Questioning the source or origin of the ecclesiastical offices, we are confronted by several important problems.

1. The list of these is topped by the question whether we are primarily researching the historical or the theological origins of "office" in the church.

   Of course it is true that these two viewpoints are closely related so that study of the one implies a certain knowledge of other. On the other hand it also holds true that both of these aspects differ from one another as far as their points of departure and basic approach are concerned. The historical approach will endeavour to establish the historical process of its genesis; the theological approach in contrast, will attempt to attain, by means of theological insights wrested from the sources, an intrinsic assessment of ecclesiastical function.

   Some questions pertaining to the historical approach, are whether the first Christian communities possessed any functionaries; whether the situation in the Pauline communities differed from those in other communities; whether a line of development concerning "office" can be demonstrated within the New Testament writings; and, whether the sources point towards conflicting "church orders" in New Testament times. On the other hand the theological approach, although it cannot ignore the above-mentioned historical problems, concentrates on a totally divergent focal point.

   Whatever the results of historical research may be, the theological interest will focus on the question whether the New Testament writings acknowledge the existence of offices in the church at all; also whether these writings regard "office" in the church positively, and whether they understand church office as an integral part of the New Testament view of the church. Theology furthermore raises the question as to what the function of church office should be according to the New Testament. This question again, can be put in terms of the New Testament foundation of church office.

   It should be clearly understood that in this paper we are considering the theological question concerning church office. We will try to answer this question from the point of view of Paul's letters.
2. A second area of questions clearly demonstrates that historical and theological questioning cannot do without one another. Should we be interested e.g. in the question whether church office can be founded in Paul, and if so, how this should be accomplished, it clearly becomes imperative to try and ascertain what the relationship would be between an eventual Pauline theology of church office and other such theologies in the New Testament.

In this connection three positions seem to be of importance:\(^1\)

(i) The New Testament contains writings of widely different and irreconcilable theological viewpoints. Among others this can be seen from the (assumed) fact that the New Testament presents the picture of many unrelated churches, each having its own ecclesiology and its own notion of church office. According to this point of view these various notions of church office initially existed un-reconciled beside each other. Thus in Jerusalem was to be found an institutionalised form of church life where offices played an important role, over against the Pauline charismatic communities where the Spirit's liberty reigned. Towards the end of the first century endeavours such as those found in Luke-Acts and the Pastorals to harmonize these various viewpoints led to "Früh-katolizismus" and stimulated the development of the monarchial episcopate within a static church where office substituted charism.

The above point of view sometimes presupposes the Lutheran notion of a canon within the canon where the researcher has to decide for himself what he accepts as canon. In the case of Käsemann this means a decision for the "Pauline church structure" (based on the "genuine" letters of Paul). All other New Testament patterns of church structure are denounced as illegitimate and erroneous developments of, or phenomenons beside the Pauline ecclesiology and notion of office.\(^2\)

(ii) A second position accepts a simple and uncomplicated situation regarding office throughout the New Testament, although a measure of development may be accepted. According to this position the image of Acts and the Pastorals, is representative of the historical situation in the primitive communities as well as the Pauline.

(iii) A third point of view corroborates with the first in as far as it poses diverse developments in the early church. In this case, however, these developments are not seen to be mutually exclusive. They should rather be seen as mutually complementary and should be
accepted as legitimate theological developments.

According to this position as posed by Küng, two distinct and basic forms of church organization existed in the church from quite early on. On the one hand was to be found a Jewish Christian presbyterial form, and on the other a heathen Christian diaconal and episcopal form which was derived from the free form of charismatic church life as experienced in the Pauline communities. Paul himself in no way resists this last mentioned development (Phlp 1:1). According to Küng the episcopal and presbyterial systems quickly amalgamated as may be seen in Luke’s projection of the situation existing in his own time onto the Pauline communities, as well as from the Pastoral letters. Once this happened it was a short step to the monarchical episcopate.

Küng is adamant that the church’s organization should at all times be orientated to its origin. Since its origin is duplex, any endeavour to place the pneumatic and charismatic structure of the Pauline communities and the presbyterial official structure of Jerusalem at opposing ends, should be regarded as illegitimate. Indeed, the charismatic structure of the church constitutes the fundamental fact of church order. From this fact arises the priesthood of all believers. Beside this general service in the church as an emanation from its charismatic and diaconal character, we find the pastoral services as an equally legitimate factor of church order.

Seen from the viewpoint of the Pauline communities and the fact that each member had received his charism and his commission directly from God, the necessity of the imposition of such services becomes questionable. The answer to this question is found by Küng in the fact that the expected prompt advent of Christ did not materialize, resulting in the enhancement of the apostolate’s significance. “If the words of the apostle could no longer be heard, the Church risked losing contact with its foundation, the Gospel of Jesus Christ himself. The danger that the young church might lose touch with its origins, and, following a very common pattern of the time, become absorbed into the all absorbing world of syncretistic Hellenism, could only be resisted if, despite the inevitable development of tradition in the course of its history, the Church remained determinedly faithful to the original apostolic testimony.”

The first generation having passed away, the need intensified to sustain faithfully the original testimony of these original witnesses. This became of fundamental significance and any circumstance that could serve its purpose acquired cardinal importance. It is at exactly this point that official service in the church
comes to the fore. Imposition into office is always directed towards "ministries which take up and extend the functions and duties of apostles, their apostolic commission and ministry."\(^{9}\)

3. Should this last point of view be accepted, viz. that there are diverse legitimate developments within the New Testament, each of which may be fruitful towards a theology of church office,\(^{10}\) we are still left with the unanswered question: wherein does the legitimation of these diverse developments lie? What exactly is it that legitimates these developments as true factors of the church's structure?

The question may be sub-divided into the following:-

(i) Can the diverse developments be traced to one source? If such a source can be shown to exist, should the diverse developments then be distinguished on the lines of certain essential aspects of official service, over against other aspects which are conditioned by sociological factors?\(^{11}\)

(ii) May the charismata be seen as the origin of church office? Put differently, this implies the question whether church office is an evolvement from the so-called priesthood of all believers, or "office" of the faithful. In other words, is church office to be derived from the general "office of all believers", or, does it rather fulfil a position over against the community of believers? Again, is office representative of the community, or is it representative of Christ in the midst of the community? Is there, maybe, a third alternative?

4. In view of the above, it should certainly be considered whether the word "office" should at all be applied to the New Testament situation regarding the structure of the church. Can this term recapitulate the issue that we find portrayed in the New Testament? This term seems to have attained such a strong historical charge, that the question arises whether there can be any hope of positively charging it with the New Testament purport.\(^{12}\)

Perhaps one should question whether the fact that the New Testament authors scrupulously refrain from using available religious language concerning office, does not in itself relegate the term "office" unusable for expressing the issue found in the New Testament.
special service in the church, can be founded in the Pauline writings and, if so, how this is to be accomplished, we first of all meet with another historical problem — that of the authorship of the corpus Paulinum.

Since the majority of scholars accept the Pastorals to be excluded from Paul's ouvre, and many others also exclude 2 Thessalonians, Ephesians and Colossians, an inquiry into what the historical Paul thought about special service in the church will have to allow for this situation.

On the other hand, since our own inquiry is interested in the theological viewpoint and not primarily in the historical, it does not make sense to try and determine the historical Paul's notion of special service. What we want to do is rather to determine the theological strata throughout the whole corpus Paulinum, taking care not to mix the strata in an early stage of the inquiry. In this connection it should be clearly stated that we are not trying to submit a theology of office, or, even, Paul's theology of office. Rather we are trying to determine whether the Pauline writings supply any material that might be used in developing a theology of church office. Thus our title: Can church offices be founded in Paul? The question is whether the Pauline material can contribute towards our understanding of church offices and in this way supply us with the foundation stones of a theology of church office.

3.

As far as I can see the following Pauline aspects contribute towards a theology of ministry in the church: 1. The imitation of Christ's authority and service; 2. the service of the apostolate and its imitation; 3. charisms and service of the believers; 4. special services of those set apart for a special ministry in the church. 13)

1. The imitation of Christ's authority and service

In several places Paul directs attention to the fact that service in the church and service by the church has its foundation in the service performed by Christ and the authority conferred by Him.

The pericope of 1 Th 1:6—10 continues the thread of an idea mentioned in the foregoing thanksgiving (1:2—5). Paul there refers to the fact that he lived in their midst in such a way that it was to their benefit. 14)

In this respect the Thessalonians became his imitators and those of the Lord, and in fact became an example to all surrounding believers (1:6,7).
Their exemplary conduct is then described by means of two *gar*-clauses: first, to all people they were faithful witnesses of the message concerning the Lord (1:8); second, all over, people were speaking about their conversion and their expectation of the return of God’s son from heaven (1:9,10).

What especially concerns us here, is the fact that Paul, when referring to his own example which was followed by the Thessalonians, couples this with the example of the Lord (1:6). And this Lord, is the son of God, Jesus, who saved us from the coming wrath of God (1:10).

Thus we find the following pattern: 1. God’s son set us, i.e. God’s people, an example by saving us; 2. Paul followed this example in the midst of the Thessalonians by living in such a way that the good news of salvation by Jesus, God’s anointed, became fruitful among them; 3. having been saved and having become part of God’s people, the believers in Thessalonica, in accordance with the above-mentioned examples, began spreading the message of salvation to all people.151

The conclusion seems proper that the service performed by the community rests on the basis of Christ’s service by which God’s salvation was brought about. At the same time the passage so strongly stresses the present reality of Jesus’ Lordship that the conclusion becomes inevitable that in imitating Him, they are in fact performing the deeds of his rule. Thus, in proclaiming the good news, they are in fact spreading the message about the Lord (1:8). Furthermore, the testimony of others about them refers to the deeds of their renewed life in service of God whilst expecting the return of the resurrected Lord.

These same ideas are even more clearly pronounced in Rm15 and I Cor 10/11. Rm 15:1—13 form the conclusion of three passages that deal with brotherly love.181 Verses 1—6 speak about the obligation of the strong in faith to sustain the weak by not insisting on their own pleasure but seeking that which will do his brother good, i.e. will help to build him up in faith.17) The call for this extra-ordinary conduct is based on the example of Christ. He did not seek that which was pleasing to Himself, but rather bore the insults of those who were insulting God, thereby bringing hope to the Romans.

Paul then wishes God to grant them unanimity so that all of them may, of one accord, praise God.

Verse 7 concludes the reference to Christ’s example. Christ has accepted you — therefore accept one another to the glory of God.

It is an interesting feature of this passage that from verse 8 onwards the conclusion of verse 7 is again reinforced by enlarging on the example of Christ. The Anointed came to serve circumcised Jews in order that uncircumcised heathen people may learn to glorify God. Hereby God’s faithfulness was proved, since his promises to the fathers
were fulfilled, viz. that the Gentiles would come to praise God for his mercy.

After a number of quotations to substantiate this, Paul again concludes with a wish: that God may grant them joy and peace and a growing hope for the future.

Thus the following pattern ensues: (a) statement containing conclusion (15:1—2) (b) basis for this conclusion (15:3—4) (c) wish that the statement (a) may in practice be verified by God (15:5—6); (a') statement containing conclusion (15:7); (b') basis for this conclusion (15:8—12); (c') wish that the promises contained in the foundation references (b') may be fulfilled in them by God (15:13).

This means that the central core of this pericope is to be found in the conclusion with which each section opens, i.e. the obligation of the strong to sustain the weak, and more generally, the obligation of all of them to seek what is good for the other and to accept one another.

The purpose in the first case (verse 2) is delineated as the upbuilding of the community; in the second (verse 7) as the glorification of God.

At this point something interesting happens. In the first set of foundation references the example of Christ’s service substantiates the community’s service towards one another and stresses the fact that the upbuilding of the community lies in the correction of inner relationships by helping and serving one another. In the second set, however, the focus shifts towards the salvation of the Gentiles. Building up the community and the resulting glorification of God, is not only a matter of inner relationships, but also one of mission to the outside world.

The example of Christ is meant also in this case, to substantiate an inner service, viz. the acceptance of one another. But the scope is enlarged when the service of Christ is portrayed as a service within Jewry by means of which the promises of the fathers were fulfilled and whereby heathen people came to rejoice in God. The community’s hope for the future (verse 13), is the hope of Gentiles brought about by the service of the Anointed, the descendant of Jesse (verse 12).

The conclusion becomes inevitable that the service of the community towards its own upbuilding based on the example of Christ’s service, does not only exist in serving one another, but also in that kind of service whereby unbelievers come to partake in the hope, joy and peace of this community who trusts in God through Jesus his Anointed.

In I Cor 10:23—11:1 Paul again deals with the community’s way of life stressing the fact that not one’s own benefit is attained but that of others. Broadly speaking the context here is the question whether food offered to idols may be eaten by Christians (I Cor. 8ff.) Chapter 10:31
ff. concludes this section. One’s conduct should be governed by whatever glorifies God (10:31). Their life should therefore give no offence to either Jews, Gentiles, or God’s people (10:32). Here Paul’s own example is introduced: he does not seek his own benefit but that of others in order that they may be saved (10:33). In this he himself was following the example of Christ. Therefore the community is exhorted to imitate Paul as he himself imitated Christ (11:1).

The emphasis in these verses seems to lie upon the hina sōthōsin. Christ’s life was given in order to save people. In this Paul imitated him by living his life in such a way that many people were saved. In this respect the community has to imitate Paul and Christ. Their total life conduct should be directed towards the salvation of all men.

Again we must conclude that Christ’s own saving ministry or service lies at the basis of the community’s service whereby people are saved.

In all three the above instances the church’s service is totally linked to the service of Christ. It is a service of preaching God’s message and of deeds of life which prove the validness of this message. It is a service whereby God’s salvation is brought home to man.

In addition to these passages there are a number of other important aspects with which we will have to deal shortly. First of these is the fact that Jesus, the living Lord, is portrayed as Giver of gifts to his church. The three passages especially dealing with gifts, viz. Rm 12, I Cor 12 and Eph 4, show a remarkable interrelatedness between the work of God, the Father; of Jesus, the Lord; and of the Holy Spirit. In Rm 12:3 God is Giver of gifts. In Eph 4:7—11 it is the exalted Lord. In I Cor 12:4—7 God, the Lord, and the Spirit dispense gifts. In I Cor 12:28 again it is God.

We shall return to the meaning of charisms for our understanding of service in the church at a later stage. In the meanwhile what interests us here is the fact that service in the church rests upon the service of the Anointed. This especially becomes clear from the context of Eph 4. Christ became incarnated (4:9). He triumphed and ascended into heaven; He brought about God’s complete salvation (4:10). Through this saving ministry Christ attained gifts which He distributes to man (4:8). To each member of God’s people He distributes his gifts (4:7). Certain gifted people also function as his gifts to the community as such in order to train them for service (4:11, 12).

This of course places Christ in the position of supreme authority in the life and work of the church. Through his service He attained the authority to regulate and organize the life of his community and to arrange the pattern of services within it. In practice the authority of the Lord is best illustrated in Paul’s own service. The Lord gave him authority
to build up the Lord’s community (2 Cor 10:8) — an authority which he
exerts through his ministry to them (2 Cor 10:1 ff.).

In his final warnings in 2 Corinthians he once again returns to the
question of his authority. The community seeks proof of the fact that
Christ speaks through Paul (2 Cor 13:3). Paul assures them that they will
find the proof they seek when he visits them, since he will not spare
them (13:2). Christ, crucified through weakness, lives powerfully in their
midst (13:3,4). The same power of God determines Paul’s relationship
towards them (13:4). Should they prove to be corrupted (13:5 ff.) he will
certainly exert the authority which the Lord gave him, if needs be with
harshness (13:10).²³

That the authority of Christ is relegated to Paul is also abundantly
clear from Eph 2 and 3. In 2:17 Jesus, incarnated, is portrayed as
having come to bring the good message of God’s reign of peace to Jews
and Gentiles alike. In 3:1 – 9 it is Paul who is the servant of this good
message through his mission towards Gentiles. Moreover this responsi-
bility is that of the whole church through whom cognizance of God’s
wisdom is brought to the heavenly rulers and powers (3:10).

The Lord’s relationship of rule and authority over his community is
lastly nowhere better illustrated than in Paul’s designation of Him as
head²⁴ of the people of God (Eph 1:22,23; 4:15,16; Col 1:18; 2:18,19).
The idea of these references is nicely grasped by the TEV translation of
Col 2:19b: “Under Christ’s control the whole body is nourished and held
together by its joints and ligaments, and grows as God wants it to
grow.”

From Eph 4:11,12 it becomes clear that the joints (haphôn appearing
without sundesmôn in Eph 4:16) which provide nourishment to the
body,²⁵ are the gifted people with whom the risen Lord provides the
community (Eph 4:7 – 12). This is the means by which He accomplishes
his control over his community: He provides the service of gifted people
to train the members of the community for their service — which
consists in building up the church.²⁶

The result of this section may be summarized as follows:-

(1) Service in the church rests upon the service of Jesus which should
be specified as his work of salvation and his rule as Lord.

(2) The church’s service consists in a) preaching the message of
salvation and in b) living a life in accord with the Lord’s rule.

(3) It is a service whereby a) the community’s service is directed
towards inner growth, or, its members serve one another, and b) the
community directs its service towards outsiders, seeking their blessing
and joy, their incorporation within the community.
(4) Christ, the Lord, acts as supreme authority of the community. Having obtained this through his saving service, He now arranges as Lord the pattern of its life and service.

(5) He grants each member his special gifts, enabling him to do his own serving task.

(6) To the community He grants persons with special gifts to serve the community. This service includes the missionary service whereby unbelievers are brought within the folds of the community.

(7) At least in part the task of these special services lies in preparing or training all members of the community for their service of building up the church.

2. The service of the apostolate and its imitation

In this paper we need not discuss fully the whole position of the apostles of Christ, since it is being done by someone else. We do need, however, to clarify our own understanding of apostleship.

The apostles of Jesus Christ were his authoritative representatives in the sense of the Jewish *sheluchim*. As such they represented Him as witnesses of especially his death and resurrection. They took responsibility for the gospel message, especially its quality as God's truthful message, whilst also taking part in its spread throughout the world.

Therefore, Paul always mentions them first of all in his lists of those whom God gave to the church as special gifts. In their quality as authoritative witnesses to the Word of God (the good news about the salvation by Jesus, God's Anointed), they are consequently in Eph 2:20, pictured as the foundation of the church.

This is basic to all that will be discussed in the following paragraphs. Since the relatedness of the apostles to Christ and his message of salvation, to the New Testament as God's Word about the Christ-event, denotes them as foundation of the church, their position in the church and their service to the church, becomes basic to any discussion of service in the church.

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In the section about Christ's service, we have already met with the fact that Paul sees the apostle as fulfilling a commission of God or Christ; that his task is largely concerned with preaching the good news of salvation through Jesus, God's Anointed, whereby God's salvation
and grace was conveyed to his congregations; that his own position is very much that of a missionary to the Gentiles; and that he expects the communities to be his imitators as he himself is imitator of Christ.

To all this we do not intend to return again, except to state clearly that all this defines his service as a service or ministry of the Word of God. They are, however, a number of other aspects that do need our attention.

(1) **The co-workers of God**

In the Corinthian correspondence Paul sometimes uses the term *sunergoi* to describe his own position (and that of others) in relation to the community.

In I Cor 3:9 it describes himself and Apollos as those who worked together on God's field, planting and watering as God's servants (3:5ff.) However, *their* work was not the fact that really mattered, for it was God who made the plants grow (3:7).

The context here clearly indicates that Paul and Apollos occupy a position over against the community. While the community is the field and the building of God, Paul and Apollos work the field with God, and with Him erect the building. Many people are working on different parts of the building. However, each should assure that his work has lasting quality (3:9ff.)

The inference seems to be that within the Christian community there are certain members who, in the accomplishment of their task, fulfil a position in which they represent God over against the community. This does not mean that they take up a position of *clerus* over against *laity*. But it does mean that God entrusted them with a task which has to be performed within the community; in addition it means that the performance of this task has become their responsibility; furthermore it means that they carry God's authority to perform their task.

The Pauline letters literally overflow with examples of the apostle's authority. A few may suffice. In I Th 2:6,7 Paul confirms that as an apostle of Christ he had the authority to make demands on the congregation. In Gl 4:20 he wishes that he could be present in the community so that he could assert his authority by word of mouth. In Col 1:24 ff. he declares that God made him a servant of the church and gave him responsibility to proclaim the complete message of God's word. Through this authority Paul preaches and teaches to all men; with this authority he also warns all men (Col 1:28).

It is this authority that allows Paul to state that he may have to visit the Corinthians with a rod instead of with love (I Cor 4:21); that the time may come when he will have to punish any act of disobedience or disloyalty (2 Cor 10:6).
He has the authority to appoint his own representatives and to send them on missions. Thus he sends Timothy and Titus to the Corinthians (1 Cor 4:17; 2 Cor 2:13; 7:6,7,15). He even sends representatives which the community appointed together with his own emissaries (2 Cor 8:18—23). Furthermore, he claims authority to organize the way in which the community serves God in its regular devotional meetings (1 Cor 14).

Lastly, I suppose quite understandably, the apostolic authority extends to the letters written to the communities. God speaks through them, uses them for his purposes (2 Cor 7:8—11). It fits in with his general conception of an authoritative relationship towards the community that he expects that his letters should be obeyed (2 Cor 2:9; 2 Th 3:14, Col 4:16).

(2) The servant quality of Paul's relationship to his congregations

In spite of his show of authority as depicted above, Paul never ceases to describe himself as a servant of God, and even of the communities to whom he writes, and to describe his relationship to them in terms of the service which he performs for them. No authority he may have can ever alter this fact.

He has authority, he speaks to them with authority, he deals with them authoritatively, but he can never lord it over them. They have one Lord only, and in dealing with them Paul can be no more than a mere servant, slave even, of that Lord whom they all have to obey.

Therefore Paul refrains from dominating their life in the faith (2 Cor 1:24). And although he and Apollos were said to be co-workers of God over against the community (1 Cor 3:9), this does not place them above the community as its owners or rulers. The community belongs to God and Christ who gave everything for his people. Paul and Apollos are part of this people (1 Cor 3:22,23).

In view of the above it is most interesting that the exertion of Paul's authority is defined in terms of a "ruling together" with the community (1 Cor 4:6 ff., cf. 5:3 ff.). Here, indeed, we find the principle of mutual recognition and decision as in the case of Paul, Barnabas and the so-called pillars or leaders of Jerusalem (Gl 2:6 ff.).

(3) Remuneration for service

The principle of remuneration is made quite clear in 1 Cor 9:1—12 and 2 Cor 11:7—12. In both these instances Paul declares that he did not make use of financial aid from the Corinthians but that he did receive such aid from other communities. He explicitly states that those performing the preaching service should be cared for by the Christian communities and argues his point by referring to the practice of daily life.
(the soldiers, farmers and shepherds (1 Cor 9:7) and to Scripture (the ox that treads the grain — 9:8—10). The same point is made in 1 Tm 5:17,18 in connection with church elders: “the elders working hard at preaching and teaching and serving well as leaders should be considered worthy of receiving double pay” (TEV). 39

3. Charisms and service of the believers

In the previous two sections we established the fact that service performed in the church and by the church is directly related to the gifts given to the church by God, Jesus the Lord, and the Spirit. 40 We dealt with the important contribution of passages such as Rm 12, 1 Cor 12 and Eph 4. Let us summarize our findings in this connection: to every member of his community God gave his special gift enabling him to deliver his special service to God through his life in the community; some specially gifted persons are seen to be God’s or Christ’s gifts to the community through whom the Lord exerts his authority and provides for the life of the community.

In addition one should stress Paul’s emphasis on the unity of indicative and imperative with regard to the gifts of the Spirit. Rm 5 stresses the fact that the relationship between God and his people had been put right through God’s Anointed (5:1—4). His love had been poured out into their hearts by means of the Holy Spirit, who is God’s gift to them (5:5 — TEV). Rm 6 follows up this indicative by the imperative of a renewed life, dedicated to God (6:6, 12—14, 18 ff.).

Having received the gifts of God’s Spirit they now have to live the new life of the Spirit, i.e. the renewed life which the Spirit imparts (7:6). Having received the gift of God’s Spirit, they now are under the obligation to live according to the Spirit’s prescripts (8:5—16). 41

The gift of God’s Spirit was given to enable them to live a renewed life in the service of God.

Those belonging to Christ form the body of Christ and are members of one another (12:5): and each member has received the charism of the Spirit whereby to serve the other members of the body (12:6 ff.). This is the true worship of God that is pleasing to Him (12:1).

One should conclude that the gift and gifts of the Spirit endow the Christian with the power to serve God by leading a life dedicated to service, in accordance with that which pleases God and for which He gifted the individual; also that this lays on him the obligation to serve in accordance with the gift or gifts received; furthermore that the community of God’s people should acknowledge his gifts in their midst and allow for them to be transferred into practical service within the organized life of the community.

Here, indeed, we have before us a principle of utmost importance
for church order and organization. The people of the Spirit, living by the Spirit and gifted by Him for service, form the organization of the Spirit of whose service He avails Himself to enhance God’s purpose in this world.

Spirit and organized life of the community do not oppose each other. Rather the community’s organization is part and parcel of its earthly existence. As such its organization should be attuned to allowing a free flow of the Spirit’s power and gifts to the promotion of the Spirit’s purpose. This of course implies a church organization based on service performed in accordance with the gifts given by Spirit in order to fulfil the required service.

Such an organization will comply with the command to canalize the service of those specially gifted persons whom God sets apart for special service over against the community, as well as for the complete expression in service by every gift of the Spirit within the community.\textsuperscript{42}

The Pauline literature shows quite a number of instances of both these forms of service in the church. Due to lack of time and space we shall not be able to do more here than just mention some of these instances. To the first kind we’ll return in the last section.

The second kind of service has to do with the general service of all believers and has to be dealt with here. Many of the examples under this heading have already been met with in the previous pages, e.g. the fact that the community has to seek the interest of others in order that they may be saved (1 Cor 10:32—11:1) and the service of the total trained community which leads to the upbuilding of the body of Christ (Eph 4:11 ff.).

In addition Rm 16:12 mentions two women (Tryphaena and Tryphosa) who worked in the Lord’s service (TEV)\textsuperscript{43} and another (Persis) who did “so much work for the Lord” (TEV).\textsuperscript{44} 1 Cor 16:15 mentions the family of Stephanas who devoted themselves to the service of God’s people. Gl 6:1 allows one to understand something of the nature of this service of all believers: should anyone be caught in sin, the spiritual ones should “set him right” (TEV) gently, keeping an eye on themselves so as not to be tempted.

It is of special importance that the service of all believers included for Paul the preaching of God’s Word, the proclamation of the good news. One is reminded of the passage in Rm10:13—17 where Paul stresses the importance of preaching the gospel: unbelievers cannot hear the message if it is not preached (10:15). “So then, faith comes from hearing the message, and the message comes through preaching Christ” (TEV 10:17).\textsuperscript{45} In this connection Paul’s admonition to the Corinthians regarding prophecy acquires special value. Over against speaking in tongues with its restricted, personal value, prophecy has peculiar value for the community because by this means the people of
God are being built up (1 Cor 14:4). Therefore it is his supreme wish for them that they may all be gifted to prophesy (14:5). In doing this people from outside the community who may attend their meeting, will be brought to conversion and will glorify God for his salvation (14:23 ff.).

We have already seen, e.g. how the Thessalonians followed Paul’s example in preaching the good news (1 Th 1:5—8). The same pattern can be discerned in Php 1:14 ff. Paul speaks of many brothers who gained confidence through Paul’s internment to preach the good news freely. Along the same lines should be understood his exhortation to make the best use of every opportunity towards unbelievers, speaking to them in such a way that their queries receive the right answer (Col 4:5,6; Eph 5:15,16). Therefore the Christian’s panoply should also include “the readiness to announce the Good News of peace” (TEV: Eph 6:15).

4. Special service by those set apart for service

Since in this study we are not concerned with the nature of special services but with the possible Pauline foundation of such services, we can deal very shortly with these special services. The important thing here is to ascertain whether such services were mentioned by Paul.

One is accustomed to the almost generally held viewpoint that whilst the Pastorals do know about set apart ministries such as deacons, (diakono), and elders (presbutero and episkopo), the so-called genuine letters know of no such “offices”. Even a casual reading of the Pauline corpus, however, shows a remarkable number of references to what can only be termed special services performed by persons set apart.

It is true that Paul seldom designates these services in terms of the function-bearers, but rather describes the functions themselves. Still, diakono and episkopo are mentioned outside the Pastorals. Of special importance is his reference in Rm16:1 to Phoebe tén adelphén ousan [kai] diakonon tès ekklesias tès en Kenchreias.

We have also pointed out the significance of the apostoloi in the lists of charisms. In these lists we also come across some other functionaries such as prophets, teachers, evangelists and pastors.

Furthermore, we come across people who worked together with Paul as co-workers in his task of preaching the gospel.

A typical instance of the fact that Paul often stresses the function rather than mentioning the functionary by title, is to be found in 1 Th 5:12—27. First of all he speaks about those who work amongst them, who lead them and instruct them. To these leaders proper respect should be paid (5:12,13). Furthermore, there are prophets in the com-
munity, but Paul mentions only the fact of prophecy (5:20).

Again, in Gal 6:6, it becomes clear that the Galatians had functionaries whose task it was to instruct others in the Word, or Christian message. In a passage dealing with bearing one another's burdens and doing good to all people (6:1—10), Paul admonishes the recipient of instruction to see to the well-being of the teacher of the Word by sharing his livelihood with him. If anything, then this factor points towards a time-consuming service presupposing a more or less full-time obligation. (This, of course, also holds true for the passages cited above in connection with remuneration).57

Up till now, we have noticed instances of undefined service, and service in preaching and teaching God’s message. Connected with these last instances, is the passage from Eph 4:8—16 which we have already discussed, where the special gifts of the Lord (in this case the functionaries are also mentioned by title, of course), fulfil the function of training the members of the community for their service. The function of training others for service is a function of the service of God’s Word just as is the case in preaching and teaching the Word of God.58

We may conclude this section by asking attention for instances of special service connected with what we would today call church order and discipline. In fact they represent managerial functions within the community.

Such a function can be detected in 1 Th 5:27 where Paul urges that his letter be read to all the brothers. Surely this presupposes a body of leaders to whom the letter had been addressed in the first place and who managed and organised things within the community. Thus some functionaries had to enforce the rule about order in the meetings that are mentioned in 1 Cor 14:26 ff. I would suggest that people such as the episkopoi and diakonoi of Phil 1:1, amongst others, performed this kind of function. In the Pastorals, of course, this kind of functionary and these functions abound.60

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FOOTNOTES


10) Modern scholarship nowadays almost universally accepts at least the existence of a divergence between the Pauline and the Jerusalem communities in this respect. It seems to have become a typical piece of scientific dogmatism barring all arguments to the contrary. The basic soundness of the arguments proposed by Ridderbos (Paulus, 496 ff.) have in my view not been refuted — in fact they are not even deemed worthy of attention.


14) I Th 1:5: *kathós oídête hoi/ egenêthêmen en humin di' humas.*

15) Cf. also I Th 2:1–16.

16) Cf. the headings of the UBS — text (*The Greek New Testament*): “Do not judge your brother” (Rm. 14:1 ff.); “Do not make your brother stumble” (14:13 ff.); “Please your fellow men, not yourself” (15:1 ff.).


18) Compare 15:2 with 15:6, 7.


29) This holds true as well for those instances in which Paul makes use of the picturesque language of priesthood, priestly offering etc., as in e.g. Rm 15:15; Phlp 2:17 (cf. 2 Tm 4:6) These metaphores do not imply that Paul is acting in the office of priest, as Schlier suggests. Cf. H. Schlier, *Die Neutestamentliche Grundlage des Priesteramtes, Theologie und Philosophie* 44 (1969) 81–114, ad rem, 84 ff.

30) Cf. 2 Cor 1:23; 6:1.

31) Cf. also Phlp 2:19, 20, 23; I Th 3:1 ff.

32) Note the kata Theon-expressions in verses 9—11.

33) E.g. Rm 1:1; 2 Cor 6:4; Gl 1:10; Phlp 1:1.

34) 2 Cor 4:5 (*doulos*).


36) Gl 1:10; 2 Cor 4:1 ff.

37) *Ouch hoti kurieuomen tês pisteôs.*

38) Cf. also Gl 6:6, and section 3 below. See L. Floor, Honor of honorarium, *In die Skriflig* 9, no. 35 (1975) 35–41.

39) Cf. 2 Cor 1:23; 6:1.


42) Cf. also Eph 1:13.

43) See 1 Tm 4:14; 5:22; 2 Tm 1:6; 2:1, 2.

44) Cf. I Th 3:8, 12.

45) Cf. I Th 5:17, 19; Tt 1:5.

46) Cf. I Th 3:2; Tt 1:7.
50) E.g. I Th 3:1 ff.; Phlp 1:1; Col 1:7; 4:7,12.
51) Phlp 1:1.
52) I Cr 12:28,29; (cf. 14:29,32,37); Eph 4:11 (cf. 3:5).
53) I Cr. 12:28,29; Eph 4:11.
54) Eph 4:11.
55) Eph 4:11.
56) E.g. Rm 16:3,21; Phlp 2:19 ff.
57) Cf. section 2 (3).
58) See Roberts, Opbou, 161.
59) Cf. 1 Cor 5:3—5; 6:1 ff.; Col 2:5; 2 Th 3:7; 3:14,15.
60) Cf. I Tm 1:3; 3:3,4,12.