July 28, 2019, Sunday

Ordained Ministry: Fragrance of Christ

OT Ex.29:1-9 Psalm Ps.99 Epistle Eph.5:1-14 Gospel Luke 10:1-11

Silvan Chandrakumar A, July 28, 2019



Key Verse: The harvest is plentiful; But the workmen are few. Ask the Lord of the harvest to send out workers for His harvest (Luke 10: 2).

The word ***shamakh***, 'to lean one's hands upon somebody or something,' David Daube contends involved a certain amount of pressure, and ***sim*** or ***shith***, 'to place one's hands.' The latter two terms or generally used for the conferring of a blessing and appear to be synonyms in the account of Jacob's blessing Ephraim and Manasseh (Gen 48:14, 17-19). Once pronounced, a blessing could not be revoked (Gen 27:30-38), but a blessing could also be pronounced with the hand uplifted (Lev 9:22;Sirach 50:20; Lk 24:50).

The modern definition of *ordination* is 'the investiture of clergy' or 'the act of granting pastoral authority or sacerdotal power.' Usually, we think of an ordination service as a ceremony in which someone is commissioned or appointed to a position within the church. Often, the ceremony involves the laying on of hands.

In OT, ordination had two main understandings. First, some were ordained in the sense of being set apart by God. We can see an example of this type of ordination in the life of Joseph. Acts 7:10 states Joseph was ordained or set apart as a ruler in Egypt. The second way ordination was used in the Old Testament involved the appointment of leaders. God commanded Samuel to ordain Saul as the king of Israel, as well as later ordaining David as king.

In the OT, the ordained priest interceded for the people and offered thanksgiving and sacrifices for them. It was the priest who was making an atonement. He performed the

ministry of reconciling people to God. He became peoples representative in matters relating to God and God's representative to man (Exodus 29: 1-9).

In the NT, the resurrected Lord entrusts Peter with the words: 'Feed my lambs, feed my sheep, and feed my sheep' (Jn 21: 15-17). The steward in Jesus' parable was 'ordained' to oversee a household (Mat 24:45); ordination began being used to appoint leaders in local churches or ministry. In Acts 13:1-5, Paul and Barnabas were set apart for a special ministry. The term ordination was not used, but the same idea was involved. Deacons were 'ordained' to serve the Jerusalem church (Acts 6:1-6); and pastors were 'ordained' in each city in Crete (Titus 1:5).

1 Tim 5:22 notes that Timothy should 'not be hasty in the laying on of hands.' Ordaining a church leader was an important decision that was not to be made without careful consideration. Timothy's ordination was specifically mentioned in 2 Tim 1:6 where Paul wrote, 'For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.' Timothy was set apart as a church leader and was to continue living out his calling in the church at Ephesus. The Greek word used in 2 Cor 8:19 for Titus's appointment and in Acts 14:23 for the choosing of the Galatian elders literally means 'to stretch forth the hands.' It was a word normally used for the act of voting in the Athenian legislature.

Acts 13, in this passage, we note some key facts: **1)** It is God Himself who calls the men to the ministry and qualifies them with gifts (Acts 20:28; Eph 4:11). **2)** The members of the church recognize God's clear leading and embrace it. **3)** With prayer and fasting, the church lays hands on Paul and Barnabas to demonstrate their commissioning (cf. Acts 6:6; 1 Tim 5:22). **4)** God works through the church, as both the church and the Spirit are said to 'send' the missionaries.The would-be minister will meet the qualifications set forth in 1 Tim 3:1-16 and Titus 1:5-9, and he will possess a consuming desire to serve the Great Shepherd (1 Cor 9:16). Scripture warns against any **vested interest in** something, for example, to seek personal or political advantage, the love of money, power, position or reputation, sexual immorality, pride, unaccountability, luxuriant stretches of **time pass** in which there is no action at all.

‘My friends, not many of you should become teachers. As you know, we teachers will be judged with greater strictness than others’ (Jam 3:1; Eph 5:3-5). They must be holy and acceptable to the Lord (Exodus 28:36).

Under the old covenant, there were very elaborate rituals to be followed in ordaining priests, including special garments, offerings, and being anointed with oil (Ex 28-29; Levi 8-9). Under the New Testament, however, there is no longer a separate priesthood as there was under Judaism. Under the New Testament, all Christians have a great high priest, Jesus Christ, who urges all men and women to perform the priestly functions to come boldly unto the throne of grace (Heb 4:14-16). Peter further points out that all Christians are priests before God. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ (1 Pet 2:5).

In OT the rite signified the passing on of responsibility rather than the transfer of personality. In NT it implies the impartation of miraculous spiritual gifts from the Elders in the presence of the congregation.

The Lord said that the harvest would be short of workers (Luke 10: 2). The Lord said this when He saw the people who were ready to accept the gospel (Matt. 9: 37,38; Jn. 4:35). But here we need servants who faithfully serve God. The Scripture calls the servant of the Lord to be a good and faithful example of the growth of the church. The shepherds who serve the Lord faithfully are also given the promise of receiving the unfading crown of glory when the Chief Shepherd appears. The shepherd is the watchman of God’s people (Ezek. 33: 1-3).

Real ordination to the ministry comes only from God, and not from men. The ordination ceremony itself does not confer any special or magical power; it simply gives public recognition to God’s choice of servant leadership and is certainly appropriate and publicly marks an important time in the life and ministry of the church and its leaders. Church leaders recognized by other church leaders then live with a deep sense of calling, responsibility, and commitment to lovingly shepherd those in their church family with love and humility.

When the society is being exploited and subjected to various evils, in the midst of lawlessness, violence, corruption and various other manifestations of evil God calls the shepherds and members of His body to provide powerful leadership that can make them partners in the kingdom of justice, truth, and charity.

The priesthood of Jesus Christ is in the order of Melchizedek (Hebrews 5: 6, 6:20, 7:21, Psalm 110: 4). He loved us and became a pleasant aroma to God for us (Eph. 5: 2). Pastoral ministry is a kind of priestly ministry. The priestly ministry is the ministry of the aroma of Christ.

> This doctrine restores true dignity and true integrity to all believers since it teaches that all believers are priests and that as priests, they are to serve God—no matter what legitimate vocation they pursue. Thus, there is no vocation that is more "sacred" than any other. Because Christ is Lord over all areas of life, and because His word applies to all areas of life, nowhere does His Word even remotely suggest that the ministry is "sacred" while all other vocations are "secular". Scripture knows no sacred-secular distinction. All of life belongs to God. All of life is sacred. All believers are priests.
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> - *David Hagopian. Trading Places: The Priesthood of All Believers.*

HAVE A BLESSED SUNDAY