enemies. At the end all his disciples deserted him. On the Cross he was utterly alone, surrounded by evildoers and mockers. For this cause he had come, to bring peace to the enemies of God. So the Christian, too, belongs not in the seclusion of a cloistered life but in the thick of foes. There is his commission, his work. ‘The Kingdom is to be in the midst of your enemies. And he who will not suffer this does not want to be of the Kingdom of Christ; he wants to be among friends, to sit among roses and lilies, not with the bad people but the devout people. O you blasphemers and betrayers of Christ! If Christ had done what you are doing who would ever have been spared?’ (Luther).” (pp. 17-18)
- “‘I will sow them among the people: and they shall remember me in far countries’ (Zech. 10:9). According to God’s will Christendom is a scattered people, scattered like seed ‘into all the kingdoms of the earth’ (Deut. 28:25). That is its curse and its promise. God’s people must dwell in far countries among the unbelievers, but it will be the seed of the Kingdom of God in all the world.” (p. 18)
- “The physical presence of other Christians is a source of incomparable joy and strength to the believer.” (p. 19)
- “Christianity means community through Jesus Christ and in Jesus Christ. No Christian community is more or less than this. Whether it be a brief, single encounter or the daily fellowship of years, Christian community is only this. We belong to one another only through and in Jesus Christ. What does this mean? It means, first, that a Christian needs others because of Jesus Christ. It means, second, that a Christian comes to others only through Jesus Christ. It means, third, that in Jesus Christ we have been chosen from eternity, accepted in time, and united for eternity.” (p. 21)
- “The Christ in his own heart is weaker than the Christ in the word of his brother; his own heart is uncertain, his brother’s is sure. And that also clarifies the goal of all Christian community: they meet one another as bringers of the message of salvation. As such, God permits them to meet together and gives them community. Their fellowship is founded solely upon Jesus Christ and this ‘alien righteousness.’ All we can say, therefore, is: the community of Christians springs solely from the Biblical and Reformation message of the justification of man through grace alone; this alone is the basis of the longing of Christians for one another.” (p. 23)
- “Those who love their dream of a Christian community more than they love the Christian community itself become destroyers of that Christian community even though their personal intentions may be ever so honest, earnest and sacrificial. God hates this wishful dreaming because it makes the dreamer proud and pretentious. Those who dream of this idolized community demand that it be fulfilled by God, by others and by themselves. They enter the community of Christians with their demands set up by their own law, and judge one another and God accordingly. It is not we who build. Christ builds the church. Whoever is mindful to build the church is surely well on the way to destroying it, for he will build a temple to idols without wishing or knowing it. We must confess he builds. We must proclaim, he builds. We must pray to him, and he will build. We do not know his plan. We cannot see whether he is building or pulling down. It may be that the times which by human standards are the times of collapse are for him the great times of construction. It may be that the times which from a human point are great times for the church are times when it’s pulled down. It is a great comfort which Jesus gives to his church. You confess, preach, bear witness to me, and I alone will build where it pleases me. Do not meddle in what is not your providence. Do what is given to you, and do it well, and you will have done enough.... Live together in the forgiveness of your sins. Forgive each other every day from the bottom of your hearts.”
- “God hates visionary dreaming; it makes the dreamer proud and pretentious. The man who fashions a visionary ideal of community demands that it be realized by God, by others, and by himself. He enters the community of Christians with his demands, sets up his own law, and judges the brethren and God Himself accordingly. He stands adamant, a living reproach to all others in the circle of brethren. He acts as if he is the creator of Christian community, as if his dream binds men together. When things do not go his way, he calls the effort a failure. When his ideal picture is destroyed, he sees the community going to smash. So he becomes, first an accuser of his brethren, then an accuser of God, and finally the despairing accuser of himself.” (pp. 27-28)

- “Even when sin and misunderstanding burden the communal life, is not the sinning brother still a brother, with whom I, too, stand under the Word of Christ? Will not his sin be a constant occasion for me to give thanks that both of us may live in the forgiving love of God in Christ Jesus? Thus the very hour of disillusionment with my brother becomes incomparable salutary, because it so thoroughly teaches me that neither of us can ever live by our own words and deeds, but only by that one Word and Deed which really binds us together—the forgiveness of sins in Jesus Christ. When the morning mists of dreams vanish, then dawns the bright day of Christian fellowship.” (p. 28)
- “A pastor should not complain about his congregation, certainly never to other people, but also not to God. A congregation has not been entrusted to him in order that he should become its accuser before God and men.” (p. 29)
- “When a person becomes alienated from a Christian community in which he has been placed and begins to raise complaints about it, he had better examine himself first to see whether the trouble is not due to his wish dream that should be shattered by God; and if this be the case, let him thank God for leading him into this predicament.” (p. 30)
- “Christian brotherhood is not an ideal which we must realize; it is rather a reality created by God in Christ in which we may participate. The more clearly we learn to recognize that the ground and strength and promise of all our fellowship is in Jesus Christ alone, the more serenely shall we think of our fellowship and pray and hope for it.” (p. 30)
- “Because spiritual love does not desire (eros) but rather serves, it loves an enemy as a brother. It originates neither in the brother nor in the enemy but in Christ and his Word. Human love can never understand spiritual love, for spiritual love is from above; it is something completely strange, new, and incomprehensible to all earthly love.” (p. 35)
- “Speak to yourselves in psalms and hymns and spiritual songs...” (p. 59)
- “Let him who cannot be alone beware of community... Let him who is not in community beware of being alone.” (p. 77)