

# The Gospel Unashamed

"From the cowardice that shrinks from new truth, from the laziness that is content with half-truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

*A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"*

~ All articles are written by Terry Carter unless otherwise stated ~

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Terry Carter, Editor

## The Falling Away

Paul says that before the day of the Lord there must be a falling away.

"2 Not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though **the day of Christ** had come. 3 Let no one deceive you by any means; for **that Day will not come unless the falling away comes first**, and the man of sin is revealed, the son of perdition," **II Thessalonians 2:2-3 (NKJV)**

The Greek word for "falling away" in **verse 3** is "*apostasia*". Some English versions translate this word as "falling away", some as "apostasy", and others as "rebellion". Our English word "apostate" comes from the Latin word "apostate" which in turn comes from the Greek word "*apostates*".

The Greek word "*apostasia*" only occurs twice in the New Testament, **II Thess. 2:3 and Acts 21:21**. In the **Acts** passage, it is usually translated "forsake" although some versions render it "apostatize", "apostasy", "abandon", or "give up". However, all these renderings have the same basic idea of 'leaving'.

"But they have been informed about you that you teach all the Jews who are among the Gentiles to **forsake** Moses, saying that they ought not to circumcise their children nor to walk according to the customs." **Acts 21:21 (NKJV)**

Vine's Expository Dictionary says of "*apostasia*" - "In papyri documents it is used politically of rebels." (**Number 3**. Under "fall").

The related word "*apostasion*" is found three times in the New Testament, **Matt. 5:31, 19:7, Mark 10:4**. In all three cases it is translated "divorcement", "divorce", or "separation" depending on the English version. The root idea of the word is 'a forsaking, departure, removal from, or withdrawal'.

Our English word "apostate" is specifically used of one who has renounced his religious or political beliefs. However, it is often used in a more general way to include heretics, as well. A heretic has not renounced his faith, but he has unorthodox beliefs. That is, he has not left the faith, but he holds to incorrect beliefs.

Some argue that apostasy requires leaving or renouncing the faith, but rebellion would not require that they were ever in the faith. They point to **II Thessalonians 2:10** to argue that those spoken of here were never in the faith. Thus, they say, "rebellion" is a better translation rather than "apostasy" or "falling away".

"And with all unrighteous deception among those who perish, because **they did not receive the love of the truth, that they might be saved.**" **II Thessalonians 2:10 (NKJV)**

There are some things to note in this regard:

**First, verse 10** is referring to those who are deceived by the power, signs, and lying wonders of the lawless one. These people may, or may not be, apostate themselves. However, they are deceived by one who is apostate, and thus are never in the faith. It seems like this makes them part of the apostasy as a result.

"The coming of the lawless one is according to the working of Satan, **with all power, signs, and lying wonders,**" **II Thessalonians 2:9 (NKJV)**

**Second**, the definition of 'apostasy', as we have seen above, includes those who never held correct beliefs or renounced their faith, but hold to incorrect beliefs. That is, they believe a lie and thus are not saved. This is precisely what is described here.

"10 And with all unrighteous deception among those who perish, because **they did not receive the love of the truth, that they might be saved.** 11 And for this reason God will send them strong delusion, **that they should believe the lie,**" **II Thessalonians 2:10-11 (NKJV)**

**Third**, it seems to me that apostasy is rebellion. In fact, I'm not sure how one can be apostate without rebelling against God. Refusal to love the truth is rebellion towards God. That is true whether you leave the faith, renounce it, or never have it because of your lack of love for the truth.

**Fourth**, the man of sin, or lawless one, is clearly both an apostate and a rebel. He sits as God in the temple of God. He opposes and exalts himself over all that is called God or worshipped.

“Who opposes and **exalts himself above all that is called God or that is worshiped**, so that **he sits as God in the temple of God**, showing himself that he is God.” **II Thessalonians 2:4 (NKJV)**

The temple here is the Church. The man of lawlessness is running a religion that appears to be the Church but is actually worshipping him rather than God. That is an apostate religion by definition. It is also rebellion by definition.

“Do you not know that **you are the temple of God** and that the Spirit of God dwells in you?” **II Corinthians 3:16 (NKJV)**

It seems to me that what Paul describes in this passage of **Thessalonians**, is an apostasy, a rebellion, and a falling away. It is all three at the same time. It is a false Christianity that deceives those who do not love the truth. It is a counterfeit Christianity and thus it is heresy, apostasy, rebellion, and a falling away.

This is not the only place where such an apostasy is prophesied. Paul warned the elders at Ephesus that savage wolves would arise even from among them.

“For I know this, that after my departure **savage wolves will come in among you, not sparing the flock.**” **Acts 20:29 (NKJV)**

Paul warned Timothy about a departure from the faith and some turning aside to fables.

“1 Now the Spirit expressly says that in latter times **some will depart from the faith, giving heed to deceiving spirits and doctrines of demons**, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and

commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.” **I Timothy 3:1-3 (NKJV)**

“3 For the time will come when **they will not endure sound doctrine**, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and **they will turn their ears away from the truth, and be turned aside to fables.**” **II Timothy 4:3-4 (NKJV)**

John warned of antichrists arising from within the Church itself.

“18 Little children, it is the last hour; and as you have heard that **the Antichrist is coming, even now many antichrists have come**, by which we know that it is the last hour. 19 **They went out from us, but they were not of us**; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us.” **I John 2:18-19 (NKJV)**

“1 Beloved, **do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.** 2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, 3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. **And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.**” **I John 4:1-3 (NKJV)**

“For **many deceivers have gone out into the world** who do not confess Jesus Christ as coming in the flesh. **This is a deceiver and an antichrist.**” **II John 7 (NKJV)**

Peter warned about false teachers among them.

“1 But there were also false prophets among the people, even as **there will be false teachers among you,**

**who will secretly bring in destructive heresies**, even denying the Lord who bought them, and bring on themselves swift destruction. 2 **And many will follow their destructive ways, because of whom the way of truth will be blasphemed.** 3 By covetousness **they will exploit you with deceptive words**; for a long time their judgment has not been idle, and their destruction does not slumber.” **II Peter 2:1-3 (NKJV)**

Jude also warned of false teachers or apostates. In fact, Jude has been called “The Acts of the Apostates”.

“4 For **certain men have crept in unnoticed**, who long ago were marked out for this condemnation, ungodly men, **who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.**” **Jude 4 (NKJV)**

Notice here that the apostasy was already happening when John wrote these epistles. It was also happening when Jude wrote his letter. It was not something that was limited to the time just before the return of Christ. However, it will still be going on when the Lord returns. In fact, the return of the Lord is what will end it.

“14 Now Enoch, the seventh from Adam, prophesied about these men also, saying, “Behold, **the Lord comes with ten thousands of His saints**, 15 **to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds** which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”” **Jude 14-15 (NKJV)**

This fits well with Paul’s description of the apostasy and the man of lawlessness who leads it. Neither the apostasy, nor the revelation of the man of lawlessness occurs immediately before the return of the Lord. The mystery of lawlessness was already at work when Paul wrote to the Thessalonians, but it would only end with the return of Christ.

“7 For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.” II Thessalonians 2:7-8 (NKJV)

It is a grave mistake to see apostasy as something that only happens shortly before the return of the Lord.

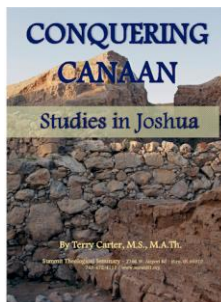
It is equally wrong to believe that apostasy is something that happened in the past but is no longer occurring. It began while the apostles were still alive, and it will continue until the Lord returns.

Church history makes it abundantly clear that the Church has experienced a great apostasy. It began early on and has never stopped. It continues yet today, and it will go on until the Lord returns to end it once and for all.

When Paul wrote to the Thessalonians, he described what was already beginning and would continue till the end of this world. Yes, he was writing about the return of Christ and yes, he was writing about the apostasy of the Church that had already started in his time.

Be sure to love the truth lest you be swept away with the apostates.

## New Book Now Available!



By Terry Carter  
“Conquering Canaan... Studies in Joshua”

## Fellowship in Passover Number 9:1-14

### I. Introduction

- A. This is the last chapter that takes place entirely at Sinai.
  1. **Chapter 10** records one final preparation before they depart.
  2. This is followed by their departure from Sinai.
  3. It also records a conversation between Moses and his brother-in-law.
  4. But what we have here in **Chapter 9** occurs at Mt. Sinai.
- B. This first part of this chapter happens before the census was taken.
  1. It occurred in the first month of the year, 9:1.
  2. The census was commanded in the second month of the year, 1:1.
  3. So, this is a flashback of sorts.
  4. However, the order of presentation is intentional.
- C. Overview of **Chapters 1-8**.
  1. **Chapters 1-4** are all about ordering the camp.
    - a. The warriors are numbered.
    - b. The worshippers are numbered – Priests.
    - c. The workers are numbered – Levites.
  2. **Chapter 5** is about purity in the camp.
    - a. Corporate purity.
    - b. Personal purity.
    - c. Marital purity.
  3. **Chapter 6** is about personal separation to the Lord – Nazarite Vow.
  4. **Chapter 7** is about the special gifts for the tabernacle.
  5. **Chapter 8** is about the consecration of the Levites.

D. Now they are just about ready to begin their journey to the Promised Land.

1. The camp is organized for war, worship, and work.
  2. They have been instructed in purity.
  3. They have been directed in personal separation.
  4. They have offered gifts for worship.
  5. They have consecrated the workers who aided in worship.
  6. They are almost ready to start moving towards their goal.
- E. First, they must have fellowship with God and accept His guidance.
1. Fellowship in the Passover feast.
  2. Guidance in the cloud.
- F. That is what **Chapter 9** is all about.

### II. The Passover is really about several things.

- A. Fellowship with the Lord.
- B. Memorial of their deliverance from the bondage of Egypt, **Exo. 13:16**.
- C. It was a recognition of judgment on the wicked, **Exo. 12:12**.
- D. It reminded them of God's mercy on those under the blood, **Exo. 12:13**.
- E. A reminder that they belonged to the Lord, **Exo. 13:2, 12, 15**.
- F. An opportunity to teach their children of God's power, **Exo. 13:8-9, 14-15**.
- G. A reminder that God keeps His promises, **Exo. 12:40-42, Gen. 15:13-16**.
- H. At this time, it was a look forward to a future blessing, **Gen. 15:13-16**.
- I. It was a way to keep God's law in their mouths, **Exo. 13:9**.
- J. It reminded them that all their blessings came from the blood of the lamb.
- K. It looked back to an accomplished redemption



and looked forward to the completion of a promise.

### III. Christ is our Passover, I Cor. 5:7.

- A. The Lord's Supper is a fellowship, communion, or sharing in His blood and body, **I Cor. 10:16**.
- B. It is a memorial of our deliverance from the bondage of sin.
- C. It is a recognition of the Lord's judgment on the wicked, **I Cor. 11:29-30**.
- D. It is a memorial of the Lord's mercy on those under the blood, **I Cor. 11:31**.
- E. It is a reminder that we belong to the Lord, **I Cor. 6:19-20**.
- F. It is an opportunity to teach our children of God's power to save, **I Cor. 11:26**.
- G. It is a reminder that God keeps His promises, **I Cor. 11:25**.
- H. It looks forward to a future blessing, **I Cor. 11:26**.
- I. It is a way to keep God's law in our mouths, **I Cor. 11:27-32**.
- J. It reminds us that all our blessings come from the blood of the Lamb, **Eph. 1:3-7**.
- K. It looks back to an accomplished redemption and looks forward to the completion of the promise.

### IV. The feast was to be kept consistently.

- A. God had already instructed that it was to be done every year, **Exo. 12:2, 14-20**.
- B. Being in the wilderness did not exempt them from observing it.
- C. Being away from their homes did not negate it.
- D. Not having realized the promise was not an excuse.
- E. Even being engaged in carrying out God's commands was not an exemption.
- F. Following God daily did not negate the need for special observances.

- G. They were not free to decide how often to partake.
- H. God told them what day of the year, so it was a yearly event.
- I. Today, He has told us what day of the week to have the Lord's Supper, so it is a weekly event.
- J. We are not free to decide how often to partake.
- K. "As often as you do it" says nothing about frequency, it is about how to do it, when you do.

### V. Provision is made for all of Israel to partake.

- A. Some had been defiled by a corpse and could not participate, **Lev. 7:20-21, Num. 19:11-13**.
  1. The fact that these men still wanted to participate is to their credit.
  2. However, they seem to be suggesting that they not follow God's restriction.
  3. Moses does not answer without seeking God's direction.
  4. God had not revealed anything about this yet, and Moses would not speak where God had not given revelation.
- B. God makes provision for those who are defiled to participate the following month.
- C. He also includes those on a far journey in this.
- D. God intends for all who have been redeemed to participate in the celebration of that redemption.
- E. When they did partake, they had to follow all the other regulations.
- F. There is wonderful precedent in this for us today.
  1. The Passover was meant to be a corporate event, national in fact.
    - a. Those who were unable to participate could do so later.
    - b. When they did it later, only **they** did it, not everybody.

2. This makes wonderful application to the idea of Sunday evening communion.
  - a. It is meant to be a corporate event, the whole Church, **I Cor. 10:17, 11:20**.
  - b. For those who cannot partake in the first (or morning) service, they may partake later at the evening service.

### VI. Punishment is pronounced on those who fail to partake.

- A. There are some wrong conclusions some could draw, if not for **verse 13**.
  1. It is not important to observe it at all.
  2. Any reason for not partaking will do.
  3. You can do it the following month just because you want to, or it is more convenient, etc.
- B. Here God makes it clear that none of these ideas are correct.
  1. Participation in the feast was required for all in Israel.
  2. Not participating when you were clean and not on a journey, was sin.
  3. Not only that, but it was also punishable in the most serious way.
- C. They would no longer be part of Israel – excommunicated.
- D. This was not something to be taken lightly.
- E. I believe we face a similar fate if we forsake the Lord's Supper, **John 6:53-56, Heb. 10:24-31**.
- F. Likely the Jewish Christians were forsaking the assembly because they were observing Jewish practices instead.

### VII. The stranger had to follow the same ordinance as the native Israelite.

- A. This could only mean proselytes who had been circumcised, **Exo. 12:48-49**.

- B. It cannot refer to someone traveling in Israel who is not circumcised.
- C. God consistently makes the same rules for both the stranger and the native Israelite, **Num. 15:26, 29-30, Exo. 12:19, 49.**
- D. Nobody gets to make their own rules about how to worship the Lord.
- E. This is comforting for the stranger.
- F. They are part of the nation, family.
- G. This also makes the native Israelite respect them as part of the Covenant.
- H. It also has a practical value as the same rule applies to everyone.
- I. Law and order will always break down when there is not consistency.
- J. That is one of the big problems in our present age of narcissism.
- K. People actually expect society to change their very language to suit them.
- L. We are obsessed with “selfies”.
- M. We have to post our lives on FaceBook because it is obvious that the world needs to know and wants to know every detail of our lives.
- N. While we are each important to God, none of us gets special rules ‘just for us’.

### VIII. Conclusion

- A. The Passover lamb could not have any of its bones broken.
- B. Jesus did not have any of His bones broken, **John 19:32-36.**
- C. The Passover feast had to be kept without leaven, **Exo. 12:15, 19.**
- D. When we keep the feast of our Passover Lamb, we need to do it with unleavened bread of sincerity and truth, **1 Cor. 5:7-8.**
- E. Before we can truly journey with God, we need to fellowship with Him.

- F. We need to be reminded of our past redemption and look to the completion of His promise.
- G. We are headed to the true Promised Land.
- H. But we must keep the fellowship with the Lord along the way.



**He is Not Here...  
He is Risen!!**

**Praise God for Christ’s Death,  
Burial, and Resurrection!**

**Keep Sharing the Good News!**

### Recent Revival



Terry Carter with Summit Student, Aaron Lawrence, Preacher at the Barnsdall Christian Church, Barnsdall, Oklahoma.

Terry preached at their recent revival March 24<sup>th</sup> – 26<sup>th</sup>, 2023.

## Two Related Communion Questions



**Brother Carter,**

I recently had lunch with someone who had the opinion that Communion must be taken together by the congregation in a “synchronized way”. Everyone eats the bread **at the same time**, and everyone drinks the fruit of the vine **at the same time**. They claim that is the meaning of communion. I always thought we commune with God, not man.

Consequent to that position, they also believe some should take communion twice on Sunday. That is, if someone missed Sunday morning service and communion is offered at evening service, then the ones who took A.M. communion need to join the ones taking P.M. communion. I had never heard this idea before.

Can you shed some light on these issues for me?

**Brother Carter’s Answer:**

I will try to shed as much light on this as I can.

**First**, let me address the issue of everyone eating and drinking at the same time.

It is true that the meaning of the word “communion” is: “fellowship”, “participation”, “partaking”, or “sharing”. It seems clear to me from Scripture that it is a fellowship with both God, and our fellow Christians. “15 I speak as to wise men; judge for yourselves what I say. 16 **The cup of blessing which we bless, is it**

**not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we, though many, are one bread and one body; for we all partake of that one bread. 18 Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar? 19 What am I saying then? That an idol is anything, or what is offered to idols is anything? 20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. 21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. 22 Or do we provoke the Lord to jealousy? Are we stronger than He?" I Corinthians 10:15-22 (NKJV)**

From **verses 16, and 18-21**, we see that we are fellowshiping with God in communion and thus we cannot do the same with demons which is what happens in idolatry. However, from **verse 17**, we see that, in partaking of communion, we Christians are also united with one another. Thus, it is a fellowshiping with other Christians as well as with God. It is not communion with God **or** one another. It is communion with God **and** one another. Not "either or", but "both and".

Certainly, the Scripture does instruct us to partake together.

**"21 For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. 22 What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you...33 Therefore, my brethren, when you come together to eat, wait for one another. 34 But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come. I Corinthians 11:22-23, 33-34 (NKJV)**

It is true that Communion is intended to be a corporate event or action. However, that is not the same as saying that we must all eat at drink at exactly the same moment. If we sit together for a meal, we certainly have fellowship with one another whether our individual bites are "synchronized" or not. We are sharing a meal together. In fact, I would argue that focusing on "synchronizing" our bites might actually detract from our fellowship in the process.

Personally, I prefer the "partake in unison" approach but that is merely a personal preference. You certainly could not insist on such a practice from the text. The point of the text is that we do it together as a group, not that we "synchronize" each bite or drink.

I might add here that if we insist that we "synchronize" our eating and drinking, we need to ask how closely we must be "synchronized". Is half a second close enough? What if I fumble the bread or cup a bit and end up eating or drinking a full second after everyone else? Who is to judge such things and how? Of course, this is ridiculous but that is exactly my point.

If we are required to "synchronize" our partaking of Communion, we also must ask about those who are shut in. Do they need to "synchronize" their partaking with the rest of the congregation? If so, how exactly could they have done that before modern communication methods? Or are they simply excluded from the fellowshiping because they are unable to attend and thus "synchronize" their partaking?

This leads us to the second question which is very much related to the first. If we must "synchronize" our eating and drinking, obviously we must all partake together when any of us are partaking. That would mean that everybody would partake on Sunday evening whether they had done so on Sunday morning or not.

I have run into this argument before. There was a man in my brother's church who insisted on this practice. He argued that communion was to be a corporate event, not an individual one. He used **I Cor. 11:21-22, 33-34** as proof of that.

I will share with you what I shared with my brother. He said it was a "slam dunk". The man in his congregation, however, did not find it convincing at all.

"I agree that communion is meant to be a corporate event and I do think that **I Cor. 11:21-22, 33-34** shows us that. But that is not the end of the discussion here.

Under the Law of Moses, they were required to keep the Passover feast in the first month of the year. It was certainly a corporate event. In fact, it was a national event.

Just the second time that Israel was to keep the feast, a question arose. There were men who had become defiled by a human corpse, and therefore, they could not participate in the feast although they wanted to. They brought the question to Moses, and he inquired of the Lord about it. What God commanded was that if anyone was ceremonially unclean or on a far journey when Passover was to be kept, they could partake one month later. Notice carefully, however, that it was not the entire nation that partook the following month, just those who could not partake the previous month. This is all found in **Numbers Chapter 9**. (For more details on this, see the article/sermon "*Fellowship in Passover*" in this issue.)

While God has not specifically addressed the issue of those who cannot attend Sunday morning services, this issue with Passover is clearly an analogous case. Looking at God's instruction about Passover ought to be a clear guide for us concerning Communion. There is a clear connection between the Passover and Communion in that Jesus is our Passover Lamb, so I am not just making up a connection;



Paul made the connection for me. "Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For **indeed Christ, our Passover**, was sacrificed for us." **I Corinthians 5:7 (NKJV)**

Following the precedent we have with the Passover, it makes perfect sense for us to make provision for those who cannot attend morning services to partake in the evening. However, the precedent would also show us that only those who were not there in the morning would need to partake in the evening, not everybody.

The man in my brother's congregation rejected this out of hand because it was "from the Old Testament". But those things were written for our learning and admonition. The real question is whether we want to understand God's Will or defend our position.

"For **whatever things were written before were written for our learning**, that we through the patience and comfort of the Scriptures might have hope." **Romans 15:4 (NKJV)**

The earlier questions concerning those who are shut in would apply to this second issue as well. Are they excluded from partaking altogether or are they required to partake "in sync" with the congregation for both morning and afternoon services?

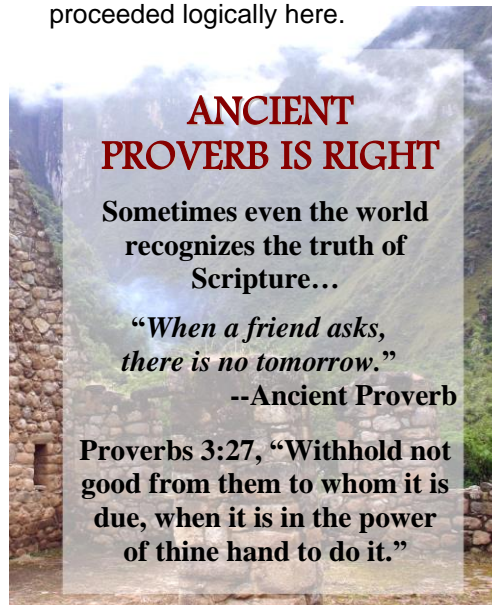
One final thought that concerns both of these related issues. It seems to me that when Paul says, "**For we, though many, are one bread and one body; for we all partake of that one bread.**" **I Corinthians 10:17 (NKJV)**, this includes more than just the people in a given local congregation. I believe Paul is saying that we are one body with all true Christians everywhere through the partaking of the one bread. Therefore, if this verse proves that we must "synchronize" our partaking in a local congregation, it also proves that we must "synchronize" it with all Christians everywhere.

How could that possibly be done? Christians around the world live in different time zones. What about those on the other side of the international date line?

For example: Howland Island is 24 hours behind Wake Island. That means that at the very instant that Sunday begins on Howland Island, Sunday also ends, and Monday begins, on Wake Island. How could Christians in both places partake "in sync" while still partaking on the first day of the week? It only becomes the first day of the week on Howland Island as it also becomes the second day of the week on Wake Island.

This doesn't even take daylight savings time into account for a place like Wellington, New Zealand. Wellington is technically 25 hours ahead of Howland Island meaning it is already 1:00 A.M. Monday there at 12:00 A.M. Sunday on Howland. How could Christians in Howland Island and Wellington New Zealand ever "synchronize" their partaking without somebody partaking on the wrong day?

Someone may say that this is ridiculous. That is precisely my point. Whenever a position logically leads to an absurd conclusion, there is something wrong with that position. Of course, you can always come to absurd conclusions from valid positions if you don't proceed logically, but I think we have proceeded logically here.



## Can an Evangelist also be a Deacon?



### Brother Carter,

Can an Evangelist in the local Church also be a Deacon at the same time? Would he ordain himself and thus only be accountable to himself? Can he really do both jobs adequately as these are different roles in the Church?

### Brother Carter's Answer:

Down through the years, I have often been asked about whether a man can serve as both an Evangelist and an Elder. I have always thought this is a conflict of interest for a couple of reasons.

**First**, Elders ordain Evangelists and Evangelists ordain Elders.

Ordination indicates accountability of the one ordained to the one, or ones, doing the ordaining. With Elders appointing Evangelists and Evangelists appointing Elders, there is mutual accountability between them. If a man is serving as both an Elder and an Evangelist, to whom is he accountable? Is there any accountability other than from his fellow elders? Is that enough? It certainly is not the Scriptural structure as seen in the New Testament.

"For this reason I left you in Crete, that you should set in order the things that are lacking, and **appoint elders in every city** as I commanded you" **Titus 1:5 (NKJV)**

"Do not neglect the gift that is in you, which was given to you by prophecy **with the laying on of the hands of the eldership.**" **I Timothy 4:14 (NKJV)**

Appointing in **Titus 1:5** and laying on of hands in **I Timothy 4:14** refer to ordination. In **Titus**, it is the

Evangelist Titus ordaining Elders. In **I Timothy**, it is an Evangelist being ordained by the Elders.

**Second**, but related to the first, who disciplines such a man if he sins?

Paul makes it clear that it is the responsibility of the Evangelist to discipline a sinning Elder. This also speaks to accountability. But if the Elder who is sinning is also the Evangelist, who rebukes him? It's like expecting a police officer to give himself a ticket when he is also the judge in town.

"19 Do not receive an accusation against **an elder** except from two or three witnesses. 20 **Those who are sinning rebuke** in the presence of all, that the rest also may fear." **I Timothy 5:19-20 (NKJV)**

For these reasons, I have always said that it is neither practical nor doctrinal for a man to be both an Elder and an Evangelist at the same time. I believe we have a similar situation regarding a man serving as both an Evangelist and Deacon at the same time.

It may surprise you to know that the Bible is not very specific about who should ordain Deacons. The closest example of this we have in Scripture is found in **Acts 6:1-7** where seven men were appointed to take care of the Grecian widows. These seven men are not specifically called "deacons" although the Greek word for "serve" in **verse 2**, "*diakoneo*" is translated "deacon" in **I Timothy 3:10** and **I Timothy 3:13**. Further, that does seem to be the office they were ordained to fill.

"1 Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews **by the Hellenists, because their widows were neglected in the daily distribution.** 2 Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and **serve tables.** 3 "Therefore, brethren, seek out from among you

seven men of good reputation, full of the Holy Spirit and wisdom, **whom we may appoint over this business;** 4 "but **we will give ourselves continually to prayer and to the ministry of the word."** 5 And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, 6 **whom they set before the apostles; and when they had prayed, they laid hands on them."** **Acts 6:1-6 (NKJV)**

It was the apostles who did that ordination. Obviously, we do not have living apostles anymore. The fact that the qualifications for Deacons were given to Timothy, an Evangelist, might imply that Evangelists ordain Deacons but I'm not sure you could be dogmatic about that.

It seems to me that there are both practical and doctrinal considerations here. On a practical level, I believe you are correct that the office of Deacon and the office of Evangelist have different roles in the Church. That alone doesn't necessarily prohibit one man doing both things, but your point about whether one man can do both jobs adequately is certainly a valid one.

There is an issue here on a practical level for sure. It seems to me that an Evangelist would be better off training someone else to be a Deacon than to do that job himself. That is certainly part of the work of an Evangelist and the work of Elders, as well.

On a doctrinal level, I think it would be good to consider what the apostles said when they appointed the seven men to care for the widows. They said, "It is not desirable that we should leave the word of God and serve tables, **Acts 6:2.**

They went on to say that they would give themselves continually to prayer and the ministry of the Word, **Acts 6:4.** That was the whole basis for establishing Deacons in the Church.

Obviously, those are still valid reasons today for having Deacons to attend to such matters.

If the Evangelist is busy serving tables, who will be devoting themselves to prayer and the ministry of the Word? Thus, it is both practical and doctrinal to have men serving as Deacons and a different man serving as an Evangelist.

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## Summit's 2023 Fall Semester Schedule

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**Registrations are now being accepted. Application forms obtained by calling, emailing, or Online at Summit's Website**  
<http://www.summit1.org/untitled1.html>

**All Classes Offered Online**  
**Semester Begins August 22, 2023**

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### TUESDAY CLASSES

Morning – 10 AM – Noon

**Class 1 – Exodus – 2 Cr.**

Instructor- Ryan Cox

Afternoon – 1:30 PM – 4:30 PM

**Class 2 – Church History – 3 Cr.**

Instructor-Kendall Faul

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### WEDNESDAY CLASSES

Morning – 9 AM - Noon

**Class 1 – Homiletics I – 3 Cr.**

(Men Attendees Only)

Instructor–Dale Holzbauer

Afternoon – 1:30 PM – 4:30 PM

**Class 2 – O.T. History – 3 Cr.**

Instructor–Shane Capps

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### THURSDAY CLASSES

Morning – 9 AM - Noon

**Class 1 – Spiritual Growth – 3 Cr.**

Instructor– Jerry Paul

Evening – 6:30 PM – 8:30 PM

**Class 2 – Acts 1**

Instructor – Terry Carter – 2 Cr.

**Fall Break – Nov. 20-24<sup>th</sup>, 2023**  
**Semester Ends - Dec.14<sup>th</sup>, 2023**