

End Notes

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Chapter One

1. First correspondence recorded in *A New Testament Blueprint for the Church*, Moody Press, 1985.
2. *A New Testament Blueprint for the Church*, pp. 3-4.
3. *A New Testament Blueprint for the Church*, pp. 13-21.

Chapter Two

1. Anonymous
2. *A New Testament Blueprint for the Church*, pp. 25-40.
3. *A New Testament Blueprint for the Church*, pp. 41-52.
4. *A New Testament Blueprint for the Church*, pp. 93-111.

Chapter Three

1. A. W. Tozer, "The Waning Authority of Christ in the Churches," in *The Alliance Witness*, May 15, 1963.
2. Ray Stedman, *Body Live*, p. 45.
3. John R.W. Stott, *The Preacher's Portrait*, p. 29.
4. John M. Peterson, *The New Testament Prophets: His Historical and Contemporary Significance*, Unpublished Th.M. Thesis, Western Conservative Baptist Seminary, 1976.
5. Kirsopp Lake, *The Beginnings of Christianity: Part I—The Acts of the Apostles*, Vol. V, Additional Notes to the Commentary, p. 218.
6. David Hocking, *Be A Leader People Follow*, p. 61; Ray Stedman, *Body Life*, p. 73; Rick Yohn, *Discover Your Spiritual Gift and Use It*, pp. 57-59; cf. John MacArthur, *The Dynamic Church*, pp. 6-9, 51-69.
7. The purpose of this chapter is not to prove or disprove prophecy as valid for today. Scripture seems less clear on the subject, but certainly indicates that at least at some times in the future a prophet will appear again in the purposes of God (cf. Rev. 18:20). Rather, our purpose is to demonstrate the invalidity of the assumption that pastors, today, minister in the stead of, and with the authority of, biblical prophets—by the office or gift—either from the Old or New Testament.

Chapter Four

1. Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, p. 16.

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2. John Thompson, "Is There a Prophet in the Land?," *Christianity Today*, June 24, 1966, p. 3.
3. Eugene Merrill, "Who Are Today's True Prophets?," *Christianity Today*, March 12, 1971, p. 12.
4. While the New International Version is highly commendable in its modernization of the text, its translation of 1 Timothy 5:17 confuses this issue. The NIV states:

The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.

There are two errors in this translation. While this will be discussed at more length in the next chapter, the point here is that the word "preaching" is the Greek word for "word," and the phrasing should better be "especially those who work in word and doctrine." As such, either the KJV or NASV version better translates the original Greek of 1 Timothy 5:17.

5. *A New Testament Blueprint for the Church*, pp. 81-92.

Chapter Five

1. Tozer, *The Alliance Witness*, May 15, 1963.
2. Bruce Stabbert, *The Team Concept*, pp. 5-6.
3. Robert Saucy, *The Church in God's Program*, p. 142.
4. Larry Richards, *A Theology of Church Leadership*, pp. 103-109.
5. Cf. 1 Timothy 3:10. This reference to *first tested; and then if there is nothing against them, let them serve* applies directly to the deacons, but due to the connective *likewise* in 3:18 applies comparable standards to the overseer or elder.
6. *A New Testament Blueprint for the Church*, pp. 144-147.
7. *A New Testament Blueprint for the Church*, pp. 96-107; Bruce Stabbert, *The Team Concept*, pp. 14-26.
8. John Murray, *Collected Writings of John Murray, Vol. 2*, pp. 345-347.
9. 1 Timothy 3, Titus 1
10. The question is appropriately asked, by Rick Yohn: *How can one feed the sheep if he can't teach? In fact, if you look at the qualification of an elder, you'll see that teaching is an essential part of pastoring (1 Tim. 3:2). Source: Discover Your Spiritual Gift, and Use It, p. 72.*

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11. John MacArthur, *The Dynamic Church*, pp. 8-16; Ray Stedman, *Body Life*, pp. 73-83; and David Hocking, *Be A Leader People Follow*, pp. 58-66.
12. *A New Testament Blueprint for the Church*, pp. 104-107; A good observation is additionally made, by Bruce Stabbert, in a discussion of determining pay and compensation for elders as church staff: *An elder is not a servant who has finally been promoted to become the master; he is rather a servant who has proven his faithfulness so that he gets to work even harder!* Source: *The Team Concept*, p. 154, cf. pp. 83-86.

Chapter Six

1. Albert Bayliss, *On the Way to Jesus*, p. 125.
2. Noted by Bruce Waltke in a series of private conversations regarding the nature of the Law, and the Old Testament.
3. Examples: There is an amazing amount of confusion about divorce from Deuteronomy 24. The uniqueness of the culture and context of that prohibition keep us from applying that on a one-for-one basis today. If Deuteronomy 24 was precisely applied today, it would rule out strong commands concerning reconciliation of marriage partners from 1 Corinthians 7.
4. Charles Ryrie, *Balancing the Christian Life*, p. 159.
5. Covert Bailey, *Fit or Fat*, pp. vi, 20. Actually, it has been suggested, humorously, that the best value of golf is that as people meet for social or business purposes they, at least, are not eating!
6. Though, admittedly, not measuring up to the *aerobic* necessities listed in various exercise manuals.

Chapter Seven

1. Richards and Hoeldtke, *A Theology of Church Leadership*, pp. 162-169.

Chapter Eight

1. John Murray, *Collected Writings of John Murray*, Vol. 2, pp. 344.
2. Samuel Logan Brengle, cited by Ted Engstrom, *The Making of a Christian Leader*, p. 103.
3. F. Gingrich, *Shorter Lexicon of the Greek New Testament*, p. 167.
4. It should be noted that, almost without exception, you can get the necessary meaning and interpretation for the Scriptures from a good English

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(or mother-tongue) translation—considering the near context. The original language is something like turning a black-and-white TV into a color set. The picture and message doesn't change, but the details may stand out in a more pronounced fashion. The point? Be confident with your good English study bible, and don't back off from bible study, or apologize, because "you don't know the original languages."

5. Richards and Hoeldtke, *A Theology of Church Leadership*, pp. 140.
6. *A New Testament Blueprint for the Church*, pp. 143-148.
7. The concept and phrasing *elder-rule*—if qualified biblically, as we have been attempting to do—is a legitimate wording. As earlier noted, the word translated *rule, lead or manage* is used eight times in the New Testament, and six of those times is contextually tied to church leadership (cf. Rom. 12:8; 1 Thess. 5:12; 1 Tim. 3:4, 3:5, 3:12, 5:17).
8. One further note: it is highly likely that Corinth had elder-rule, or multiple leadership (cf. 1 Cor. 1:11-12, 3:3-4), and still had truckloads of problems! While we believe elder-rule to be essential to the proper life of the church, it is no guarantee of spirituality if leaders and believers alike misunderstand the higher issues of obedience to Christ, and service to one another.
9. The parallel to this is seen in the marriage relationship where, at the same time, the husband and wife are mutually subject to each other (Eph. 5:21), and at the same time the husband is responsible for his wife, and therefore in authority over her—as he similarly serves her sacrificially (Eph. 5:22-30).
10. Historically realized in the elder and believer or assembly relationships reflected in the epistles.
11. Ray Stedman, *Body Live*, p. 77.
12. Cited in Chuck Swindoll's *Come Before Winter*, p. 303.

Chapter Nine

1. Leroy Eims, *Be the Leader You Were Meant to Be*, pp. 116-124.
2. *A New Testament Blueprint for the Church*, pp. 81-92.
3. We have found that an elder has his maximum ministry load at about 10-12 family units. With adults and children, this numbers his primary shepherding group responsibilities at about 30-40 individuals.

Further, it is essential that this group meet weekly. Very little of any kind of ongoing relationship can develop if the meetings are less frequent. Homes provide the natural context for these meetings.

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4. James Stifler, *The Epistle to the Romans*, pp. 245-246; C. K. Barrett, *The First Epistle to the Corinthians*, p. 396; Charles Hodge, *First Epistle to the Corinthians*, p. 371; E.F. Bruce, *The Epistle to the Colossians*, pp. 309-310; Everett Harrison, *Colossians: Christ All-Sufficient*, pp. 117-118.
5. This seems to be a misunderstanding of the Spirit's unique teaching ministry and work for the apostles as seen in John 16:12-13 and 1 John 2:27. For a more extended discussion of this as it relates to a believer's responsibility for study, and for making decisions, cf Garry Friesen's *Decision Making and the Will of God*, pp. 52-53, 130, 140.
6. Larry Crabbe, *Encouragement: The Key to Caring*, p. 104-106; cf. Larry Richards, *A Theology of Church Leadership*, p. 48.

Chapter Ten

1. Anonymous, possibly attributed to Tertullian.
2. A. R. Hay, *The New Testament Order for Church and Missionary*, p. 285.
3. Michael Green, *Evangelism Now and Then*, p. 9.
4. Colin Brown, ed. *New International Dictionary of New Testament Theology*, Vol. 2, p. 129.
5. Part of the justification for this is seen in the reference to the exercise of the gift of tongues—or languages—in the context of unbelievers in the church meeting (cf. 1 Cor. 14:23-25). Two things need to be noted: first, the unique and sovereign working of this gift—with its evangelistic application to the unbeliever attending a meeting in Corinth—is hardly a justification for the indiscriminate recommendations for altar calls as regular diet for the believer in the church meeting.

Second, even if there are unbelievers in the church meetings today, there are better ways to build the relationship which can lead to a gospel presentation that matches our talk and walk (cf. Col. 4:5-6). While this does not rule out the offer of salvation, publically, in the meeting, it certainly seems appropriate to make it the exception to the rule—which will be explained more fully in the second section of this chapter.

6. Interestingly, it seems somewhat out-of-vogue to use the term *fundamentalism* today—when speaking of American evangelicals. We would recommend that this is still an appropriate concept and term, and speaks well of the issues that are fundamental to the historic Protestant tradition which accepts the authority and trustworthiness of the entire Scriptures. Our interest, here, is to be able to discriminate between the valued contributions of this era, and, at the same time, recognize how

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certain current ministry practices—though they have some historic precedent—serve the Church in less-than-the-best ways.

7. The exception to this is Acts 13. This is easily understood as a larger mission of church planting, leadership development, and evangelism—activities common to those serving as or with apostles, or as heralds and evangelists, or as pastor-teachers, or as prophets. The point, again, is evangelism was something that happened as a (super)natural outgrowth of the realities of the planting of churches, and their growth in matters fundamental to Christian maturity.
8. Someone might say: “But if one person is saved— isn’t that worth it?” Our answer is: “Probably not—especially if you look at it from the perspective of the better ways in which we can mobilize the saints to do a better, albeit slower, work.” Certainly the conversion of one person is infinitely valuable, but these questions—by their very nature—deal with quantity more than quality.
9. While the matter of proper biblical interpretation is large, our point here is that any inquiring student of the Scriptures has to admit that all texts or references cannot be equally applied to the lives of believer’s today. For example, if the Spirit of God permanently indwells believers today (which we believe) then we should sing, with some discernment, Psalm 51—especially as it relates to the temporary nature of the Holy Spirit! Likewise, for today, the best practice is to see a matter of faith and doctrine reaffirmed in the epistles as a confirmation that we can likely apply it similarly, or proportionately, to our lives and churches.
10. In this sense, confusion stretches from Charles Spurgeon’s London pulpit (1854-1892) to the continuing evangelistic enterprises encouraged in university and church contexts today. Cf. C.H. Spurgeon, *Lectures To My Students*, pp. 336-348; Michael Green, *Evangelism Now and Then*, pp. 109-134.
11. Joseph Aldrich, *Life-Style Evangelism*, pp. 201-217.
12. *A New Testament Blueprint for the Church*, pp. 41-61.
13. Waylon Moore, *New Testament Follow-Up*, p. 19.

Chapter Eleven

1. This incident is used, with permission, as an example of the challenge that every church faces, and with the prayer that we, in the words of Jesus, “stop judging by mere appearances, and make a right judgment (John 7:24).”
2. Debate always focuses on whether this believer who is willfully pursuing a pattern or habit of sin is actually *born from above*, or actually a

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child of God. In all cases, there are two alternatives: one, that he is a believer, and has chosen a course that, progressively, will cause his death (cf. Acts 5:1-11; Jam. 5:19-20; Gal. 6:1-2). The second alternative is that he was never a believer in the first place, and his life now demonstrates that fact.

In both cases, your options are reviewed by Paul's words:

Nevertheless, God's solid foundation stands firm, sealed with this inscription: 'The Lord knows those who are his,' and 'Everyone who confesses the name of the Lord must turn away from wickedness' (2 Tim. 2:19).

Concerning the first option, no one but the Lord knows the spiritual condition of a person. It is enough to be and do what we are responsible for, and leave the spiritual status of that person to the determination of the Lord. Concerning the second, the expectation is that those that confess Christ will exhibit a life characterized by holiness rather than sin.

Even the apostle Paul recognizes the difficulty here as he notes that, with continuing sin, the best we can say is that this is someone *who calls himself a brother* (cf. 1 Cor. 5:11).

3. The importance of this is also reflected in the repeated cautions to include witnesses in this process—in order to corroborate the matter, and work toward a solution of repentance and restoration (cf. 1 Tim. 5:19; Matt. 18:16).
4. In fact, one seminary professor wrote this man, and called him *a son of Satan*—which, due either to content or timing, only exacerbated the problem.
5. Some believers assume that any kind of confrontation is judging my brother, and is expressly forbidden. At first glance, that seems to be what Christ meant when He said: “Do not judge, or you too will be judged” (Matt. 7:1). But, in reading on, we discover that, in fact, the disciples were told to judge: between dogs and hogs (7:6), in identifying false prophets (7:15-20), and in evaluating good works (7:16-23). Admittedly, we can judge falsely or inappropriately (cf. Matt. 7:1-5; Jam. 2:4, 4:11-12). Therein is the caution. It is not that we are not to judge, but that we are to judge discerningly, and with correct perceptions (cf. John 7:24).

In this sense, the individual believers and church are not so much judging this sinning brother—in the sense of applying an arbitrary standard to a life—as much as they are agreeing with God concerning the matter—as it is measured by His Word.

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6. Galatians 6:1 adds: *you who are spiritual*. The point here is not that this concerned brother or sister is perfect, but that his or her life measures up, essentially and willingly, to the aforementioned standards of the Spirit (cf. 5:22-26)—hence, he is known as *spiritual*.
7. Illustration of this is seen in the case of Ananias and Sapphira (Acts 5), or the immoral brother (1 Cor. 5:1-5). In both cases, the context indicates these people were believers—as best we can tell.
8. At this point, wisdom might dictate excusing or dismissing quests from your Sunday meeting—since this is in every respect a matter for church family. But each church needs to evaluate this for its possible negative or possible aspects.
9. This view is explained by John Murray:

The church in this case need not be the whole congregation. According to the Old Testament pattern the whole congregation is represented as present and acting when the elders act on its behalf (cf. Exod. 12:3, 21; Num. 35:12, 24; Josh. 20:4). They are really identified with the congregation.

While this view is intriguing, both the context of Matthew 18, which speak of involvement of brother with brother, the universal meaning of *church* in the New Testament—at least other than this occurrence—as applying to the assembly of believers, and the way sin is dealt with in a public forum in 1 Timothy 5:19, lead us to conclude that *tell it to the church* best means the entire congregation of believers meeting together in one geographic area. Again, this step is assuming repentance has not yet happened.

10. Larry Richards, *A Theology for Church Leadership*, p. 139.
11. In this respect, *with such a man do not even eat* (1 Cor. 5:11) applies to social intercourse and gatherings. This is illustrated by the reference to eating and bread in 1 Corinthians 11, which again distinguishes between common meals, and the Lord's Table.
12. Stephen Comfort, *A Reconsideration of the Plurality of Elders in the Local Church*, Unpublished Ph.D. Dissertation, California Graduate School of Theology, pp. 176-186.

Chapter Twelve

1. Which is pretty accurate when you see the competing views of the love of God *verses* the love of money—in Matthew 6.
2. Philip Yancey, *Open Windows*, pp. 185-186.

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3. Which sounds strange when you say it—since it is obvious by any biblical analysis that the building, and church leaders, are at best means toward greater ends—of developing our ability to love God, and build up the saints in ways of maturity and growth.
4. The *creative financing* provided for building *churches* today is a great embarrassment, in our opinion, to the work of the Kingdom. The church finds itself offering sanctified versions of free lines of credit, tax shelters, stock options, zero-coupon bonds, and—if you can imagine the irony—whole life insurance for church members.
5. Of course, this is not universally true, but it does seem to offer a rule of thumb similar to principles applied in Paul’s ministry efforts (cf. 1 Cor. 9:1-18; Acts 20:32-35).
6. Certainly the believer is warned about the contaminating effects of the world (cf. 1 John 2:15-17). But the concern is that our artificial distinctions of position, and our buildings and edifices, create additional social barriers that prevent the exercise of wisdom in relation to opportunities with outsiders (cf. Col 4:5-6).
7. In various years, both Ken and John have sent their children to these schools. Whether it is right or wrong, the point here is the down as well as the upside of this issue—as it relates to attitudes in the community, and the creation of social barriers that inhibit the progress of the gospel.
8. Actually, the requirements of the Law suggests two or three tithes—together totaling something closer to 22% to 25% of a person’s income (cf. Lev. 27, Num. 12, 14). Admittedly, the *church and state* were one in Israel. Nevertheless, if we want an Old Testament standard for giving, we are hard pressed to stay at 10%.
9. Garry Friesen, *Decision-Making, and the Will of God*, p. 364.
10. In the Old Testament, *glory* meant *social weight*. In other words, God was deserving of His full recognition and significance. This is, as the younger troops say, a *heavy* concept!

Chapter Thirteen

1. Richard Baxter, cited in *The Reformed Pastor: A Pattern for Personal Growth and Ministry*, as edited by James Houston, pp. 67-68.
2. *The Reformed Pastor*, p. 136.
3. A. W. Tozer, *The Alliance Witness*, May 15, 1963.