

His Church His Way II **“Gathered & Called”**

Dec. 10, 2011

Called to Christ. Called to His Body (Ephesians 1:1-23)

- 1:1 Identified with Jesus Christ.
- Saints means “Holy Ones.”
 - The faithful in Christ Jesus
- 1:2-3 Identified with Trinity
- Praise be to God
 - Blessed with every Spiritual blessing in Christ

Proper Self-Identity requires understanding Who God is; the one who made you, saved you and resides in you. You were made in the **image of God** (Gen. 1:27), the image was marred through sin (Gen 3), but by his grace & Spirit are being transformed back into that image (Rom. 8:29, 2 Cor. 3:18).

- 1:4-14 **Identity in Christ** - Paul refers to the church in Ephesus as
- Holy Ones
 - Blessed in Christ,
 - Chosen to be in him
 - Chosen to be holy and blameless
 - Adopted sons/daughters through Jesus Christ
 - In him was have Redemption through his blood
 - Forgiven of sins
 - He made known the mystery of his will to us
 - Chosen and predestined to his plan
 - Included in Christ when you heard the word of truth, the gospel
 - Having Believed, you were marked in him with a seal, the Holy Spirit (Hand Out Identity in Christ)

1:15-23 **More in Christ** – Paul prays that Ephesian Church will know Christ Better

“I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may **know** (*epignosko*) him better.”

“I pray also the eyes of your heart may be enlightened in order that you may **know** (*oida*) the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe.”

Christ as **Head** over the Church (*ekklesia*: Gathered people), the **Body**

- The Body and the Building – Pastor Steve Roy

Called to Christ. Called to the Body. Called to Oneness (Ephesians 4:1-6)

4:1-3 I urge you to live a life worthy of the calling you have received.

- completely humble
- Gentle
- Patient
- Bearing with one another in love
- Make Every effort to Keep Unity of Spirit and Bond of Peace

4:4-6 There is ONE...(Deut. 6:4 Hear of Israel, the Lord our God, the Lord is one.)

- One Body
- One Spirit
- One Hope
- One Lord
- One Baptism
- One God and Father

How do these characteristics of our calling inform our behavior/thinking when we see someone in sin...when we struggling with someone in church...when we disagree with a leadership decision...when we prefer a certain style of worship – preaching – décor’....when we are considering leaving a church?
(Hand Out Biblical Unity)

Called to Build One Another Up (Ephesians 4:7-12)

Q: What is Christ’s purpose in “Gathering and Calling” his people?

A: Christ gives each one gifts according to his grace, so we can perform his works of service and build one another up. (Rom. 12, 1 Cor. 12, Eph 2:10)

4:7-12 Christ has given each one gifts, and 5 gifts in particular to prepare the Church (corporate and individuals) for their works of service, so that the entire body will be built up. When these gifts are employed effectively the Church will be full of healthy members, whose love, encouragement and prayers produce health in others both in the church and in the world.

Conversely, if these gifts are not being employed, or are ineffectively used, the Church will not be prepared for their works of service and will not be built up. One can expect: Stagnation, Sluggishness, Complacency, Tearing Down and Complaining.

Note: that each one is given gifts, if not the “5 fold” gifts then another gift mentioned elsewhere in scripture. Each is called to contribute. The responsibility

of the “5 fold” are to equip the members for service; and the responsibility of entire church/body is for each member to do their part. The “5 fold” ARE NOT to do ALL the gifts mentioned in scripture or play ALL the parts...

^{NIV} **Romans 12:3** For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.⁴ Just as each of us has one body with many members, and these members do not all have the same function,⁵ so in Christ we who are many form one body, and each member belongs to all the others.⁶ We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith.⁷ If it is serving, let him serve; if it is teaching, let him teach;⁸ if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

...NOR to do only the “pastorate” (Hand Out chaplaincy, pastor/elder functions)

Explanation of “5 Fold” Gifts influenced by Pastor Mark Driscoll

Apostles – Missionaries, Church Planters, Pioneers; starting work where there is little or nothing. thinks in terms of territories & movements.

Lead New Churches/Ministries

Prophets - Preach with Penetration, Word from God that Reorients people to God. Bring scripture to bear where needed desperately. Monologue.

Ask rhetorical questions like...What if? *Lead to Repentance*

Evangelists – Love to be with non-Christian people. Teach the Bible to the lost.

Have compassion and concern for eternity of people. *Lead people to Christ and Conversion*

Pastors – Counsel, Teach God's Word, Listen, Pray, Dialogue, Nurture, Care,

Involved in Life/Relational. *Lead Christians to health*

Teachers – Teach the Bible, Concerned with Sound Doctrine/Theology, Training for Godly life, Bring understanding. *Lead Biblical Instruction*

These “5-fold” gifts work together, yet will pull in a church in different directions. Such “chaos” is positive and forces creativity, reliance on God and participation of the entire body to fulfill the purpose of Christ.

~ Break ~

~ Video intro ~ Tim Hawkins (*Aging, Bad Parenting, Raising Kids*)

Called to Maturity in Christ (Ephesians 4:13-16)

4:13a We continue to do our “works of service” and “build one another up” until we all reach unity (oneness) in The Faith and The knowledge of the Son of God

- Until We All Reach unity – the Body is a Whole and all of its members are to be growing at the same rate in proportion to one another; just like human body.
- Reach unity in what...Feeling, Style, Strength, Decision???
 - Unity in The Faith – Titus 4:7, Eph 2:1-10, 1 Cor. 15:2-5, James 2:14-26
 - We obtain unity in The Faith through:
 - Believing Doctrine & Doing what we Believe
 - ...Not just Believing (Handout 16 AG truths)
 - Unity in The Knowledge – Eph 4:13, 1:17
 - We obtain unity in The Knowledge through:
 - Living & Walking in Faithful Relationship with Jesus
 - Growing in Love, Trust, Intimacy (Handout Translation of “Knowledge”)

4:13b The building up and unifying in the faith and the knowledge should produce the fruit of Completion/Maturity; such that we will look like Jesus, measured against his stature. (Rom. 8:29, 2 Cor. 3:18, 1 John 3:2-3)

4:14-15 This maturation will grow us beyond infancy, where we are vulnerable, to stability; able to speak the truth in love to one another. This resembles Christ who is the Rock, who is love and who is the truth.

4:16 The “Gathering and Calling” that leads to Growth is only possible in Christ. He is the source, the Head, from whom we take our cues.

Biblical Culture of Unity, Love, Offense and Reconciliation

Part 1 - Matthew 18:15-35

¹⁵ "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over." ¹⁶ But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' ¹⁷ If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector. ¹⁸ "I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." ¹⁹ "Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. ²⁰ For where two or three come together in my name, there am I with them." ²¹ Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?" ²² Jesus answered, "I tell you, not seven times, but seventy-seven times. ²³ "Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. ²⁴ As he began the settlement, a man who owed him ten thousand talents was brought to him. ²⁵ Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt. ²⁶ "The servant fell on his knees before him. 'Be patient with me,' he begged, 'and I will pay back everything.' ²⁷ The servant's master took pity on him, canceled the debt and let him go. ²⁸ "But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. He grabbed him and began to choke him. 'Pay back what you owe me!' he demanded. ²⁹ "His fellow servant fell to his knees and begged him, 'Be patient with me, and I will pay you back.' ³⁰ "But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. ³¹ When the other servants saw what had happened, they were greatly distressed and went and told their master everything that had happened. ³² "Then the master called the servant in. 'You wicked servant,' he said, 'I canceled all that debt of yours because you begged me to. ³³ Shouldn't you have had mercy on your fellow servant just as I had on you?' ³⁴ In anger his master turned him over to the jailers to be tortured, until he should pay back all he owed. ³⁵ "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart."

V. 15. **If your brother**— The people in view here are close in relationship, close enough to be considered brothers. Scripture uses the word "brother" (Greek Adelpheos) to denote Christian brotherhood, ethnic brotherhood or blood brothers. This scripture would apply to all three categories.

V. 15. **Sins** – Matthew's Gospel uses several words that are translated "sin." Here are several examples with definition:

Matt 18:9 - "Scandalon" = cause to stumble

Matt 6:15 - "Paraptoma" = trespass

Matt 18:15 - "Hamartia" = sin, do wrong, miss the mark, be in error, offending against God, man, religious or moral law

Matthew 18:15 defines sin as missing the mark, being in error or **offending a man**.

V.15. **Against You** – This phrase further clarifies the root meaning of sin as "offending a man." Jesus makes clear that the sin is not against God or Law, but against another person...against you.

V. 15. **Go** – this is written in the imperative, which is a command form. This is same command form Jesus uses when he says: “Go into all the world and preach the good news.” Therefore going is not a suggestion or an idea or an option, but a command.

V. 15. **Show him his fault** – the Greek word *Elegcho* is used which literally means “convict, reprove, bring to light, expose, set forth.” This verb is also in the imperative command form.

V. 15. **Just between the two of you.** – The initial conversation that will expose a brother’s fault is limited to two parties: the offended and the offender.

V. 15. **If he listens to you, you have won your brother over.** – the Greek Word “Kerdaino” is translated here “won over,” and literally means “gained.” If someone is to be gained, this also implies that they could be lost. Offense separates brothers to the extent that they are (or could be) lost. If the brother listens or “receives the news,” then he will be gained. This is why Matthew 18:15 immediately follows Jesus’ parable of the Lost Sheep. He leaves the 99 to go after the one lost sheep and his followers are to do the same; not only the lost sheep pertaining to salvation, but lost brothers pertaining to offense.

Conclusion: Jesus is emphatically placing the responsibility of correcting an offense/gaining a lost brother on the shoulders of the brother who was offended. This is counter-intuitive to most of human culture. We expect that the offender should approach the offended. However, Jesus gives the command to “Go” to the offended. Jesus is revisiting the question posed through Cain & Able, “Am I my brother’s keeper”? The answer is YES! Ephesians 4:3 (see Part 2 below) says, “*Make every effort to keep the unity of the Spirit through the bond of peace*”. Jesus places the initial effort on the person offended and gives further instruction through the remainder of the chapter regarding protocol when a brother does not listen. Step two is take the offense to the offender a second time, but now with a witness. Step three is to take the matter to the church. If the offender still does not listen and move towards reconciliation, then the “brother” is no longer a brother in Christ, but to be treated as an outsider, a tax collector or pagan. The relationship is severed. The remaining verses (18-35) speak of the power of agreement in the context of correction and the heavenly Father’s standard of forgiveness from the heart; which all relate to a church of unity, love and reconciliation.

Part 2- Ephesians 4:1-32

As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received.² Be completely humble and gentle; be patient, bearing with one another in love.³ Make every effort to keep the unity of the Spirit through the bond of peace.⁴ There is one body and one Spirit-- just as you were called to one hope when you were called--⁵ one Lord, one faith, one baptism;⁶ one God and Father of all, who is over all and through all and in all. ⁷ But to each one of us grace has been given as Christ apportioned it.⁸ This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men."⁹ (What does "he ascended" mean except that he also descended to the lower, earthly regions?¹⁰ He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.)¹¹ It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,¹² to prepare God's people for works of service, so that the body of Christ may be built up¹³ until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.¹⁴ Then we

will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming.¹⁵ Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ.¹⁶ From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.¹⁷ So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking.¹⁸ They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts.¹⁹ Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.²⁰ You, however, did not come to know Christ that way.²¹ Surely you heard of him and were taught in him in accordance with the truth that is in Jesus.²² You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires;²³ to be made new in the attitude of your minds;²⁴ and to put on the new self, created to be like God in true righteousness and holiness.²⁵ Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body.²⁶ In your anger do not sin.²⁷ Do not let the sun go down while you are still angry,²⁸ and do not give the devil a foothold.²⁸ He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.²⁹ Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.³⁰ And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.³¹ Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice.³² Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

V. 2 – The mandate is to “bear with one another in love.” The Greek word translated here as “bear” is *anechomai*, meaning “endure.” The scriptures are telling us that endurance will be needed to be in the Body of Christ. We will endure or put up with or go through pain, discomfort, disappointment, failure, sin and the like that stems from one another. Three qualities are given to inform our endurance: Humility, Gentleness and Patience. All of which are to be obtained and practiced “in love.” Truly this is a high calling which we have received, much higher than the earthly culture we are born into. As those saved by grace, we are called and equipped by the Spirit to function at a higher level.

V. 3 **Make every effort to keep the unity of the Spirit through the bond of peace.** This scripture instructs us to make every effort to keep the unity. This applies to all parties involved, those who are bearing with someone in love and those we needing bearing with. This means that a person speaking an offense needs to make every effort to not speak an offense AND those who hear an offense need to make every effort to not hear an offense. We are called to humility, gentleness, patience and forbearance/endurance, which take self-control, and discipline to conform actions/reactions to Biblical Standards. Furthermore we are called to keep the unity of the Spirit. Maintaining unity is a spiritual exercise. We must maintain a spiritual relationship which means we must: pray together, eat together, worship together, Serve together, Hear God’s Word together and so on. We are called to experience the Spirit together; otherwise we are mere humans existing together. Finally, this text describes the means of obtaining unity as “through a bond of peace.” That bond is Christ – the Prince of Peace. He always will be the rally point, the example, the mentor and sufficiency for Peace through his life, death and resurrection. Therefore, the words of Christ are paramount. The illustrations and demonstrations of peace he gave us are essential to keep in view. And the efficacy of his blood-shed, body given and Spirit resurrection must be our source for confession, forgiveness, reconciliation, peacemaking and the

circumstances of relational pain & death which can lead to relational new-life. Christ, not us, is at the Center of Peace and He must remain there.

V. 26 -27 – ***In your anger do not sin: Do not let the sun go down while you are still angry,²⁷ and do not give the devil a foothold.*** It is vital to settle disputes/offenses caused by sin quickly; even the very day of the offense. Otherwise, the enemy has a foothold by which he can continue to move. The devil will heap fuel on a burning fire of anger caused by offense. The devil will lie to us, for that is all he can do. If there are elements of truth in what he is saying, they are clouded, twisted and distorted to serve his end goal, namely: Division, Death and the Devouring of one another. However, we are not unaware of his schemes.

Conclusion: Brothers & Sisters, we must act in accordance with the Word of Truth and thereby nullify the lies of the evil one. We are called to speak the truth in love to one another and to do so in a biblical pattern set out by Jesus in Matthew 18:15. We are called to experience life in the Spirit together which means we must pray together and communicate with one another.

Assemblies of God Fundamental Truths

Condensed

(See full text version in [English](#) or [Spanish](#))

These are nonnegotiable tenets of faith that all Assemblies of God churches adhere to. This list is derived from the official Statement of Fundamental Truths. Click links below to see the complete original statement with scriptures.

1. WE BELIEVE...**The Scriptures are Inspired by God** and declare His design and plan for mankind.
2. WE BELIEVE...**There is only One True God**—revealed in three persons...Father, Son, and Holy Spirit (commonly known as the Trinity).
3. WE BELIEVE...**In the Deity of the Lord Jesus Christ**. As God's son Jesus was both human and divine.
4. WE BELIEVE...though originally good, **Man Willingly Fell to Sin**—ushering evil and death, both physical and spiritual, into the world.
5. WE BELIEVE...**Every Person Can Have Restored Fellowship with God Through 'Salvation'** (trusting Christ, through faith and repentance, to be our personal Savior). [1 of 4 cardinal doctrines of the AG]
6. WE BELIEVE...and practice two ordinances—(1) **Water Baptism by Immersion** after repenting of one's sins and receiving Christ's gift of salvation, and (2) **Holy Communion** (the Lord's Supper) as a symbolic remembrance of Christ's suffering and death for our salvation.
7. WE BELIEVE...**the Baptism in the Holy Spirit is a Special Experience Following Salvation** that empowers believers for witnessing and effective service, just as it did in New Testament times. [1 of 4 cardinal doctrines of the AG]
8. WE BELIEVE... **The Initial Physical Evidence of the Baptism in the Holy Spirit is 'Speaking in Tongues,'** as experienced on the Day of Pentecost and referenced throughout Acts and the Epistles.
9. WE BELIEVE...**Sanctification Initially Occurs at Salvation** and is not only a declaration that a believer is holy, but also a progressive lifelong process of separating from evil as believers continually draw closer to God and become more Christlike.

10. WE BELIEVE...**The Church has a Mission** to seek and save all who are lost in sin. We believe 'the Church' is the Body of Christ and consists of the people who, throughout time, have accepted God's offer of redemption (regardless of religious denomination) through the sacrificial death of His son Jesus Christ.
11. WE BELIEVE...**A Divinely Called and Scripturally Ordained Leadership Ministry Serves the Church**. The Bible teaches that each of us under leadership must commit ourselves to reach others for Christ, to worship Him with other believers, to build up or edify the body of believers—the Church and to Meet human need with ministries of love and compassion.
12. WE BELIEVE...**Divine Healing of the Sick is a Privilege for Christians Today** and is provided for in Christ's atonement (His sacrificial death on the cross for our sins). [1 of 4 cardinal doctrines of the AG]
13. WE BELIEVE...in **The Blessed Hope—When Jesus Raptures His Church Prior to His Return to Earth** (the second coming). At this future moment in time all believers who have died will rise from their graves and will meet the Lord in the air, and Christians who are alive will be caught up with them, to be with the Lord forever. [1 of 4 cardinal doctrines of the AG]
14. WE BELIEVE...in **The Millennial Reign of Christ** when Jesus returns with His saints at His second coming and begins His benevolent rule over earth for 1,000 years. This millennial reign will bring the salvation of national Israel and the establishment of universal peace.
15. WE BELIEVE...**A Final Judgment Will Take Place** for those who have rejected Christ. They will be judged for their sin and consigned to eternal punishment in a punishing lake of fire.
16. WE BELIEVE...and look forward to the perfect **New Heavens and a New Earth** that Christ is preparing for all people, of all time, who have accepted Him. We will live and dwell with Him there forever following His millennial reign on Earth. 'And so shall we forever be with the Lord!'

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[Christianity Today, December \(Web-only\), 2011](#)

SOULWORK

Why We Need More 'Chaplains' and Fewer Leaders

What's a pastor for?

Mark Galli | posted 12/01/2011 10:41AM

In my email recently came *another* list of suggestions on how to tell if your church is healthy. The warning signs of a sick church were lack of outreach ministries, increasing dropout rate, church conflict, little corporate prayer, and finally, the pastor has become a chaplain.

It's becoming increasingly common to infer that when a pastor becomes a "chaplain," the church is in trouble. A few years ago, one website encouraging "innovative" ministry listed five types of pastors that a church might call: Catalytic, Cultivator, Conflict-Quelling, Chaplain, and Catatonic. The page clarified that "each of these types carries positives and negatives," but it seemed clear that the further one went down the list, the more problematic was the pastor. At the top of the list were Catalytic pastors, who are "gifted in the prophetic and tend to be charismatic leaders. These pastors have lots of energy and are focused on the mission of the church ... that is, reaching the community for Jesus Christ. In the 'right' church, they'll grow it without a doubt."

A Chaplain pastor, on the other hand, was mired near the bottom. A Chaplain pastor is "wired for peace, harmony, and pastoral care. This is the type of pastor that has been produced by seminaries for several decades, though a few ... a very few ... seminaries are retooling. Chaplain pastors eschew change and value status quo. They don't want to stir the waters; rather, they want to bring healing to hurting souls." And if that weren't bad enough, "Chaplain pastors don't grow churches. In fact, a Chaplain pastor will hasten a congregation's demise because they tend to focus on those within the congregation rather than in bringing new converts to Jesus Christ."

The assumptions here are all too common, I'm afraid. So we hear in many quarters that pastors should be leaders, catalysts, and entrepreneurs, and the repeated slam about pastors who are mere chaplains.

* * *

This, of course, inadvertently denigrates every clergyperson who is literally a chaplain—in hospitals, in the military, and elsewhere, as if these ministers are second-class clergy. If they were real ministers, they'd be growing a megachurch. Instead, they are only good enough to "bring healing to hurting souls."

We find ourselves in an odd period of church history when many people have become so used to large, impersonal institutions that they want that in their church as well. Thus the attraction of megachurches, where people can blend in and not be seen if they want. Many thought leaders who ponder church life naturally end up championing massive institutions and denigrating (inadvertently, to be sure) the healing of hurting souls. And this in a community whose theology is supposedly grounded in the universal and cosmic love of God who gives attention to each of us as individuals.

There may be something else going on as well. A chaplain is a minister in the service of another. A chaplain at a hospital or in the military is clearly not the highest ranking member of the institution, clearly not the person in charge of running things. The chaplain's job is defined by service—service to the institution's needs and goals, service to the individuals who come for spiritual help. The chaplain prays for

people in distress, administers sacraments to those in need, leads worship for those desperate for God. In short, the chaplain is at the beck and call of those who are hurting for God. He's not his own man. She is not her own woman. There's no mistaking a chaplain for an entrepreneurial leader, a catalyst for growth. No, the chaplain is unmistakably a servant.

In an increasingly secular, capitalist culture, it's understandable that so many clergy are fascinated with the idea that they can be leaders and entrepreneurs. These are the people our culture admires most—those like Steve Jobs or Bill Gates or whoever has made a ton of money and a practical difference. I can appreciate this. When I was a pastor, I felt I gained more credibility with my church board—composed of mostly business people—when I could wax eloquent about the church's "decadal growth" and the need to "target a young demographic" and create "revenue models" that would "ensure long-term stability" for the church.

Such is the culture we live in, where successful business people seem to enjoy really important work, and pastors, if they are not careful, will be chaplains, mere servants.

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It's interesting to note how much time and energy our Lord spent on "healing hurting souls." Take this typical summary in Matthew's gospel: "So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics, and paralytics, and he healed them" (4:24, ESV). When Matthew wanted to sum up what Jesus did over and over, time and again with people, this is the sort of thing he said: "He healed them."

It's also interesting to note the way Jesus framed how his disciples should think about their ministries: "And Jesus called them to him and said to them, 'You know that those who are considered rulers of the Gentiles like to be seen as "leaders," "entrepreneurs," "catalysts for growth," and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many'" (Mark 10:42-45).

Okay, I paraphrased a bit. But I'm not convinced the paraphrase is false to the sense of Jesus' words. In any case, it seems clear that Jesus was a chaplain of souls, and that he encouraged his disciples to think of themselves in the same way.

One wonders where we got our other ideas about the pastorate. For centuries, the pastorate was thought to be about "the cure of souls"—*souls* being understood not as the spiritual part of us, but as the fullness of our humanity. The pastor has traditionally been thought of as one who does ministry in the midst of a people who are sick and dying, and who administers in word and sacrament, in Scripture and in prayer, the healing balm of the Lord.

So who told us that the pastor is primarily a leader/entrepreneur/change agent and anything but a curer of souls? And why do we believe them?

* * *

The good chaplain-pastor recognizes that the ministry of healing hurting souls has many dimensions. Take King David's chaplain, Nathan. It's clear that Nathan is at the beck and call of his king, and that he sees himself as a spiritual presence to comfort and affirm his patron. At one point, he tells David, "Go, do all that is in your heart, for the Lord is with you" (2 Sam. 7:3). But he also knew that if he was truly going to serve his king, he was going to have to challenge him from time to time—like when he confronted David about his adultery.

But note how pastoral even that conversation is: Nathan tells David that he has "despised the word of the

Lord," and David admits, "I have sinned against the Lord." Nathan is acting as a chaplain, to heal the sinful soul of his king (2 Sam. 12).

To say that a pastor is first and foremost a chaplain—someone who is the Lord's means of healing—is not to suggest that his or her role is primarily therapeutic. It includes therapy-like moments, for example, in helping parishioners deal with their ordinary fears and worries. But it is fundamentally about the healing of souls—helping men and women, boys and girls, to become right with God, and therefore, right with others.

This will happen in a variety of ways, as the pastor leads worship and hears confession and simply spends time with the congregation. This happens even when presiding over those functions we tend to think are perfunctory. When the pastor is present, you see, people get this intuitive reminder that God is present. That often puts people on their best behavior—sometimes annoyingly so! But when the pastor communicates in word and deed the graciousness of God, the pastor's presence can be a great comfort to people. For it is by grace that we are healed.

Eugene Peterson put it this way in *The Contemplative Pastor*: "The primary language of the cure of souls ... is conversation and prayer. Being a pastor means learning to use language in which personal uniqueness is enhanced and individual sanctity recognized and respected. It is a language that is unhurried, unforced, unexcited—the leisurely language of friends and lovers, which is also the language of prayer."

I've been a parishioner in many churches over many years. In each church, the pastor has been tempted, as I was, to become the great leader, to shape himself in our culture's image of success. To be sure, the modern pastor does have to "run a church"; he or she is, in fact, the head of an institution that has prosaic institutional needs. I've been thankful when my pastor carries out these institutional responsibilities with efficiency and joy.

But the times I remember most, the times when my troubled soul has been most deeply affected and moved—outside of preaching and receiving the sacraments—have been when my pastor acted like a chaplain. When he pulled me aside in the narthex, put his arm around me, and prayed with me about some matter. When he visited me in the hospital. When in unhurried conversation I felt less alone, because I knew in a deeper way that God was present.

Some say that pastoral moments like these are like germs, and if we let such moments take over, they'll make the church sick. I beg to differ. During such moments, the church is never more healthy.

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Translation of “Knowledge”

Greek *Oida* (Eph 1:18)

Friberg Lexicon	Come to knowledge through experience, know about, recognize, Understand
Thayer Lexicon	Know how
Gingrich Lexicon	Come to know

Greek *Ginosko* (Eph 1:17, Eph 4:13)

Friberg Lexicon	True knowledge, intensive Religious/Moral knowledge, fully know
Thayer Lexicon	True knowledge of Christ’s nature, dignity, benefits
Gingrich Lexicon	Insight, knowledge

Both *Oida* and *Ginosko* are vital to our growth, one should lead to another and one is essential to our eternal life.

^{NIV} **John 17:3** Now this is eternal life: that they may **know** you, the only true God, and Jesus Christ, whom you have sent.

^{NIV} **Matthew 7:23** Then I will tell them plainly, 'I never **knew** you. Away from me, you evildoers!'

Highlights of essential nature of *Ginosko* to our relationship with God through Christ:

^{NIV} **Genesis 2:17** but you must not eat from the tree of the **knowledge** of good and evil, for when you eat of it you will surely die."

^{NIV} **Genesis 3:7** Then the eyes of both of them were opened, and they **realized (*Ginosko*)** they were naked; so they sewed fig leaves together and made coverings for themselves.

^{NIV} **Genesis 4:1** Adam **lay (*Ginosko*)** with his wife Eve, and she became pregnant and gave birth to Cain. She said, "With the help of the LORD I have brought forth a man."

^{NIV} **John 10:14-15** "I am the good shepherd; I **know** my sheep and my sheep **know** me-- just as the Father **knows** me and I **know** the Father-- and I lay down my life for the sheep.

^{NIV} **John 10:27** My sheep listen to my voice; I **know** them, and they follow me.

^{NIV} **John 10:38** But if I do it, even though you do not believe me, believe the miracles, that you may **know(*Ginosko*)** and **understand (*Ginosko*)** that the Father is in me, and I in the Father."

That you may know (subjunctive aorist) and may understand (subjunctive present, active)
My Translation: That you may know and may continue to know...

Conclusion: Belief should lead to knowledge, which both happened in a moment of time and continues to unfold in real time.

Deacon and Trustee Roles

Functions: Board of Deacons – “There shall be a Board of Deacons of not less than three members to whom, together with the Pastor, shall be committed the oversight of the assembly” (Constitution Article VII, Sec.2)

SPIRITUAL (oversight of this body... the body is a living spiritual organism)

“Chosen to serve the assembly and shall act with the Pastor in all matters pertaining to the assembly in its spiritual life and in the ministry of the ordinances. They shall act in all matters pertaining to membership, along with the administration of discipline in the assembly. In the time of Pastoral vacancy, the Head Deacon shall serve as moderator and shall assume the responsibilities of the pastoral office.” (Bylaws Article II Section 2.)

Board of Trustees – “There shall be a Board of Trustees of not less than seven members, who shall qualify for the office according to the laws of the Commonwealth of Massachusetts. They shall be the custodians of all the church property.” (Constitution Article VII, Sec. 3)

LEGAL (oversight of the assets...the church is an legal organizational entity)

“...Shall be custodians of all the property of the assembly and shall be responsible for the maintenance of the same...” (Bylaws Article II Section 3)

Qualifications: Board of Deacons – “...chosen from membership of the assembly. They shall demonstrate the fruit of the Spirit and be recognized as one filled with the Holy Spirit. They should endeavor to fulfill 1 Timothy chapter 3 and Acts chapter 6. They shall be nominated by a nominating committee and elected by a majority vote at the Annual Business meeting. They shall serve a term of three years (staggered) unless a vacancy is being filled.” (Bylaws Article III Section 2)

Board of Trustees - “...chosen from the membership of the assembly. They shall be nominated by a nominating committee and elected by a majority vote at the Annual Business meeting. They shall serve a term of three years (staggered) unless a vacancy is being filled.” (Bylaws Article III Section 3)

Pastor’s Perspective: Deacons – Men who are mature in Christ - Spirit led – filled with love, able to discern people and situations, able to take responsibility for ministry & people development, able to apply wisdom to problems and have the strength to help the Pastor...pastor God’s people. Men who have the time, talent and money to give.

Trustees – Financially savvy, able to handle legal documents and be the responsible stewards of best business practices/processes, men who are capable of being responsible for the property, assets and potential of First Assembly of God, men who have time, talent and money to give.

Role of Pastor

Constitution & Bylaws Article II Section 1

“The Pastor shall be considered the spiritual overseer of the assembly and shall, together with the Board of Deacons, direct all its activities. They shall provide for all the services of the assembly and shall arrange for special meetings, conventions, or revival campaigns. No person shall invite anyone to speak or preach in the church without the Pastor’s approval. The Pastor shall be moderator, ex-officio member of all committees and all staff shall be subordinate to him.”

New Testament

Acts 11:30 speaking of Jerusalem Church.... “This they did, sending their gift to the **elders** (Gk: *Presbuteros*) by Barnabas and Saul.” *Presbuteros* – refers to a status of ‘spiritual maturity’

Acts 14:23 “Paul and Barnabas **appointed elders** for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust”

1 Timothy 3:1 “Her is a trustworthy saying: If anyone sets his heart on being an **overseer** (Gk: *Episcopees*), he desires a noble task.” *Episcopees* – refers to the character of work undertaken, ‘the one in charge of’

In both Titus 1:5-7 and 1 Peter 5:1-2 *Presbuteros* and *Episcopees* refer to the same person. **Conclusion: Elder, Bishop, Presbyter, and Overseer all refer to the same position in different ways.**

Ephesians 4:11-12 “It was he who gave some to be **apostles**, some to be **prophets**, some to be **evangelists**, and some to be **pastors** and **teachers**, to prepare God’s people for works of service, so that the body of Christ may be built up.”

- apostles – think expansion, in terms of regions, sending
- prophets – word of repentance, calling people to God, speaks with an edge
- evangelists – loves the lost, spends time teaching non-Christians about Christ
- pastors – nurture, care, concern for the body of Christ; help and guidance
- teachers – sound doctrine, instruction, know why we believe what we believe
(c.f. Mark Driscoll – marshall.com/media/Ephesians/five-fold-ministry)

Summary: New Testament Leadership is a function of the elders. Therefore,

1. All elders and pastors are leaders
2. All pastors are elders, but not all elders are pastors
3. Elders in the may also be teachers, prophets, apostles, evangelists

(Dick Germaine: Deacons/Elders in the 21st Century Church)