

The Summation of All Things in Christ

Studies in Ephesians with a Local Church Emphasis

LESSON LXXXIV : UNITY AND DIVERSITY WITHIN THE CONGREGATION OF BELIEVERS (4:1-16)

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (KJV)

As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit — just as you were called to one hope when you were called — one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. But to each one of us grace has been given as Christ apportioned it. This is why it says: “When he ascended on high, he led captives in his train and gave gifts to men.” (What does “he ascended” mean except that he also descended to the lower, earthly regions? He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.) 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 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. 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. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. 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. (NIV)

Call upon you, then, do I – the prisoner of the Lord – to walk worthily of the calling with which ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love, being diligent to keep the unity of the Spirit in the bond of the peace; one body and one Spirit, according as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who [is] over all, and through all, and in you all, and to each one of you was given the grace, according to the measure of the gift of Christ, wherefore, he saith, ‘Having gone up on high he led captive captivity, and gave gifts to men,’ – and that, he went up, what is it except that he also went down first to the lower parts of the earth? he who went down is the same also who went up far above all the heavens, that He may fill all things – and He gave some [as] apostles, and some [as] prophets, and some [as] proclaimers of good news, and some [as] shepherds and teachers, unto the perfecting of the saints, for a work of ministration, for a building up of the body of the Christ, till we may all come to the unity of the faith and of the recognition of the Son of God, to a perfect man, to a measure of stature of the fulness of the Christ, that we may no more be babes, tossed and borne about by every wind of the teaching, in the sleight of men, in craftiness, unto the artifice of leading astray, and, being true in love, we may increase to Him [in] all things, who is the head – the Christ; from whom the whole body, being fitly joined together and united, through the supply of every joint, according to the working in the measure of each single part, the increase of the body doth make for the building up of itself in love. (Young’s Literal Translation)

PARAGRAPH STRUCTURE

v. 1 reminds us again that Paul is a prisoner and employs one of his favorite phrases for introducing ethical instruction:

¹ I call upon you (or, I beseech you, I exhort you), I, the prisoner of Christ (“I” is emphatic),

to live worthy of the calling with which you were called,

vv. 2,3 set out in a general way how readers are to respond if the unity of the church is to be preserved:

² with all humility (or, lowliness) and gentleness (or, meekness),

with patience (or, long-suffering),

paying attention (or, 'bearing with, forbearing, showing tolerance') to one another in love,

³ *working zealously (or, 'making every effort, giving diligence, endeavoring, being eager') to preserve (or, maintain, keep) the unity of the Spirit*

by means of the peace that binds (or, by the bond of peace, in the bond of peace).

vv. 4-6 pick up the theme of unity, providing a series of declarations in each of which unity is stressed through the use of the word 'one' and God's total government through the use of 'all' (v. 4 contains no verb and simply begins 'one body and one Spirit...'; the words 'there is' are often added for the sake of a smoother translation):

⁴ *One body and*

one Spirit

just as you were also called in one hope of your calling (or, to the one hope of your calling),

⁵ *one Lord,*

one faith,

one baptism,

⁶ *one God and Father of all*

who is over all (or, above all)

and through all

and in all.

vv. 7-16 speaks to diversity within the unity; some of what makes us differ is our gifts as distributed by the sovereign hand of Jesus Christ Himself. In vv. 7-10 Paul begins with a proof-text showing Christ has the right to dispense gifts as He wills:

⁷ *However grace has been given to each one of us ('but, however' is a subtle change and not a 'strong adversative', what one commentator called a 'transitional contrast')*

in accordance with the measure of the gift of Christ (or, in the proportion allotted by Christ's giving);

⁸ *therefore it says:*

Ascending on high he led captives captive (or, when he ascended on high he led captivity captive, he led a host of prisoners captive);

he gave gifts to men.

⁹ *And what significance has 'He ascended'*

unless he also descended [first] into the lower regions,

that is, the earth? (or, into the lower regions of the earth)

¹⁰ *He who descended is himself also the one who ascended above all the heavens,*

so that he might fill all things. (or, to fill everything, to fill the cosmos, to fill the universe)

Having earned the right to dispense gifts as He pleases, Paul shows what Christ gave (v. 11) and why (vv. 12-16):

¹¹ *And he himself gave some to be apostles, some to be prophets, some to be evangelists, some to be shepherds and teachers,*

Although there are questions on the syntax of v. 12, it most likely describes three aspects of the purpose of these gifts:

¹² *for the equipping of the saints (or, for perfecting the saints, for bringing the saints to completion)*

for the work of the ministry,

for the building up of the body of Christ,

(Those disagreeing with the above syntax believes the verse should be written as follows:

¹² *for the equipping of the saints for the work of the ministry,*

for the building up of the body of Christ)

A temporal clause ('until') further clarifies in terms of the goal, using again three prepositional phrases:

¹³ *until we all attain (or, arrive at)*

into the unity of faith and knowledge of the son of God,

into a mature male (literal; but the sense may be 'to a mature person' in contrast with 'immature children' in the next verse),

into the measure (or, to the standard) of the stature (or, the age, the maturity) of fullness of Christ,

This purpose is now described first negatively (v. 14) and then positively (v. 15). Negatively, there is a need to move away from the present immaturity:

¹⁴ *in order that (hina) we may no longer (or, cease) be very young children (or, infants, babes),*

tossed back and forth by the waves,

and blown here and there by every wind of teaching,

in the craftiness of men (or, in human cunning), in craftiness (or, by trickery) towards the scheming of error (or, in deceitful scheming, plotting),

Positively we are to grow up into our Head, Jesus Christ:

¹⁵ *rather speaking truth in love (or, by 'truthing'; the sense may not be limited to verbal use only)*

let us grow in every respect unto him,

who is the head, Christ,

Paul concludes by summarizing the already mentioned purposes of the growth and building up of the body, while underlining the fact that these processes have their source in Christ and require the activity of each part of the body:

¹⁶ *from whom the whole body,*

fitted and held together (or, joined and brought together)

through every ligament of supply (or, gives supply),

makes bodily growth

according to the activity in proportion of each individual part,

achieves bodily growth

into its own building up in love (or, for the purpose of building itself up in love).

Ephesians 4:11 —

And the very same made some Apostles some prophetes some Evangelistes some Sheperdes some Teachers: (Tyndale's New Testament, 1524)

Hee therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers, (Geneva Bible, 1599)

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (King James Version, 1769)

and He gave some as apostles, and some as prophets, and some as proclaimers of good news, and some as shepherds and teachers, (Young's Literal Translation, 1898)

And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (Revised Version, 1885)

And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (American Standard Version, 1901)

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, (Revised Standard Version, 1952)

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, (New King James Version, 1982)

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, (New American Standard Version, 1995)

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, (New International Version, 2011)

And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, (English Standard Version, 2011)

καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους τοὺς δὲ προφῆτας τοὺς δὲ εὐαγγελιστὰς τοὺς δὲ ποιμένας καὶ διδασκάλους (Stephanus Greek NT, 1550)

Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους, (NA28 Greek New Testament)

vv. 11-16 IS ONE SENTENCE — *“Verses 11-16 with 125 words, make up the seventh of the eight long sentences in Ephesians (cf. 1:3-14, 15-23; 2:1-7; 3:2-13, 14-19; 4:1-6, 11-16; 6:14-20).”* [Hoehner, 538; see also Best, 288] *“This section is one long sentence in Greek, in which two subjects are treated: the ministry that takes place in the body and the maturity this ministry is to achieve. The gifts Christ gives to the church are people to promote serving and building up. This text teaches both about gifts and about institutional order.”* [Snodgrass, 202] *“Verses 11-16 in particular consist of one long overlaid sentence in which prepositional phrase is piled upon prepositional phrase, clauses introduced by participles are intermingled with clauses introduced by conjunctions, and these all culminate in a complex relative clause, which itself contains two participles and five prepositional phrases.”* [Lincoln, 225]

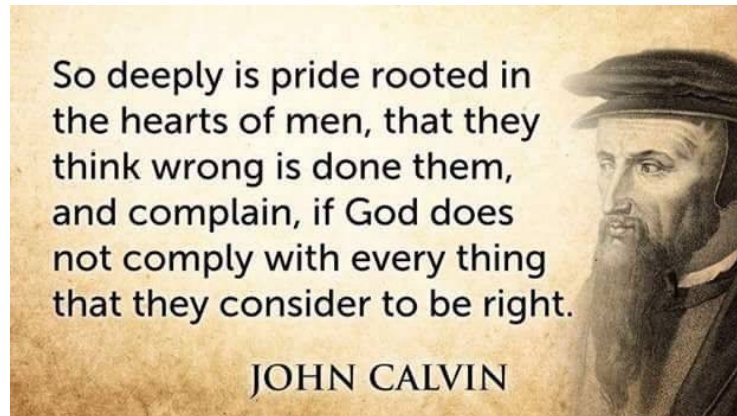
CONTEXT: AUTHORITY OF JESUS TO GIVE — *“The building/body is not yet complete, and the effort of each believer is necessary for its completion. The power for achieving this goal, however, comes not from the believer’s own resources but as a gift from the victorious, ascended Christ. This point is so important that Paul begins the passage with it and supports it with a quotation and exegesis of Ps. 68:18. The very same Christ who has conquered every enemy power in every corner of the universe, whether high or low, is the one who now distributes gifts to each believer ‘for the building up of the body of Christ’ (v. 12).”* [Thielman, 262; see also Hoehner, 541]

And He Himself gave — Καὶ αὐτὸς ἔδωκεν [kai autos edōken] — **‘HE’ EMPHATIC – CHURCH LEADERS ARE GIVEN BY JESUS CHRIST HIMSELF** — *emphatic, ‘he himself, he and no other.’* [Salmond, 329; see also Moule, 109; Thielman, 273; Vincent, Word Studies] *“The personal pronoun αὐτὸς [autos], ‘he,’ is emphatic, linking it with the αὐτὸς [autos] of the previous verse and showing that ‘he’ who descended and ascended is also ‘he’ who gave gifts.”* [Hoehner, 541] *“The church does not create its own leaders; Christ, not God as in 1 Cor 12.28, does so.”* [Best, 388] *“Now, the one who has been given to the Church as cosmic Lord, himself gives to the Church to equip it fully for its cosmic task. And to assert that the ministers are gifts of the exalted Christ, rather than merely officers created by the Church, is clearly meant to enhance their significance in the eyes of the readers.”* [Lincoln, 248f; see also O’Brien, 297; Hoehner, 538] *“As for the statement in the OT text, ‘he gave gifts to mankind,’ it is emphasized that the one who gave the gifts is the one who ascended: it is because he ascended that he has given them. Something comparable is said in Acts 2:33 of his bestowal of the Spirit: ‘Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear’ (i.e., the gift of the Spirit with attendant manifestations).”* [Bruce, 345]

CHRISTIAN LEADERS ARE NOT SELF-APPOINTED — contrast this with the old saying, “Momma picked — daddy sent.” As someone has well said about the ministry (Spurgeon?), “If you can do anything else and be satisfied, do it.” *“The government of the church, by the preaching of the word, is first of all declared to be no human contrivance, but a most sacred ordinance of Christ. The apostles did not appoint themselves, but were chosen by Christ; and, at the present day, true pastors do not rashly thrust themselves forward by their own judgment, but are raised up by the Lord. In short, the government of the church, by the ministry of the word, is not a contrivance of men, but an appointment made by the Son of God. As his own unalterable law, it demands our assent. They who reject or despise this ministry offer insult and rebellion to Christ its Author. It is himself who gave them; for, if he does not raise them up, there will be none. Another inference is, that no man will be fit or qualified for so distinguished an office who has not been formed and moulded by the hand of Christ himself. To Christ we owe it that we have ministers of the gospel, that they abound in necessary qualifications, that they execute the trust committed to them. All, all is his gift.”* [Calvin, 277f] *“‘He gave’ emphasizes the sovereign choice and authority given to Christ because of His perfect fulfillment of the Father’s will. Not only apostles and prophets but also evangelists, ... pastors and teachers are divinely called and placed.”* [MacArthur, 141] *“It was important for their encouragement that those who were evangelists, shepherds and teachers should know that they had been selected and given to the church by Christ. The Twelve would certainly have realized this. It is difficult to say how others would have come to the same knowledge. Nothing [Paul] writes suggests they had selected themselves nor does he imply that their position ultimately depended on the selection or goodwill of their communities. Dependence on Christ would enable them to hold steady when things were difficult and eliminate any reason for boasting of their position; no opening is left for them to claim any prerogative. Their selection by Christ would also help their communities to accept and respect them even if their words and actions were at times disliked.”* [Best, 394]

THE ‘GIVING OF GIFTED PEOPLE’ — THE GIFTS ARE NOT OFFICES BUT MEN — However the versions attempt to render this (*‘He made some apostles ... He gave some apostles ... He gave some as apostles ... He gave some to be apostles ... He gave the apostles ...’*), there is a general agreement that the emphasis is not upon the ‘offices’ but rather upon the people themselves as being the gifts given. (I like the RSV’s rendering of this verse: *‘And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers.’*) *“What does the exalted Christ give to the Church? He gives people, these particular people who proclaim the word and lead. In relation to vv 7, 8b, he gives not just grace to people, but he gives specific people to people.”* [Lincoln, 249] *“The idea is, that the men who filled the office, no less than the office itself, were a divine gift.”* [Alford, 117] *“The gifts are not gifts made to people but gifts of people, people who have a particular role to play in the church; it may be assumed however that the charisma [gifts] appropriate to the role which each is to play will have been bestowed.”* [Best, 388] *“Paul is making a slight change from what he stated in verse 7. In verse 7 he mentions that a gift is given to each, but in verse 11 he refers to the giving of a gifted person. There need be no contradiction*

here because the person who receives a gift is a gifted person. Paul does the same thing in 1 Cor 12 where he lists the gifts (vv. 4-11) and then later in the same context talks about the gifted people (v. 27-31). This is again repeated in the other passage on the gifts (Rom 12:4-8).” [Hoehner, 541; see also Thielman, 273] “The identity of the ascender and the descender having been established, vv 11-16 can then interpret the second line of the citation in v 8, expanding first on the nature (v 11) and then on the purpose (vv 12-16) of the exalted Christ’s gifts within the context of the whole Church. **The gifts turn out to be a variety of particular people, all of whom have ministries involving some form of proclamation of the word.**” [Lincoln, 226] “He returns to explain the distribution of gifts, and illustrates at greater length what he had slightly hinted, that **out of this variety arises unity in the church, as the various tones in music produce sweet melody.** The meaning may be thus summed up. ‘The external ministry of the word is also commended, on account of the advantages which it yields. Certain men appointed to that office, are employed in preaching the gospel. This is the arrangement by which the Lord is pleased to govern his church, to maintain its existence, and ultimately to secure its highest perfection.’ **It may excite surprise, that, when the gifts of the Holy Spirit form the subject of discussion, Paul should enumerate offices instead of gifts. I reply, when men are called by God, gifts are necessarily connected with offices. God does not confer on men the mere name of Apostles or Pastors, but also endows them with gifts, without which they cannot properly discharge their office. He whom God has appointed to be an apostle does not bear an empty and useless title; for the divine command, and the ability to perform it, go together.**” [Calvin, 277]



MEN GIVEN TO HELP NURTURE MATURITY AMONGST BELIEVERS — “The ‘giving’ refers to the call of the Church’s Head, the point being the gift of Christ to the Church in the form of certain men chosen by Him and equipped by Him to do service toward the building up of His body and the bringing of all its members to the measure of the stature of His fulness. Further, the exhortation to unity (ver. 3) is still in view, Christ having given these ‘Apostles’ and others in order that all His disciples may come to the unity of the faith (ver. 13). All through the statement, too, the primary thing is the persons, not the offices.... The men are Christ’s gifts to the Church and to every member of it; and they are given to do a certain work looking to a great end, viz., to

furnish His people and every individual believer among them (vv. 7, 16) for their particular service and their particular contribution to the building up of Christ’s body.” [Salmond, 329; see also Abbott, 117; Hoehner, 538; Snodgrass, 203]

GIFTS GIVEN FOR ALL, THEREFORE THERE IS NO ROOM FOR BOASTING NOR ENVY — “The different names and offices assigned to different persons take their rise from that diversity of the members which goes to form the completeness of the whole body, — every ground of emulation, and envy, and ambition, being thus removed. If every person shall display a selfish character, shall strive to outshine his neighbor, and shall disregard all concerns but his own, — or, if more eminent persons shall be the object of envy to those who occupy a lower place, — in each, and in all of these cases, gifts are not applied to their proper use. He therefore reminds them, that the gifts bestowed on individuals are intended, not to be held for their personal and separate interests, but to be employed for the benefit of the whole.” [Calvin, 278] “‘One’ was the term echoing through vv. 4-6; v. 7 continues it with ‘each one’ (cf v. 16) and in this way links together unity and diversity. But the ‘one’ of v. 7 also introduces a new turn of thought in setting out the diversity as deriving from the variety of gifts among the members of the church. **This variety is not that of natural talent, educational attainment or cultural variation, but has its source in Christ the giver of the gifts of vv. 7, 8, 11.... These gifts are not given for self-promotion, but for the building up the church in unity.**” [Best, 375]

CHRIST’S GIFT OF MINISTERS IS ALL PART OF THE PLAN TO UNITE ALL THINGS IN HIM — “The psalm citation with its reinterpretation continues to dominate the passage, for the gifts are now explained as the ministers whom [Paul] lists. **They are seen as the royal largesse which Christ distributes from his position of cosmic lordship after his triumphant ascent. In fact Christ has given these ministers as part of the overall purpose for which he ascended — that his work of filling all things might be brought to completion. The link with the previous verse indicates that in [Paul’s] vision Christ’s giving of ministers of the word to build up the whole body into his fullness is interwoven with the goal of his pervading the cosmos with his presence and rule.** This underlines the point [Paul] has already made in 1:22, 23. God gives Christ as head over all to the Church, and it becomes his instrument in carrying out his purposes for the cosmos. The readers are to see themselves as part of this Church which has a universal role and which is to be a pledge of the universe’s ultimate unity in Christ.” [Lincoln, 248] “Having achieved dominion over all the powers through his victorious ascent, he sovereignly distributes gifts to the members of his body. The building of the body is inextricably linked with his intention of filling the universe with his rule, since the church is his instrument in carrying out his purposes for the cosmos.” [O’Brien, 297]

SIMILAR LISTS ARE MENTIONED ELSEWHERE — “The New Testament contains five such lists (Rom. 12:6-8; 1 Cor 12:8-10, 28-30; Eph. 4:11-12; cf. 1 Pet. 4:10-11) which between them number more than twenty different gifts, some of which are not particularly spectacular (cf. Rom. 12:8). Each list diverges significantly from the others. None is complete, but each is selective and illustrative, with no effort to force the various gifts into a neat scheme. Even together all five do not present a full catalogue of gifts.” [O’Brien, 297f]

'And he gave the apostles, the prophets, the evangelists, the shepherds and teachers' (Eph 4:11 ESV)

'For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.... And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret?' (1 Cor 12:8-10,28-30 ESV)

'Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.' (Rom 12:6-8 ESV)

'whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies — in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.' (1 Pet 4:11 ESV)

***"We have a somewhat similar enumeration in 1 Cor. xii. 28. But while the ruling idea there is that of appointments and the subject is God, here the particular idea is that of gifts and the subject is Christ. Further, while the list in Ephesians begins with Apostles, prophets, evangelists, teachers, and continues in terms of persons, the statement in 1 Cor. takes note indeed of Apostles, prophets, and teachers, but thereafter passes from persons to gifts or ministries – miracles, healings, helps, governments, tongues. This has its significance, as we shall see."* [Salmond, 329; see also Abbott, 117; O'Brien, 297; Lincoln, 229, 249; Hoehner, 538f; Bruce, 345f; Thielman, 247; Robertson, Word Pictures]**

Thoughts from these lists:

- In 1 Cor 12:8-10 the giving of gifts is focused on the Holy Spirit; in 1 Cor 12:28-30 the giving of gifts is focused on God; and in Eph 4:11 the giving of gifts is focused on our Lord Jesus Christ.
- Rom 12:8 and 1 Cor 12:8-10 Paul's emphasis is upon the gifts as being ministries; in Eph 4:11 the gifts are people.
- Both Eph 4:11 and 1 Cor 12:28 lists the apostles and prophets first; this coincides with Paul's comments in Eph 2:20 of the churches being built upon the foundation laid by the apostles and NT prophets.

PAUL DID NOT EXPLAIN TITLES, HIS READERS MUST HAVE BEEN FAMILIAR WITH THEM — "Since none of the 'titles' is explained in 1 Corinthians, we may assume that Paul's readers were familiar with them." [Best, 388]

THE GIFTS ARE NOT EXCLUSIVE (PAUL WAS BOTH APOSTLE AND TEACHER) — "The titles are not mutually exclusive; Paul is termed both apostle and teacher in 1 Tim 2.7 (cf Acts 15.35). Indeed [Paul] does nothing to differentiate from one another the functions of those he lists; they are considered as a group and not in respect of their individual contributions." [Best, 389] "Moreover, the categories are not mutually exclusive. Theoretically at least, all of them could be applied to Paul (cf. 2 Tim. 1:11, which applies 'apostle' and 'teacher' to Paul along with 'herald'; also Acts 13:1, which lumps 'prophets' and 'teachers' together as one group).... Barnabas is listed as a teacher–prophet, but he is also called an apostle in Acts 14:14.... *Any attempt at neat classification fails when the evidence is examined.*" [Snodgrass, 203]

WE MUST NOT READ OUR MODERN DAY UNDERSTANDING INTO THESE VERSES — "*The titles listed here do not necessarily mean the same in the first century as they do today, particularly with 'evangelists' and 'pastors.' In fact, although all the titles refer to roles that proclaim the faith, the actual definition of the titles is difficult. Particularly in Paul's letters the evidence is limited....* We should pay careful attention to the purpose of this text, the titles employed, and the differences between the modern church and the first-century church. After the first century 'apostle' and 'evangelist' were used rarely to describe leaders. In the Apostolic Fathers 'apostle' occurs only at Didache 11.3, and 'evangelist' does not appear. The word apostle could be used today only if it were stripped of its primary New Testament significance in referring to those who saw the risen Lord and/or helped map out the boundaries for belief. We still need people guarding the content of the faith, but the use of such a word today is pretentious and misleading. No basis exists for excluding prophecy in the modern church, although the use of the title for specific persons is likewise both dangerous and pretentious." [Snodgrass, 203, 213]

NOT ALL GIFTS WERE PERPETUAL — "*It deserves attention, also, that, of the five offices which are here enumerated, not more than the last two are intended to be perpetual. Apostles, Evangelists, and Prophets were bestowed on the church for a limited time only, — except in those cases where religion has fallen into decay, and evangelists are raised up in an extraordinary manner, to restore the pure doctrine which had been lost. But without Pastors and Teachers there can be no government of the church.*" [Calvin, 280]

NOTE THIS DESTROYS THE PAPACY — "Papists have some reason to complain, that their primacy, of which they boast so much, is openly insulted in this passage. The subject of discussion is the unity of the church. Paul inquires into the means by which its continuance is secured, and the outward expressions by which it is promoted, and comes at length to the government of the church. *If he knew a primacy which had a fixed residence, was it not his duty, for the benefit of the whole church, to exhibit one ministerial head placed over all the members, under whose government we are collected into one body? We must*

either charge Paul with inexcusable neglect and foolishness, in leaving out the most appropriate and powerful argument, or we must acknowledge that this primacy is at variance with the appointment of Christ. In truth, he plainly rejects it as without foundation, when he ascribes superiority to Christ alone, and represents the apostles, and all the pastors, as indeed inferior to Him, but associated on an equal level with each other. There is no passage of Scripture by which that tyrannical hierarchy, regulated by one earthly head, is more completely overturned. Paul has been followed by Cyprian, who gives a short and clear definition of what forms the only lawful monarchy in the church. There is, he says, one *bishoprick*, which unites the various parts into one whole. This *bishoprick* he claims for Christ alone, leaving the administration of it to individuals, but in a united capacity, no one being permitted to exalt himself above others.” [Calvin, 280f]