

## **Does the New Testament Teach the Leadership of One Pastor in a Church?**

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As the writer of the Epistle to the Hebrews comes to the closing verses of his remarkable letter, he speaks of Christ as the Great Shepherd of the sheep (Heb 13:20). When Peter addresses the elders in I Peter 5:1-4, he speaks of the flock they are to oversee (v 2) and reminds them that the Chief Shepherd will one day appear (v 4). Thus the Scriptures teach that God has raised up the church in this dispensation and placed His Son as Chief Shepherd over it. To men of God He has committed the office of undershepherd or pastor. This indeed is a blessed privilege in the providence of God.

The local church, under Christ, is the highest human spiritual court. Officers with leadership responsibility are chosen by the body of believers. One of these is the undershepherd, one pastor leading the church. This is not to deny that several elders existed in one church (Acts 14:23; 20:28, Phil 1:1), but to recognize the leadership of one among them.<sup>1</sup>

This position has been challenged by Plymouth Brethren who deny that the New Testament teaches such pastoral leadership in the local church.<sup>2</sup> They would hold to a group of laymen, working together in the oversight of the assembly.<sup>3</sup> T M Lindsay describes each church as being "ruled by its...senate of elders...the ruling body...a senate without a president."<sup>4</sup>

There are others who hold to a mediating position in that they allow for one head pastor but limit him so that leadership and authority rest in a board of elders of which he is one. Robert Saucy writes: "The plurality of elders does not necessitate that all be considered equal (cf I Tim 5:17). It does, however, avoid the concept of a single ruler of a congregation and distributes authority as well as responsibility among several."<sup>5</sup>

In the face of these differing views there clearly is a need for study of the pastoral office. Admittedly, this is an area where the

## *Christ is Chief Shepherd; men of God are undershepherds.*

New Testament is not always completely clear. The first church experienced unique situations not known today. Despite this, there is sufficient example in the New Testament to establish a Biblical pattern for the pastoral office in the twentieth century.

In light of the widespread practice of a single pastor leadership role in this day, and its direct challenge by Plymouth Brethren and others, this presentation attempts to deal with the underlying issue, does the New Testament teach the leadership of one pastor in a church? The purpose of this study is to examine the New Testament evidence and present its pattern for churches today.

To accomplish this purpose the office of the pastor will be examined. The titles used to describe the pastor will be considered, as well as their relationship to each other. On this framework the nature of the office will be considered. Included in this section is the significance of the number of elders in the early church as well as indications of a single-pastor role in that church.

### **The Identity of the Pastoral Office**

The New Testament identifies two offices in the local church. These are given in I Timothy three as that of a bishop and deacons. This section seeks to identify these descriptive titles and then show their Biblical relationship. With a knowledge as to the identity of the office of pastor, one will be able to consider the nature of his work.

#### **Titles Used to Describe a Pastor**

Basic to this study is an understanding of the various words used in the New Testament to describe the pastor. The Holy Spirit uses five words as titles of the office and a number of other words to describe the responsibility and duties of the office.

**Presbuteros - Elder.** The word *presbuteros*, translated elder, is used 67 times in the New Testament. In the gospels, and occasionally in Acts the word is found in a Jewish context with reference to the synagogue.<sup>6</sup> God lifts the "elder" out of this setting of the administration of the law and gives him a new function because of the teaching, example and redeeming work of Christ.<sup>7</sup> The Jewish-Christian leaders were called "elders" not "in virtue of their age but in virtue of their position and accreditation."<sup>8</sup>

In nineteen references the elder is seen in the setting of a church, beginning in Acts 11:30 with the Jerusalem famine visit. Elders were elected in every congregation (Acts 14:30a).<sup>9</sup> Titus 1:5 also speaks of these elections. These were the divinely appointed guides in the churches, working in both the physical administration of church affairs (Acts 11:30) and the spiritual guidance (Acts 15:6, I Tim 5:17, James 5:14, I Peter 5:1-4).

**Episcopos - Bishop.** The word *episcopos*, which is translated "bishop," "overseer" or "guardian," has a Grecian origin. The Gentile churches, consisting of Greek speaking people, called their leaders "bishops" (Phil 1:1, Titus 1:5, 7).<sup>10</sup> In ancient Greece the word "was used in many different ways to describe those who held various official positions in respect of their office and work."<sup>11</sup>

The word is used to describe the office of pastor (Acts 20:28, Phil 1:1, I Tim 3:2, Titus 1:7). In one other New Testament use Christ is called the "Bishop of your souls" (I Pet 2:25 KJV). The pastor is thus a bishop under the Bishop, Christ.

It is clear from the analogy of I Timothy 3:4, 5 that the bishop is invested with authority as he is to rule well his own house so that he can know how to "take care of the church of God" (I Tim 3:5). Thus the office of pastor is more clear by the employment of this descriptive title.

**Poimen - Shepherd.** The word *poimen* is translated shepherd in Hebrews 13:20, I Peter 2:25, and John 10, 11, 14 with reference to Christ. The role of the shepherd was respected in Palestine. His duties include guidance, leadership, provision, based on his intimate knowledge of the sheep.<sup>12</sup> These are then applied to the pastor of a church, in light of the flock the pastor oversees (cf Acts 20:28-31, I Pet 5:2, 3 contrast with Ezek 34:1-5).

The term, however, goes beyond this meaning in its historical context. It was used of kings, gods and great leaders and denoted a shepherd-king.<sup>13</sup> In the Old Testament the title is often employed for God. Thus the term "Good Shepherd" in John 10 is a clear assertion of the deity of Christ.<sup>14</sup> The term "shepherd" used in Acts 20:28-31 and Ephesians 4:11 for the pastoral office strongly suggests a position of authority and leadership under Christ.

**Kerux - Preacher.** The *kerux* or preacher is one who publicly proclaimed the truth of the Gospel for salvation as well as edification. The title is mentioned in Romans 10:14, I Timothy 2:7 and II Timothy 2:7.

**Didaskalos - Teacher.** The title *didaskalos*, translated teacher, refers to one who was responsible for the instruction of the believers concerning the duties of the Christian life and the

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God.*

truth of the Scriptures. The teaching is both instructive (I Tim 2:7) and corrective (I Cor 12:28, 29) and thus authority was involved in this teaching position. The teacher is to unfold the Word of God to the people. This title seems always to represent the formal office of a teacher.<sup>15</sup>

**Other Terms and Descriptive Words.** The pastor is described with the word *proistemi* "to rule, or be at the head"<sup>16</sup> (I Thess 5:12, I Tim 3:4, 5 and I Tim 5:17). Hebrews 13:7 and 17 refer to one who "rules over" (*egeomai*) the believers. In addition, the pastor is called ambassador (II Cor 5:20), steward (I Cor 4:1), defender (Phil 1:7), minister (I Cor 4:1), servant (II Cor 4:5), and ensample (I Tim 4:12).

He is told to preach (I Cor 1:17), feed (I Pet 5:2, Acts 20:28), build up the church (Eph 4:12), edify (II Cor 13:10), pray (Col 1:9), watch for souls (Heb 13:17), war (I Tim 1:18), convince (Titus 1:9), comfort (II Cor 1:4-6), rebuke (Titus 1:13), warn (Acts 20:31), strengthen the faith of others (Acts 14:22), admonish (II Thess 3:15), and exhort (Titus 1:9, 2:15). All of these responsibilities and titles are given to the pastor.

### **The Relationship of the Titles**

The important question that arises when the various titles of the pastor are examined is, do they represent one office or several? Also, are some of these titles above others or are they all equal? Scripture alone must answer these questions and provide a relationship between the descriptive titles.

**The Relation of Elder, Bishop and Shepherd.** The words elder and bishop are synonymous terms in Scripture for the same office. Their identity is clearly seen in Acts 20:17 where Paul calls the elders of Ephesus together and tells them to shepherd the flock the Holy Spirit has made them bishop over. Another occurrence of synonymous usage is found in Titus 1:5-7 where Paul instructs Titus concerning elders and calls them bishops. Again in I Peter 5:1, 2, Peter addresses the elders and tells them to shepherd the flock and assume the position of bishop.

Many, such as Lightfoot, have accepted that from the second century onward, a bishop was the president over a group of elders.<sup>17</sup> Lightfoot admits, however, that this has no Biblical,<sup>18</sup> historical,<sup>19</sup> or early patristic evidence.<sup>20</sup> The word "elders" seems

to stress honor whereas the word "overseer" stresses the nature of the work.<sup>21</sup> In light of the Scriptural evidence these titles cannot mean separate offices.

These terms of elder, bishop and shepherd are further connected in that the shepherd had responsibilities of oversight. In James 5:14 and I Peter 5:1-4 the same type of pastoral work is being accomplished by all three above mentioned positions. Therefore, examination of responsibilities supports the statement that these are synonymous terms.

**The Relation of Teacher to Preacher.** These two titles are describing the same office, for the one who preaches the Word of God is also teaching it. John Gill concludes a discussion on this topic by stating, "It is pretty plain, that those who have a commission to teach, have also a commission to baptize, and to attend to whatsoever Christ has commanded."<sup>22</sup> In the long list of descriptive titles and responsibilities given above, there is considerable overlap between the two titles. It might be said that preaching refers to the duty of public proclamation of the truth while teaching refers to a logical orderly presentation of doctrine or Scripture in a less hortatory manner (cf I Tim 2:7 and II Tim 1:11).

**The Relation of Preacher and Teacher to Elder, Bishop and Shepherd.** It has been seen that elder, bishop and shepherd refer to the same responsibilities in the oversight of the church. It has also been observed that the preacher and the teacher are one and the same office. Now the relationship between the preacher-teacher responsibility and the overseeing or shepherding responsibility is quickly seen. Ephesians 4:11 relates Christ giving to the church "pastors and teachers." Meyer points out that the nonrepetition of *tous de* in the phrase shows these to be the same person.<sup>23</sup> There is no ground for separating the work of governing from that of teaching.<sup>24</sup> The "teaching" explains what is meant by "pastors" in this phrase.

There are other passages that show this relationship. In I Timothy 5:17 the elder is said to be ruling and teaching. Hebrews 13:7 speaks of those who rule over and have spoken the Word of God as one person.

It may be concluded that effective leadership in the local church includes the preaching and teaching of the Word of God and the shepherding or overseeing of the flock. Preaching and teaching are two ways the leadership of a local church maintains the oversight of the flock. The Greek New Testament titles of elder, bishop, shepherd, preacher and teacher have reference to one office and that is the leadership of the local church. An

understanding of this relationship is essential to the question of the leadership of one pastor in a church.

## **The Nature of the Pastoral Office**

Now that the identity of the titles for the pastor has been established as part of the same office, the question as to the number of such leaders or pastors in each local church will be discussed. Does the New Testament teach that every church had a plurality? Furthermore, does such a plurality exclude the leadership of one pastor in a church? These issues will now be considered.

### **The Number of Elders**

A plurality of elders seems to have existed in many of the earlier New Testament churches. This can be seen in the use of the plural in Acts 20:17 and Philippians 1:1. Other verses such as Acts 14:23 and Titus 1:5 allow for the plural.

In contrast to these verses are New Testament passages that seem to indicate a single elder in each church. I Timothy 3:1 speaks of the office of "the bishop," singular, and verse eight speaks of "deacons," plural. John calls himself "the elder" in II John 1 and III John 1. Also, the churches of Revelation 2 and 3 have one messenger.

In regard to these passages different opinions exist as to the Biblical precedent. For most, the important question is not the number of elders but rather the significance of a plurality. Several views are commonly held.

Some hold that the plurality is to be understood as multiple pastors. A H Strong writes,

There is...no evidence that the number of elders was uniform, or that the plurality which frequently existed was due to any other cause than the size of the churches for which these elders cared. The NT example, while it permits the multiplication of assistant pastors according to need, does not require a plural eldership in every case; nor does it render this eldership where it exists, of coordinate authority with the church. ...A plural eldership is natural and advantageous only where the church is very numerous and the pastor needs assistants in his work; and only in such cases can we say that the New Testament example favors it.<sup>25</sup>

Others suggest the plurality can be explained in light of New Testament Christian assemblies which often worshiped in the homes of the members.<sup>26</sup> This "house-church" view would hold to many smaller assemblies in a city, making up the "church" of that

city. Each house-church would have its own elder, all under the pastor of "the church" of that city.

A third explanation of the plurality of elders understands the Scripture to teach a plural eldership in every church. Robert Saucy, in describing this view, does not rule out the leadership of one pastor but stresses that authority and responsibility rest in the hands of several elders.<sup>27</sup>

These three views hold in common the role of a single pastor giving leadership in the local church. A fourth view, held by Plymouth Brethren, represents a direct attack upon the single pastor. Robert Ramey writes, "There is no instance of only one elder or pastor or bishop in a local church. This eliminates the notion of an exclusive and elite clergy which is so commonly practiced today."<sup>28</sup> This position holds to a group of qualified laymen who both teach and rule without any single pastor leader.<sup>29</sup>

Two positions quickly emerge in the understanding of plurality of elders. One view holds that the office of pastor belongs to a single individual in a church who is assisted by other qualified men. The other view sees the office of pastor belonging to a group of elders with no leader. The question again arises, does the New Testament teach the leadership of one pastor in a church? The following section presents evidence that such a position is taught in Scripture and is the Biblical pattern for today.

### **The Leadership of One Pastor**

There are a number of strong evidences for the single pastor role of leadership in the Scriptures. Taken together they give strong support to the claim that God works through a leader who uses his delegated authority in the church to further the cause of Christ.

**The Leadership of James.** Three passages in the book of Acts speaks of James as in a place of leadership. Acts 12:17 quotes Peter as saying to Rhoda, "Go show these things unto James, and to the brethren." Acts 15:13 records the final speech at the Jerusalem council being made by James. Acts 21:18 records the events of Paul as he goes unto James with "all the elders...present." F F Bruce comments on Acts 12:17, "It appears that by this time (A D 44) James had attained a position of leadership in the Jerusalem church."<sup>30</sup> Paul notes James as a "pillar" in Galatians 2:9. Thus there are elders in Jerusalem and with them is James who is recognized as in a place of leadership.

Added support to this point is found in the evidence of house-churches in these early cities. Acts 12:12ff records one of these

house-church meetings. Evidence of these churches is also found in Romans 16:4, 5, 14, 15, I Corinthians 16:19, Colossians 4:15 and Philemon 2. The multiple elders could well have been pastors of these house-churches, under the leadership of one such as James. There is thus abundant Scriptural evidence for James being in a position of leadership in the Jerusalem church and not simply one pastor among others.

**Historical Precedent.** When trying to understand what will please God with regard to leadership in the church it is valid to consider the contemporary Jewish synagogue which existed when the church began. The elder, as a Jewish title, was found in the leadership of the synagogue. Though there was plurality of leaders in a synagogue there was one "Head of the Synagogue" who was chosen from among the elders to give leadership both in oversight and teaching.<sup>31</sup>

The Old Testament is replete with illustrations of God's use of individuals in the leadership of His people, such as Moses, Joshua, and David. The term *presbuteros* is used many times in the LXX of elders who were central in the Jewish society and served in an advisory capacity by offering counsel to the king.<sup>32</sup>

Old Testament Israel is not a norm for church polity; however, it is significant that "elder" in pre-church history was never known in a context of group leadership but one single leader. It should also be remembered that other terms for the pastoral office have their roots in ancient history, such as shepherd as a term, "Shepherd-king of Israel."<sup>33</sup> Clearly this term associates the pastor as a singular leader because of its consistent historical usage.

**The Descriptive Titles.** The development of these titles in the first part of the study was to set forth God's description of the office. Having seen that these refer to one position, it is difficult to conclude that this level of responsibility was given to a layman employed in secular work.<sup>34</sup> Pastors are often described as giving themselves to their work and being supported financially in return. Galatians 6:6-9, 38, I Corinthians 9:7-18, Philippians 1:5, 6 and I Timothy 5:17 all teach the financial support of those serving with their lives.<sup>35</sup> The amount of effort involved in fulfilling the office required "labor in the word and doctrine" and resulted in "honor" and sometimes "double honor" (I Tim 5:17). Ephesians

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4:11 places the pastoral office as a gift to the church along with apostles, another full-time position.

The point made here is that the description of the work of a pastor-leader requires the full dedication of time by the holder. The work is so great that he needs other assisting elders to help him.

A further point to be made from the descriptive language is that it supports the idea of a single leader. In addition to the position of the shepherd, Paul describes the bishop as taking care of the church in the same way he rules his house. The analogy is singular in contrast to a plurality of deacons.<sup>36</sup>

**Single Pastors in Revelation 2 and 3:** "The angels of the seven churches in Asia Minor must be regarded as identical with the presbyter-bishops or local pastors."<sup>37</sup> They represent the presiding officer as he is held responsible for the spiritual condition of the people.<sup>38</sup> Plumptre points out that in addition to representing these churches before God the angels of the churches are shown in leadership of the churches in Revelation 2:2 and 3:3, 4. In Revelation 2:2, the angel is described as one who works, labors, endures, and makes spiritual decisions in rejecting false teachers. The angel of Sardis in Revelation 3:3, 4 is told to hold fast and repent of his act. His activity also includes watching. All of these illustrate leadership activities in the churches. These angels are singular in each church and the context makes clear their leadership role.<sup>39</sup> Thus there is Biblical precedent for a single pastor-leader as seen in these churches.

**Decently and in Order.** Paul wrote to the Corinthian believers and reminded them of a principle that God consistently uses in His Word, namely, decency and order (I Cor 14:40). It is impossible for human flesh in all its weakness to progress in the work of God without a single leader in an organization. This is the clear testimony of Old Testament history as well as church history. Philip Schaff writes:

Some sort of presidency, indeed, would seem to be almost indispensable for any well-ordered government and the regular transaction of business, and is thus beforehand probable in the case of these primitive Christian presbyteries.<sup>40</sup>

In the same connection, Lightfoot states; "No society of men could hold together without officers, without rules, without institutions of any kind; and the Church of Christ is not exempt from this universal law."<sup>41</sup>

The Scriptures do not command a plurality of eldership. There are no New Testament directions for the functions of several pastors in one congregation.<sup>42</sup> The need within the church

and the material available must decide the number of elders.<sup>43</sup>

The important thing is that there be leadership within the church. There is no continuity or direction without a single pastor in leadership in the church. While the infant church does not provide a detailed pattern for the church, it leaves little doubt of a single pastor as leader. As McClain points out, "It is wholly within the power of the local church to give priority to one local elder, or as we might say today, elect one as the pastor and the others as his assistants."<sup>44</sup> The New Testament gives clear evidence that such leadership existed. History makes it clear as well that this is the only effective method of leadership in the local church.

**Qualifications of Church Leaders.** In I Timothy three, bishop is used in the singular (v 2) while deacons are plural (v 8, 11, 12). Thus, Paul sees the church as having one bishop and several deacons.

**Reference to Individual Pastors.** In many New Testament passages one pastor is mentioned in a given location as if he was in charge: Timothy at Ephesus (I Tim 1:2, 3), James at Jerusalem (Acts 15:13), Epaphras at Colosse (Col 4:12), Epaphroditus at Philippi (Phil 2:25), and Titus in Crete (Titus 1:4, 5).

## **Conclusion**

In this study, the objective has been to answer the question, does the New Testament teach the leadership of one pastor in a local church? In seeking an answer, the office of the pastor was carefully examined to determine its make up and responsibilities. Five descriptive titles are given in the New Testament all relating to one and the same office. A number of other words were considered that describe the pastor or his work.

With this background in mind the multiplicity of these pastors in a church was examined to determine its significance. It was seen that the question to be settled is not the number of such elders but whether or not there was one pastor as leader in the church.

An examination of the New Testament evidence reveals that there was such a leader in the early local churches. This is seen in the leadership of James at Jerusalem, the history of the words chosen to describe the pastor, the description of the office as given in the titles, the single pastors of Revelation 2 and 3, the necessity of decency and order in the church, qualifications of church leaders, and references to individual pastors.

There is thus clear evidence for the leadership of a single pastor in the local church. The men whom God calls to this position should take heed to themselves and to all the flock over which the Holy Ghost has made them overseers (Acts 20:28). May

the cause of Christ be advanced in humility and conviction in these days when spiritual leadership is so desperately needed.

<sup>1</sup> See Homer A Kent Jr, *The Pastoral Epistles* (Chicago: Moody Press, 1982) pp 117-21

<sup>2</sup> John M'ulloch, "Brethren (Plymouth)" in *Encyclopaedia of Religion and Ethics* ed by James Hastings (New York: Chas Scribner's Sons, 1928) Vol II, p 843b

<sup>3</sup> G H Lang, *The Churches of God, A Treatise for the Times* (London: C J Thynne, 1928) pp 50ff

<sup>4</sup> Thomas M Lindsay, *The Church and the Ministry in the Early Centuries* (New York: George H Doran Co, n d) p 155

<sup>5</sup> Robert L Saucy, *The Church in God's Program* (Chicago: Moody Press, 1972) p 150

<sup>6</sup> See for a Jewish setting of the word M H Shepherd Jr, "Elder in the New Testament" in *The Interpreter's Bible Dictionary* ed George A Buttrick (New York: Abingdon Press, 1962) Vol 2, pp 73-74

<sup>7</sup> Alan Richardson, *A Theological Word Book of the Bible* (New York: Macmillan Co, 1960) p 150

<sup>8</sup> Hermann W Beyer, "episkopos" *Theological Dictionary of the New Testament*, Vol II, ed by Gerhard Kittel, trans and ed by Geoffrey W Bromiley (Grand Rapids: Eerdmans Publ Co, 1964) p 616

<sup>9</sup> The meaning "elected" rather than "appoint" is explained by W M Ramsay, *St Paul the Traveller and Roman Citizen* (Grand Rapids: Baker Book House, 1949) pp 121-122. Also Homer A Kent, *Jerusalem to Rome* (Grand Rapids: Baker Book House, 1972) pp 118-119

<sup>10</sup> Horatio B Hackett, *A Commentary on the Original Text of the Acts of the Apostles* (Boston: Gould and Lincoln, 1859) p 236

<sup>11</sup> Beyer, p 611

<sup>12</sup> Herschel H Hobbs, "The Pastor's Calling" in *Baker's Dictionary of Practical Theology* (Grand Rapids: Baker Book House, 1967) p 296. Also Richard V Clearwaters, *The Local Church of the New Testament* (Minneapolis: Central Press, 1954) pp 28,

<sup>13</sup> Donald L Fowler, "Some Messianic Implications of the title 'The Good Shepherd'" unpublished paper (Grace Theol Seminary, 1974) p 27. See also F F Bruce, *The New Testament Development of Old Testament Themes* (Grand Rapids: Eerdmans, 1969) pp 100-14

<sup>14</sup> Ibid

<sup>15</sup> Karl Heinrich Rengstorf, "didaskalos" *Theological Dictionary of the New Testament* Vol 2, pp 152ff

<sup>16</sup> William F Arndt and F Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: Univ of Chicago Press, 1957) pp 713-714

<sup>17</sup> J B Lightfoot, "The Christian Ministry" in *Saint Paul's Epistle to the Philippians*, reprint (Grand Rapids: Zondervan, 1953) pp 196ff

<sup>18</sup> Ibid, pp 95-99, 193-96; also see John Gill, *Body of Divinity* 1839, reprint (Atlanta, GA: Turner Lassetter, 1965) pp 863-864

<sup>19</sup> A E Harvey, "Elders" *The Journal of Theological Studies*, 25, Part 2 (October 1974) p 326

<sup>20</sup> William Cathcart, *The Papal System* (Philadelphia: Cathcart and Turner, 1872) pp 53-70

<sup>21</sup> Robert L Domokos, "Pastoral Authority in the New Testament" unpublished ThM thesis (Grace Theol Seminary, 1972) p 27

<sup>22</sup> Gill, *Body of Divinity*, p 863

<sup>23</sup> H A W Meyer, *Critical and Exegetical Handbook to the Galatians* (New York: Funk and Wagnalls, 1884) p 454

<sup>24</sup> Lightfoot, "The Christian Ministry" p 195

<sup>25</sup> Augustus Hopkins Strong, *Systematic Theology* (Valley Forge: Judson Press, 1907) pp 915-916

<sup>26</sup> D Lake, "Elder in the New Testament" in *The Zondervan Pictorial Encyclopedia of the Bible* ed Merrill C Tenny (Grand Rapids: Zondervan, 1975) Vol 2, p 267; also William Telfer, *The Office of a Bishop* (London: Dorton, 1962) pp 38-41

<sup>27</sup> Saucy, *The Church in God's Program*, pp 143-150

<sup>28</sup> Robert F Ramey, "Leadership in the Local Assembly" unpublished lecture notes (Grace Theol Seminary, 1974) p 2

<sup>29</sup> Ramey, "Twenty Questions Regarding Leadership" p 2

<sup>30</sup> F F Bruce, *Commentary on the Book of the Acts* (Grand Rapids: Eerdmans Publ Co, 1954) p 252

<sup>31</sup> George Foot Moore, *Judaism in the First Centuries of the Christian Era* (New York: Schocken Books, 1927) pp 289ff

<sup>32</sup> Abraham Malamat, "Organs of Statecraft in the Israelite Monarchy" in *The Biblical Archaeologist*, 28, No 2 (May 1965) pp 41-42

<sup>33</sup> Fowler, "Some Messianic Implications" p 19

<sup>34</sup> Ramey, "Twenty Questions Regarding Leadership in the Local Assembly" mimeographed class notes (Grace Theol Seminary, 1973) pp 5-6. Ramey argues that laymen should be unpaid elders in light of Paul working for his support in I Cor 4:12. But Paul often worked when he could have received support (cf I Thess 2:9 with Phil 1:5). Paul also was not a layman but fully involved in the work. He worked because the people had not learned their Scriptural obligation to support him (I Cor 9:7-18).

<sup>35</sup> See Ernest DeWitt Burton, *The Epistle to the Galatians in the International Critical Commentary* (Edinburgh: T and T Clark, 1921) pp 335ff

<sup>36</sup> Kent, Jr, *The Pastoral Epistles*, p 122

<sup>37</sup> Philip Schaff, *History of the Christian Church* (Grand Rapids: Eerdmans Publ Co, 1910) Vol 1, pp 497-498

<sup>38</sup> E H Plumptre, "Bishop" in *Dictionary of the Bible*, 1868, reprint (Grand Rapids: Baker Book House, 1971) Vol 1, p 312

<sup>39</sup> Merrill C Tenny, *Interpreting Revelation* (Grand Rapids: Eerdmans Publ Co, 1957) pp 55 and John F. Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody Press, 1966) p 53

<sup>40</sup> Philip Schaff, as quoted in "Elder" in *Cyclopaedia of Biblical, Theological and Ecclesiastical Literature* (New York: Harper and Brothers, 1894) Vol 3, p 117

<sup>41</sup> Lightfoot, "Christian Ministry" p 181

<sup>42</sup> Domokos, "Pastoral Authority" pp 100-101

<sup>43</sup> McClain, "Christian Theology: The Kingdom and the Church" revised by John C Whitcomb Jr, unpublished lecture notes (Winona Lake: Grace Theol Seminary, n d) p 105

<sup>44</sup> *Ibid*

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