

ST. PAUL'S CONCEPT OF *SKENOPOIIA* (TENTMAKING) AND ITS IMPLICATIONS TO THE CHURCHES OF THE CONVENTION OF PHILIPPINE BAPTIST CHURCHES IN WESTERN VISAYAS

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INTRODUCTION

The Statement of the Problem

This dissertation seeks to explore the following problem: What are the implications of Paul's concept of *skenopoia* to the current perceptions on bi-vocational ministry among the churches of the Convention of Philippine Baptist Churches in Western Visayas?

The Sub-Problems

The first sub-problem is as follows: What is Paul's concept of *skenopoia*? The second sub-problem is as follows: What are the current perceptions on bi-vocational ministry among the churches of the Convention of Philippine Baptist Churches in Western Visayas? The third sub-problem is as follows: What implications can be drawn from Paul's concept of *skenopoia* to the current perceptions on bi-vocational ministry among the churches of the Convention of Philippine Baptist Churches in Western Visayas?

Limits of the Problem

This research sought to delineate Paul's concept of *skenopoia* and its implications to the current perceptions on bi-vocational ministry among the churches of the Convention of the Philippine Baptist Churches¹ in Western Visayas. This study was limited to the CPBC churches in the province of Negros Occidental and the four provinces of the island of Panay, namely: Aklan, Antique, Capiz, and Iloilo. The research focused on the Book of Acts and on the Pauline Epistles that have direct bearing on Paul as a preacher and tentmaker. The primary texts that were surveyed were as follows: Acts 18:1-4, 20:34-35; 1 Cor. 9:12-18; 1 Thess. 2:9; and 2 Thess. 3:3-9. In order to establish the theological foundations of the study, the research discussed the following theologies of Paul, namely: (1) theology of Church as the body of Christ; (2) theology of ministry; and (3) theology of spiritual gifts.

¹ Hereafter referred to as CPBC.

Furthermore, the limit of this research focused on the *kasapulanans* in the Visayas only. The CPBC is composed of ten *kasapulanans*. There are three *kasapulanans* in Luzon, five *kasapulanans* in Visayas, and two *kasapulanans* in Mindanao. The perceptions gathered, therefore, were perceptions of the respondents coming from the *kasapulanans* in the Visayas referred to in this section. Additionally, the implications that were identified were only derived from the same *kasapulanans* and in no way attempt to relate them to the perceptions of the *kasapulanans* in Luzon and Mindanao.

Definition of Terms

Skenopoia refers to “tent-making.” This term describes the occupation of Aquila, Pricilla, and Paul (Acts 18:3). Etymologically, it combines the two Greek words *skene* and *poia* which means “the pitching of a tent.”¹

This term is taken to allude to the modern concept of “tentmaking” or bi-vocational ministry in this study. “Tent-making” refers to an activity or secular employment of a Christian worker wherein he or she derives an adequate income, but at the same time serve God voluntarily, either through a local church or other church-related institutions.

“Bi-Vocational Ministry” refers to a ministry wherein the sacred and the secular are taken together as context for Christian witness and service, and support. It is based on a theological premise that God calls some men and women to do special tasks outside of and along with their work as pastors of local churches.

“Bi-Vocational Minister” refers to a “minister who earns his or her living through two vocations, which is sacred and secular. He or she normally works thirty-five to forty hours per week with the church and about twenty to thirty hours per week in a non-church vocation. The non-church vocation is a secular vocation, though in some instances it might be a religious one but not in a local church.”²

“Convention of Philippine Baptist Churches” refers to the national organization of all Convention Baptist Churches in the Philippines based in Western Visayas with headquarters in Jaro, Iloilo City.

Kasapulan is taken from the Ilonggo root word *sapul* meaning “to confer,” “to meet” or “to assemble.” The term refers to an association or conference of all CPBC churches in the province. It meets annually for transacting business, for studying, and for fellowshiping.

“Church leaders” refer to the officers of local churches who are either elected or appointed by the congregation to a certain office. These include the pastor, lay members of the Board of Deacons and Trustees, and other positions which are embodied in the Constitution and by-laws of the church.

¹ William Arndt and F. Wilbur Gingrich, *A Greek Lexicon and other Early Christian Literature*, trans. Walter Bauer (London, England, University of Cambridge Press, 1968), 762. The term *skenopoia*, in this paper, refers to Paul's understanding of bi-vocational ministry.

² Luther M. Dorr, *The Bi-vocational Pastor* (Nashville, TN: Broadman Press, 1988), 3. The bi-vocational are the teachers, white-collar job workers, carpenters, and those in other occupations who are serving in a dual role as ministers while earning a portion of their income in a secular work. See Thurman W. Allred, “*The Bi-Vocational: A Rich Heritage*,” *Church Administration*, November 1980, 39.

Basic Assumptions

This research presupposes the following assumptions:

The first basic assumption is as follows: Paul's concept of *skenopoiia* can be delineated.

The second basic assumption is as follows: The current perceptions on bivocational ministry among the churches of the Convention of Philippine Baptist Churches in Western Visayas can be identified.

The third basic assumption is as follows: The implications of Paul's concept of to the current perceptions on bivocational ministry among the churches of the Convention of Philippine Baptist Churches in Western Visayas can be formulated.

The Importance of the Study

Many churches nowadays seem to face difficulty in providing for their pastor with adequate salary. Hence, the pastor's family is affected economically, psychologically, and socially. Under the present economic circumstances, many pastors seek for other jobs that could augment their meager income.¹ Rather than leaving the pastorate, many pastors feel that finding another job can help them financially and enable them to continue in the ministry. For them it is better to look for other means of income than to demand for a higher salary from the local church. H. L. Akin observes that most ministers are hesitant to ask for salary increases. Most believe they should live on whatever the congregation chooses to pay them. Usually, only extreme financial pressure will cause ministers to share their needs with their congregation.² They feel uncomfortable in talking about their needs and hurts.³

Pastors tend to hesitate to ask for material assistance from the church members for fear of being misunderstood as beggars asking for bread. Weldon Viertel observes that in countries of low per capita income, smaller churches often do not contribute enough to supply the physical needs of the pastor's family, especially in churches whose memberships are from the lower economic level of the society. The problem intensifies if the pastor has a large family.⁴

The significance of this study hence cannot be understated. It is important as it tried to discover the impact of bi-vocational ministry upon the ministry per se. Not all ministers serving the Convention of Philippine Baptist Churches in Western Visayas are full-time. Many ministers find time to work outside. These ministers consider their secular job as a ministry in itself and as a bridge for reaching lost souls for the Kingdom of God. As bi-vocational ministers, they have been a vital part of the total number of pastors in the Convention of Philippine Baptist Churches. However, for years they served with little recognition and were

¹ Ethel McIndoo and June Holland, "Can You Do Two Jobs at the Same Time?" *Aware*, January-March 1993, 13.

² H. L. Akin, *The Pastor's Complete Guide to Personal Financial Planning* (Nashville, TN: Thomas Nelson Publishers, 1993), 5.

³ Michael D. Miller, *Honoring the Ministry: Honoring the Leaders God Gives Your Church* (Nashville, TN: Lifeway Press, 1998), 58.

⁴ Welson E. Viertel, *The Pastor's Personal Life and Duties* (El Paso, TX: Carib Baptist Publications, n.d.), 53. When the economy declines and unemployment rises, the tendency of small and struggling churches that cannot pay for a full-time salary of a pastor is to seek someone who is willing to serve on a part-time salary. For an elaboration of this, see Deena W. Newman, "You Have Two Jobs?" *Accent*, January 1993, 2-7. The stipend of the pastor is frequently a source of tension within his family. Many clergy find that however hard they try, they cannot manage on their stipend. See Graham Patrick, "The Pastor and His Family," in *The Pastor's Problem*, ed. Cyril Rodd (Edinburgh: T. T. Clark Limited, 1995), 170.

thought to have little impact on the life of the denomination. In many instances, their work is being overlooked or merely taken for granted. In this regard, it is essential that an assessment on bi-vocational ministry be done so that the local church in particular and the denomination in general, may have a clearer view of *skenopoiia* in relation to ministry.

Further, this study is significant as it attempted to evaluate the extent of approval or disapproval of church members on pastors with jobs other than pastoring. Some church members seem to possess an ideal view of the pastorate. They sometimes see no reason why pastors do not devote all their time to the local church ministry, since the Lord has promised that he will take care of all their needs (Matt. 6:33; Phil. 4:19). There is also the notion prevalent among church members that pastors, no matter what the circumstances, should be content with their present income level.¹ They are not expected to enter into secular work for fear that the dignity as well as the sacredness of their calling might be put into question, thus, creating a stumbling block to the local church.

This perception on the pastoral ministry, however, does not seem to reflect the official position and theology of the local church. Often, a contrary view arises whenever the local church is discussing the needs of the pastor and his family. Against the messianic as well as docetic attitude toward the ministers (i.e., ministers are ready to suffer and have no interest in fact about material things), other lay leaders insist that ministers deserve the support of the local church both spiritually and materially.² Further, a dichotomy between the sacred and the secular in ministry seems common among the members of the CPBC churches in Western Visayas.³ Therefore, it is important that the members' perception on bi-vocational ministry be discovered so the churches can address the problem.

On the basis of what has been stated above, this study was conducted in order to establish a relationship between Paul's concept of *skenopoiia* and the current perceptions on bi-vocational ministry among the churches of the Convention of Philippine Baptist Churches in Western Visayas. This research would serve as a biblical discourse or biblical corrective to the excesses or deficiencies of understanding bi-vocational ministry among the CPBC churches in Western Visayas. Paul, as a pioneering tentmaker-minister, serves as a model of study in this dissertation.⁴

¹ Virginia Samuel Cetuk writes: "If the goal of the clergy is to lead their congregations to heaven, it follows that they could not and would not, therefore, be very adept at the ways of the world, especially on money matters. If a pastor asks for a raise on salary, that is proof that the pastor's heart is not in the ministry." (*What to Expect in Seminary: Theological Education as Spiritual Formation* [Nashville, TN: Abingdon Press, 1998]), 171.

² J. William Bargiol. "Don't Have a Preaching contest," *Church Administration*, December 1996, 12.

³ The researcher has served as president of the Convention Baptist Ministers Association (CBMA) from 1996-1998. In one of his stints with the Association, he attended a circuit conference of churches in northern Iloilo wherein a heated debate ensued between local church leaders and ministers on the issue of "sidelines" or extra income of ministers outside of church work. He observed that local church leaders ideally want the ministers to remain single-minded about the ministry. He also observed that bi-vocational ministers actually prefer to serve fulltime in the church, except that the salary given by the local church is not enough to meet the needs of their family.

⁴ Luther Dorr sees Paul as a great evangelist, missionary, church planter, theologian, and writer of some books of the New Testament. He was also a bi-vocational preacher. See Dorr, 7. As a preacher his obsession was the proclamation of the gospel (Rom. 15:1), and his tentmaking played a significant role to reach his goal.

CHAPTER TWO

PAUL'S CONCEPT OF *SKENOPOIIA* (tentmaking)

Skenopoiia (tentmaking) has its roots in Scripture (Acts 18:3; 20:34; Amos 7:14). It is not a new concept but rather an old form of ministry that has been practiced in the Bible long before pastoral support has been institutionalized by the Christian church. In the Bible, men and women from various background and occupations were called into various offices to do certain tasks of ministering to people. They were in essence, tentmakers i.e., they ministered to God along with their secular vocation.¹

This chapter will delineate the biblical and historical background of *skenopoiia*. First, it will discuss *skenopoiia* from a general Jewish perspective. Second, it will discuss *skenopoiia* from the perspective of the apostle Paul, the most famous tentmaker-missionary in the Bible.

***Skenopoiia* from a General Jewish Perspective**

Historically, the early servants of God were financially independent. They supported themselves through the labor of their own hands.² In the Old Testament, Amos and Melchizedek were said to be engaged in tentmaking ministry, as both had secular and religious functions. Amos was a farmer and a prophet while Melchizedek was a king and a priest (Amos 1:1; 7:14; 8:2; Gen. 14:18; Ps. 110:4; Heb. 7:1). Except for the Levites who were said to have been supported by their functions in the Temple,³ the prophets were predominantly self-supporting in their ministries to the nation of Israel. J. Christy Wilson, Jr. said the same on the subject when he wrote:

Many of the godly men and women in the Old Testament were self-supporting witness. Adam was a cultivator, Abel was a sheep farmer, Abraham was a cattle raiser, Hagar was a domestic worker, Rebekah was water carrier, Jacob was a roving rancher, Rachel was a shepherd, Joseph was Premier, Miriam was a baby sitter, Moses was a flock-grazer, Bezaleel was a skilled artificer, Joshua was a military commander, Rahab was an innkeeper, Deborah was a national deliverer, Gideon was a military leader, Samson was a champion fighter, Ruth was a gleaner, Boaz was a grain grower, David was a ruler, the Queen of Sheba was an administrator, Job was a gentleman farmer, Amos was a sharecropper, Baruch was a writer, Daniel was a Prime Minister, Shadrach, Meshach, and Abednego were provincial administrators, Queen Esther was a ruler, and Nehemiah was a governor.⁴

¹ One who searches the Scripture will note that there is no single reference in the Bible disproving or criticizing God's servants for having secular jobs along with their call to ministry. See Dorr, 53.

² *Ibid.*, 18. For John Y. Elliot, tentmaking was the approved and effective part of the Christian church from the beginning. (*Our Pastor Has an Outside Job* (Valley Forge, PA: Judson Press, 1980)), 20.

³ The Levites were well supported from the tithes and offerings of the other tribes of Israel (Num. 18:8-24; 35:1-8). "Every devoted thing in Israel shall be yours," Yahweh declared (Num. 18:14). They were given their own cities and pasture lands out of the inheritance of the twelve tribes (Num. 35:2-4). In setting the priests apart for the tabernacle and temple service, the responsibility of supporting them fell on the shoulders of those who were not called. They had to be fully supportive of them. Hence, the Levitical priests in the Old Testament do not appear as a model on tentmaking ministry. See David V. Feliciano, "Enterprising Pastors" to be or not to be?" *Palmos* 12, no. 3 (June 1997), 21.

⁴ J. Christy Wilson, Jr., *Today's Tentmakers* (Wheaton IL: Tyndale House Publishers, 1991), 20.

These men and women in the Old Testament supported themselves as they served God through their various occupations. They were busy with their own lives but had time to minister to God's people.

The Value of Learning a Trade for the Jews

Learning a trade was a common characteristic for the Jews. It was customary for the Jewish parents, especially the father, to teach his son not only the law, which was written in the Torah, but to teach him a trade as well.¹ Jesus was said to have inherited his father's trade as a carpenter, a lowly trade at that time, which he used to support his loved ones, especially after the death of Joseph (Mk. 6:1-3). Jesus was called carpenter-craftsman or a *tekton* "who could build a wall or a house, construct a boat, or make a table or a chair, or throw a bridge across a little stream."²

The first century *tekton* normally goes out to the forest, cuts down a tree and carries it to his shop on his shoulder. Through manual labor a *tekton* possesses a strong physical body. Luke alludes to Jesus as a *tekton* when he says, "And Jesus grew in wisdom, in stature, and in favor with God and man" (Luke 2:52). A *tekton* also makes door, doorframes, and lattices for windows. In short, a *tekton*, like Jesus, was not just a carpenter, but someone who was engaged in a wide-ranging type of woodcrafts.³ Although some argue that Christ's work at Nazareth was unskilled, Charles de Santo believes that Christ was a highly skilled carpenter.⁴ Isaac Landman describes the importance of a skill for a Jew. He compares a skilled and unskilled person with these words:

A person with a skill resembles a fenced vineyard and a walled ditch, while the untrained person is like an unfenced vineyard and an unwallled ditch, trampled by animals and exposed to the prying of those who pass by. A person without a calling is likened also to a woman without a husband. Although famine lasts for seven years, it enters not the door of the craftsman.⁵

Therefore, every Jewish boy in the Old Testament times was required to learn a trade. A trade discourages idleness, and abundance is assured for a young man who practices his trade in some employment no matter how strange it may be. Thus, a trade gives not only a feeling of security but also discourages truancy and dependency on others. Rabbi Judah said, "He who does not teach his son a trade, doth the same as if he taught him to be a thief."⁶

¹ The Jewish Talmud has three important commands for every father, namely: to circumcise his son, to teach him the law, to teach him a trade. See Samuel Cox, *An Expositor's Notebook* (Philadelphia, PA: Smith English and Company, n.d.), 425.

² Douglas J. Elwood and Patricia L. Magdamo, *Christ in the Philippine Context* (Quezon City, Philippines: New Day Publishers, 1971), 79.

³ Charles De Santo, Calvin Redekop, and William Smith-Hinds, eds., *A Reader in Sociology: Christian Perspectives* (Scottdale, PA: Herald Press, 1980), 602.

⁴ *Ibid.*

⁵ *The Universal Jewish Encyclopedia*, rev. ed., s.v. "labor," by Isaac Landman.

⁶ Dorr, 7. The biblical passages that disapprove of idleness can be found in Prov. 6:6-11; 10:4-5, 26; 12:11, 24; 13:4, 13; 19:13, 24; 21:5, 25; 22:13; Eccl. 5:11, and 10:18. See also, Frank Gaebelin, ed., *John-Acts: The Expositor's Bible Commentary*, vol. 9 (Grand Rapids, MI: Zondervan Publishing House, 1981), 480.

The Value of Religious Services for the Rabbis

In the Old Testament, religious services which were performed by the Rabbis took a different form compared to that of the Levitical priests.¹ While the latter receives institutional support from the Temple, the former does not.

The Rabbis have to work with their own hands to earn a living but at the same time serve the people. As servants they fulfill their places in God's plans for Israel by engaging in secular trade or vocations. The injunction of Christ which says, "Freely you have received, freely give" (Matt. 10:8) characteristically portrays a kind of service that is neither colored with selfish interest nor motivated by personal desires for riches or prominence in society.

The Rabbis appear to be the ideal model on self-supporting ministry. The Greek term *Rabbi*, meaning "my master," "my teacher" first came into general use at the end of the first century B.C.² As the recognized title given to teachers of the law in the Jewish community, the Rabbis of the Talmudic period did not accept any salary from the community but engaged in various labors, trades, and profession.³ They had to support themselves. To receive money as payment for their religious services not only makes them open and vulnerable to public suspicion in regard to the authenticity of their calling, but also places them in a situation where people would inevitably ridicule and undermine their persons, calling them greedy.

Such happened to some priests who took advantage of their positions during the time of Christ.⁴ As learned men of Scriptures who are expected to perform their religious and legal functions without demanding a fee, it was necessary for the Rabbis to have another source of income.

The Difference Between the Greek and the Hebrew Concept of Labor

The concept of labor is wide-ranging. Depending on how it is understood, the term 'labor' has evolved into a synonym for paid employment⁵ or careers, without any direct religious meaning. In the Old Testament, labor is depicted as an effort to describe the creative work of Yahweh (Gen. 1:1). It takes meaning first of all from the example of God, who acted and by His action brought the universe

¹ *Ibid.*, 8.

² *The Dictionary of Bible and Religion* (1986), s.v. "Rabbi," by William Gentz. This Greek word is derived from a Hebrew title used to honor the Jewish religious teachers. The title is passed on from teacher to pupil by ordination, and qualifies one who has the proper training to function as preacher, teacher, and pastor in the Jewish synagogue. See *The New International Dictionary of the Christian Church* (1978), s.v. "Rabbi."

³ Being engaged in respectable trade gave the Rabbis the advantage to know the life of the working class. William Barclay says, "they were never detached from the people." (*The Acts of the Apostles: Daily Bible Series* [Philadelphia, PA: The Westminster Press, 1956], 147).

⁴ Dorr, 8.

⁵ Charles Ringma, "A Theology of Work," *Phronesis* 1 (August 1994): 13. "Work is one of the simplest words in our vocabulary," says Paul Minear, "but often it is the simple word that causes the greatest confusion in passing from ancient to the modern world. It is used in both worlds, but its meaning shifts imperceptibly as we pass from one to the other. Work is more than what we do regularly for pay, though this is its immediate meaning." (See Paul S. Minear, "Work and Vocation in Scripture," in *Work and Vocation: A Christian Discussion*, ed. Oliver Nelson [New York: Harper and Brothers Publishers, 1954], 33). Lambert sees it as a natural part of a language development, often referred by linguists as 'semantic drift,' i.e., a word interpreted apart from its immediate context. See Lake Lambert, "Called to Do Business: Corporate Management as Vocation and Ministry," *Interface: A Forum for Theology in the World* 3, no. 2 (October 2000): 70.

into being. As a worker, God continues to work in the universe that He created (Ps. 104:22-24), and intends that man and woman should also work (Exo. 20:9).¹ Work, contrary to current opinion that it is evil and a curse after the fall, is humankind's natural occupation in the world.² Work is not held to be evil but something God gave to people as part of their existence. Before the fall, Adam and Eve were already given the divine injunction to cultivate and care for the Garden of Eden (Gen. 2:15ff.). The Old Testament attached dignity to labor, whether mental or physical. Thus, all honest work is honorable and to be performed as a divinely given commission to God's glory. This requires the worker to be faithful at all times. The Psalmist has made a particular reference towards work. Although he believes God is a builder of houses and cities (Ps. 127:1) (Gen. 127:1), from his standpoint, it is not the type of work but the person who works is most important. By implication, then, what matters is not whether a mason is capable of building a house but whether in building it his energies will be properly related to God's purpose.

John Calvin says, "Every individual's line of life is a post assigned to him by the Lord, and anyone who disregards good conduct in his work will never keep the right way in the duties of his station."³ This means that work can never be separated from the whole concept of stewardship. This seems to be the prevailing thought of the Jews as a chosen nation. Generally, for the Jews, every work is important to God. There are no preferred works or trades assigned to others that one should look up, neither one has the right to cast aspersion and associate indignities on anyone simply because the person is doing a lowly and seemingly insignificant job. The Bible generally encourages the leveling of occupations, either white-collar or however repetitious and mundane a job may be.⁴

The dignity of the worker is always paramount in the Scriptures. It is not measured by the degree of power or influence a worker is holding on, or depends on the prestige accorded to one's profession, but by the way a person helps fulfill the purpose of God in the world.⁵ The dignity of the worker therefore seemed to be always contingent on the motive of the laborer more than the mode of his or

¹ To explore further the meaning of work, see the following references where man is enjoined to do physical labor in the Bible: Gen. 2:15; 3:19; Eccl. 9:10; Eph. 4:28; and 2 Thess. 3:12).

² *Evangelical Dictionary of Biblical Theology* (1996), s.v. "Work," by W. S. Reid. Walter C. Kaiser holds the same view: "Work was not meant to be a strain or a curse. A curse was connected with labor after the fall in Gen. 3:17-19, but it was not put on work itself. God's intention from the very beginning was that people would find joy, fulfillment, and blessing in the fact and constancy of work." (*Toward Old Testament Ethics* [Grand Rapids, MI: Zondervan Publishing House, 1989], 150).

³ Kaiser, 150. Dietrich Bonhoeffer says, "We labor for the sake of Christ and this embraces the whole range of work which extends from agriculture by way of industry and commerce to science and art." For Carl F. H. Henry, while work is necessary to live and to develop one's character, it is also the vehicle for divine service. Viewing work as a sacred stewardship, Henry adds that the way Christians do their work will either accredit or undermine their witness; and if they do not develop a sense of meaning for work they will exercise little social power. Karl Barth, like Calvin, also understands one's line of life fundamentally as an actualization of a person's creatureliness for the good order of society. See Ringma, 19-20.

⁴ Every work of each member of God's covenant community, whether specialized or non-specialized, is essential to the one calling of God in fulfilling His mission to the world. See Minear, 42. Michell highlights one of the ironies of Christian history in what he calls the 'Catholic distortion,' which elevated the spiritual role at the expense of the secular in creating a Christian elite out of the priests, monks and nuns. On the other hand, he identifies the 'Protestant distortion,' which elevated the secular at the expense of the spiritual in the so-called "Protestant work ethic." See Brian Michell, "A Higher Call, in *Impact* 24, no. 2 (April-May 2000): 4.

⁵ *Ibid.* The following passages point to the equality of all trades before God: Deut. 4-8; Neh. 3-7; Amos 5; and Isa. 53. One example of a clergyman with a layman's task was Abraham Kuyper. As a clergyman, parliamentarian, and later as Prime Minister of Holland, Kuyper never contemplated the idea that he should cease to be a clergyman or that one task was more "Christian" than another. See Ringma, 33.

her work, and does not put premium on the work even of the religious as better than that of the one engaged in other vocation.

During the time of the apostle Paul, the Greeks had a different concept of manual labor and of preaching for money than the Hebrews did. The Greeks looked down on manual labor per se.¹ Proud of their culture and rhetoric, not to mention Athens as the cultural and intellectual center of the world at that time, and where all competing philosophies interplay, generally the Greeks preferred mental rather than physical labor. One prevailing notion for such skepticism towards manual labor is grounded on their belief that those who work by their hands become mentally dull.² William Barclay said that no free Greek would willingly work with his hands.³ Further, the Greeks had no problems with earning a living through public speaking. They were good lecturers who derived their best income from it.⁴ Paul encountered them in Athens. In the marketplace he met a group of Epicurean and Stoic philosophers, which resulted in his being brought before “the Areopagus.” (Acts 17:18-19). Situated on the famous Hill of Ares (the Greek name of the war god) whom the Romans call Mars, this court in Athens commanded great respect of the people.

Paul was brought to this court, not so much to be tried in a judicial sense, but, as a strange lecturer, to give an account of his teachings and claims.⁵ Here Paul perceived that the philosophers and other false teachers of religion were taking advantage of the ordinary people. In contrast, Paul as a Jew, resolved not to make use of his intellect to mislead the people, and to be mistaken as one of them. As a Hebrew of Hebrews Paul understood the honor and dignity attached to manual labor, and as he himself said, “We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly. Unlike so many, we do not peddle the word of God for profit.”⁶

In Greek society, which often regarded leisure as the ideal life, like the Epicureans do, the Jews greatly contributed much in elevating the status of manual labor. They believed that God Himself is a manual worker (Isa. 40:28), the originator and teacher of agriculture, and the techniques of farming (Isa. 28:26-29). In stressing the significance and dignity of manual labor, the writer of Proverbs said, “Diligent hands will rule . . . and serve before kings” (Prov. 12:24;

¹ Dorr, 8.

² Influenced by Platonic philosophy, the Greeks, especially those belonging to the upper class, held the view that the minds of manual workers are stunted by their work, mentally as well as physically. Aristotle also said that a man who worked for his livelihood would never attain virtue, since he had no time and disposition to attain it. He will never be self-sufficient, because he must depend on the patronage of others to buy the goods or services he offers. See John E. Stambaugh and David L. Balch, *The New Testament in Its Social Environment*, ed. Walter A. Meeks (Philadelphia, PA: The Westminster Press, 1986), 116.

³ William Barclay, *The Letter to the Corinthians: Daily Study Bible*, 2d ed. (Philadelphia, PA: The Westminster Press, 1956), 85.

⁴ Dorr, 9.

⁵ Curtis Vaughan, *Acts: A Study Guide Commentary*, (Grand Rapids, MI: Zondervan Publishing House, 1974), 119. In verse 21 Luke comments that the Athenians and the foreigners who lived there spent their time doing nothing but talking and listening to the latest ideas. Cleon, an Athenian politician and general in fifth-century B.C., expresses the same evaluation of his fellow Athenians with these words: “You are the best people at being deceived by something new that is said.” The Athenian orator Demosthenes (384-322 B.C.) also reproached his people for continually asking for new ideas in a day when Philip II of Macedon’s rise to power presented the city with a threat calling for actions, not words.” See Gaebelstein, 474.

⁶ 1 Cor. 4:12-13, 2 Cor. 2:17. Cf. 2 Thess. 3:8. An example of how the Hebrews valued manual labor is found in the teachings of Moses. Before Israel entered the Promised Land, Moses commanded: “Every one of you take a hoe upon his shoulder and go and till the soil” (Lev. 25:5). The Midrash also says, “Though you find the land filled with good, say not, ‘I will sit down and do no planting.’ Plant for the sake of your children.” See *The Universal Bible Encyclopedia*, 499.

22:29). Generally, the Hebrews are aware that a person merits the divine blessing only if he performs some labor. In order to obtain that blessing, one must work with both hands.¹

Skenopoiia from the Pauline Perspective

The practice of tentmaking is common in the Bible, specially with Paul (Acts 18:1-4; 1 Cor. 9:12-18; 1 Thess. 2:9; 2 Thess. 3:3-9; Acts 20:34-35). At the beginning of the Christian era, nowhere could anyone find God's servant being fully paid by the church. God's servants were self-supporting, a practice familiar and acceptable to the early church.² Jesus was a carpenter, and several of his disciples, other than being chosen to spread the good news, were commercial fishermen (Mk. 1:17-19). Some of the names mentioned in the New Testament whose secular vocations became a blessing to the church were Priscilla and Aquila. As tentmakers by profession the couple became instrumental in helping Apollos, an eloquent preacher from Alexandria with a thorough knowledge of Scripture but had never heard of Jesus' baptism (See (Acts 18:24-26).

Another was Dorcas, a Christian woman from Joppa. As a woman full of good works, her acts of charity have touched many widows. Among Dorcas' charitable deeds was the clothing of the poor with garments she herself made (Acts. 9:39). S. F. Hunter says, "By following her example, numerous 'Dorcas Societies' in the Christian church perpetuate her memory."³

Lydia, a purple dealer from the city of Thyatira, in many ways became a blessing to the church at Philippi. As the first convert of Paul in Europe (Acts 16:14ff), Lydia ministered to Paul and his companions by offering her home to them. Her hospitality had resulted in the conversion of many who were at her household—employees, children or both followed her in baptism (Acts 16:14-15).

Further, Luke the evangelist was a physician, serving as an asset to Paul in their missionary journeys (Col 4:14). Zenas was a Christian lawyer and a friend of Paul (Titus 3:13). Barnabas was a landowner and Paul's partner in mission. Nicodemus and Joseph were members of the Sanhedrin, the Jewish highest court. Erastus was a city treasurer. Cornelius was an officer and Zacchaeus was a tax collector.⁴ God has led His church and extended His work through the examples of godly persons above who had to support themselves financially in order to serve Him.

However, the greatest example of a self-supporting witness was the apostle Paul. He was by trade a tentmaker. Through his tentmaking he was able to reach heathen lands for Christ. Paul's call to service, which happened simultaneously with his call to salvation at Damascus Road, was in a sense unique because his example as a bi-vocational missionary-preacher dismisses the common perception in mission that without monetary support from the sending church or mission agencies, mission will be hindered or stifled. As one who could be

¹ *Universal Jewish Encyclopedia*, 448. John Hargreaves says, "If we today find that people who 'work with their own hands' receive less honor than those who do not, it is because the teachers in our schools have been trained to follow the tradition of the Greeks in this matter." (*A Guide to First Corinthians* [Quezon City, Philippines: New Day Publishers, 1995], 47).

² This was the norm during the first four centuries of church history. Any preacher who received a salary from the church in those times was perceived to be a hireling. Hence, the preacher's influence and authority remain questionable. See Dorr, 22.

³ *The International Standard Bible Encyclopedia* (1979), s.v. "Dorcas," by S. F. Hunter.

⁴ For a list of more self-supporting people in the New Testament, see Wilson, Jr., 21.

classified as the greatest prototype of a self-supporting witness,¹ Paul has inspired countless tentmaker-missionaries today. Dorr considers him as the "Father of Bivocationalism."²

Apparently, of all the apostles of Christ, Paul's accomplishments stand without equal (although he did not originally belong to the twelve disciples). As a man of distinction he seemed to have been willing to make himself uncomfortable in order to remain true to God. It seems like he spared no time propagating and defending the gospel of Christ (Rom. 1:16; 15:16; 1 Cor. 9:16; Gal. 1:6-9). With his impressive credential in scholarship, in religion, in citizenship, and his cosmopolitan upbringing in Tarsus,³ God prepared Paul to go out into the entire world and to meet any man for the sake of the gospel.

Several reasons have been proposed as to why Paul was a tentmaker. First, his parents taught him how to make a tent. The Jewish oral tradition strictly commands every Jewish parent to teach his son a trade.⁴ It is certain that Paul learned tentmaking, which he later practiced as a missionary preacher. Second, following the tradition of the rabbis who earned their livelihood through secular occupations, Paul believed that as a Rabbi he must take no money for preaching and teaching. He must support his living through his own work and efforts.⁵ Third, as a Cilician it was practical for Paul to be engaged in tentmaking. The work with *celice* (the name for the wool produced in Cilicia) offers a promising job for a young man like him. Thus it was natural for him to be engaged in such an occupation.⁶ Barclay explained:

Tarsus was in Cilicia. In that province there were herds of a certain kind of goat with a special kind of fleece. Out of that fleece a cloth called *celicum* was made which was much used for making tents and curtains and hangings. Doubtless Paul worked at that trade, although the word means more than a tent-maker; it means a leather-worker and Paul must have been a skilled craftsman.⁷

Fourth, Paul held a strong conviction that labor is honor; that it is dignified for a man to provide his own livelihood rather than to depend on others (2 Thess. 3:10-12; Eph. 4:28). Fifth, because of the negative examples of the priests, who turned many people against them, Paul did not want "to be classified with institutionally supported religious workers."⁸ He thought that by being independent financially, he could restore the confidence of the people he was ministering to, and that he was not after their money and other favors. These were some of the significant factors why Paul supported himself by tentmaking. In some of his letters to the churches like the one in Corinth, in Thessalonica, and in

¹ Dale Holloway, "Consider Bi-vocational Ministry," *Church Administration*, April 1996, 9.

² Dorr, 7.

³ Paul had been a respected Pharisee (Acts 23:6); (Phil. 3:5), a Jew of the purest blood, and a rabbi with the highest possible academic attainment. See William Barclay, *Ambassador for Christ: The Life and Teaching of Paul* (Edinburgh, Scotland: The Church of Scotland Youth Committee, 1960), 17, 20.

⁴ The Talmud (Jewish oral tradition), next to the Hebrew Bible (the "Old Testament" as Christians call it), is one of the most important writings for the Jews. See James Limburg, ed. and trans., *Judaism: An Introduction for Christians* (Minneapolis, MN: Augsburg Publishing House, 1987), 137.

⁵ Barclay, 147.

⁶ George W. Redding, "Paul: Staking His Ministry in Tentmaking." *The Tentmakers' Journal* 3, no. 2 (July/August 1980): 3.

⁷ William Barclay, *The Acts of the Apostles* (Philadelphia, PA: The Westminster Press, 1955), 147.

⁸ Dorr, 9. The aristocratic priesthood had lost the confidence of the people because of laxity and avarice. Their title as "priests" was tainted morally and became a negative word for many. Barclay observed: "Whereas the average family ate meat only once a week, the priest ate meat daily and suffered from so rich a diet." See Barclay, *The Letters to the Corinthians*, 89.

Ephesus, Paul gave specific reasons why he had been a bi-vocational servant of Christ.

Paul's Tentmaking Ministry in Relation to His Task as a Missionary (Acts 18:1-4)

As God's servant, Paul makes use of his trade as a means to expand his mission. After his *apologia* (defense) of Christ as the resurrected Lord with the Stoic and Epicurean philosophers, with boldness Paul then came to Corinth (*helthen eis ton Korinthon*). Upon his arrival in the city, he found Priscilla and Aquila, a Jewish Christian couple who, like him, were also tentmakers (*skenopoioi*).

Priscilla's name always comes before her husband (Acts 18:18-19,26; Rom. 16:3; 2 Tim 4:19), and some New Testament scholars believed that she came from a higher social class than her husband or was in some way more important.¹ Presumably, the couple had a tentmaking business in Rome before they came to Corinth. Whether or not they were Christians when Paul met them is not known. All that is stated in Acts 18:3 is that a common trade brought them together, which was tentmaking. A review of the Greek word *omoteknon* in verse 3 will shed light why Priscilla, Aquila, and Paul were drawn to each other. The word *omoteknon* means "same trade,"² and it refers to the tentmaking or awning activities of the couple and Paul. They were *skenopoioi* (tentmakers) or leather, tent-cloth workers. Perhaps Paul and Aquila used one of the small shops in Corinth to contact people with the gospel.

Etymologically, *skenopoios* (singular) is derived from the words *skene* and it means, "tent" and *poiia*, "a pitcher, maker or doer especially of a tent."³ In those times tents were used for soldiers, for those attending the Isthmian Games, for passengers with a stopover; awnings were used to cover the Forum in Rome, to cover walk ways, as protection from the sun in private houses or at the beach and in the theater, while leather was used for coats, curtains, and tents.⁴ In the Greek usage *skene*, consistently means "tent," gives the idea of transitoriness, although later it was used in a general sense to mean "dwelling or lodging."⁵

The use of tents is common in Israel (Gen. 12:8, Ex. 18:7; Num. 16:26-27, Josh 7:21ff, Judg. 6:5, 2 Kgs. 7:7-8). In the Septuagint *skene* occurs some 435 times. About two-thirds of the references are to the tent of meeting. Originally, it is the place where one meets God rather than the place where he resides, and *skene* (or *skenoma*) is chosen as the rendering, not because it bears the general

¹ Gaebelein, 481. Willimon says that Priscilla, consistent with Luke's emphasis upon the role of women in the early Christian community, had become a leader of the Corinthian Christians. See William Willimon, *Interpretation-Acts: A Bible Commentary for Teaching and Preaching* (Atlanta, GA: John Knox Press, 1988. B. H. Carroll remarks, "Priscilla had a more decided character than her husband." (*The Acts*, ed. J. B. Cranfill, [Nashville, TN: Broadman Press, 1947], 328).

² Kurt Aland, et al, eds. *The Greek New Testament* (London: United Bible Societies), 488. *Skenopoioi* (tentmakers) means "goat-hair cloth, used for tents." It was a notable export from Paul's native province of Cilicia. Lake and Cadbury, however, argue that the word at this time meant a "leatherworker." See Nolan B. Harmon, ed. *The Interpreter's Bible: Acts of the Apostles and Romans Vol 9* (Nashville, TN: Abingdon Press, 1954), 241.

³ Horst Balz and Gerhard Schneider, eds. *Exegetical Dictionary of the New Testament*, Vol 3 (Band 3, Lieberungen Verlag W. Kohlhammer GmbH, Stuttgart, Germany 1982); reprint, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994), 251. The verb form *skenopoieo* refers to the "pitching of tent." See also Isaiah 13:20; 22:15.

⁴ *The New Testament Greek-English Dictionary* (1991), s.v. "skene," by Thoralf Gilbrant and Tor Inge. See also Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1995), 276.

⁵ Gerhard Kittel and Gerhard Friedrich, *Theological Dictionary of the New Testament*, trans. Geoffrey W. Bromiley (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985), 1040.

sense of dwelling, but because it represents the original sense of tent. In time the Hebrews regarded the tabernacle as the place of God's dwelling. Similarly, apocalyptic literature maintains that God dwells in a tent (Rev. 21:3, Zech 2:14-15 and even Ezek. 37:27). In addition, some poetic statements in the Bible refer to God living in *skene* (Ps. 18:11; Job 36:29), giving His people protection. The psalmist, for instance, says, "For in the day of trouble he will keep me safe in his dwelling" (27:5). Corollary to this, while Ex. 26:30 presupposes a prototype for a heavenly tabernacle, Kittel and Friedrich say, "this does not imply that in heaven God lives in a *skene*,"¹

In nonbiblical Judaism Philo and Josephus were said to have used the word *skene* from two different hermeneutical perspectives. Allegorically, for Philo, wisdom is a tent in which the wise dwell, and the tent of meeting symbolizes virtue. Josephus on the other hand, literally interprets the word *skene* to refer to ordinary tents, in connection with tabernacles, and as a specific term for the tent of meeting. This is the *prote skene* compared to Solomon's temple.² *Skene* occurs 20 times in the New Testament, 10 of those in Hebrews. The term refers especially to the tent and booth, and designates for the tabernacle of levitical sacrificial worship (Heb. 13:10). Luke also speaks of the eternal habitations or dwelling in *skenai* of the righteous (Luke 16:9).

Despite the full meaning or theological nuances of *skene* both in the Old and New Testaments, the Bible simply and literally describes Paul as a tentmaker. Although at times Paul uses *skenos* metaphorically by equating the body to a tent³ (designating the corruptibility of earthly existence), nowhere does the apostle convey the idea that it has apparent connection to the cultic Tabernacle in the Old Testament or the Temple (*skenoma*) in Jerusalem. On the contrary, Paul's emphasis on *skeno* as God's tent or dwelling place is centered on house churches (Rom. 16:3-5, 23; I Cor. 16:19). It is important to note that Paul's trade as a *skenopoiios* also links with his view of *skene* as a tent of meeting or place for worship, i.e., in a house. The church in Corinth met in Aquila and Priscilla's house, and while Paul stayed with the couple, they became associates not only in making tents, but also in spreading the good news to the city and elsewhere. Verse 4 says,

"Every Sabbath Paul reasoned (*dielegeto*, the imperfect indicative of *dialegomai*, which means, "to discuss," "to dispute," "to argue") in the synagogue, trying to persuade Jews and Greeks" (*epeithen loudaiious kai Hellenas*).

Making Christ known in the entire world was Paul's ultimate motive for service. Apparently, his tentmaking activity or job was the means to help him advance God's mission and evangelization in the world. Against the backdrop of a materialistic and gain-oriented society of Corinth, "the apostle Paul did not go down in history as the first century textile magnate, but as the pioneer church planter to the unreached Gentiles."⁴

¹ Ibid., 1041.

² Ibid.

³ See 2 Cor. 5:1,4 NIV.

⁴ Robertson McQuilkin, "Six Inflammatory Questions," *Evangelical Missions Quarterly* 30, no. 3 (July 1994): 262. The temptation to be sidetracked by materialism is common among bi-vocational ministers. This, however, was not the case for Paul because of his firm commitment to Christ. For a full discussion on certain fallacies and assumptions on bi-vocational ministry, see Dorr, 53-55.

Paul's Tentmaking Ministry as a Form of Self-Sacrifice (1 Cor. 9:12-18)

Discipleship often entails self-sacrifice. This seemed to be Paul's experience with Christ who appeared to him on the road to Damascus. The apostle's crucial encounter with the risen Lord at Damascus unveils two significant truths about the whole gamut of Christian discipleship. On the one hand, God revealed to Paul the requisite of conversion before he could become an authentic witness for Him. Second, concomitant to conversion and the call to witness, God showed to Paul how much he was going to suffer for His name's sake (Acts. 9: 3-9, 16). True to what God had said to Ananias, Paul's experience in Corinth was difficult. The condition of his labors in the city was hard. B. H. Carroll points out,

He was afflicted in body very much. He was very weak, and the physical condition caused his mind to despond. The opposition to his ministry was baneful and deadly, and He knew that those Jews had the spirit to assault him on the streets, anywhere they met him. His hunger and poverty were such that he broke down under it. It is the only place in the Bible where it looked like Paul was going to be whipped.¹

Despite the above limitations, the primacy of God's work stood paramount to Paul. Jesus Christ passionately gripped him, and this led him to do anything to ensure that in everything Christ might be preeminent (Col. 1:18).

There are several reasons why Paul earned a living, instead of accepting support from the church, when he was in Corinth. First, Paul did not want to hinder (Gk. *enkopto*) the spread of the gospel of Christ (1 Cor. 9:12-13). Literally, as a verb *enkopto* (*en*, in, *kopto*, to cut) was used of impeding persons by breaking up the road, or by placing an obstacle sharply in the path; hence, metaphorically, of hindrances in the way of reaching others, Rom. 15:22; of hindering progress in the Christian life. In some manuscripts the words used are *anakopto* (Gal. 5:7) and *ekkopto* (1 Pet. 3:7), meaning, "to cut out or repulse."² There has been a considerable speculation on what Paul meant by the word "hindrance" (*enkope*) in this passage. He himself does not specify, but a closer look of vv. 15-18 gives the reader a clue of what he meant here, i.e., he does not want to be associated or linked with some itinerant philosophers and teachers of the law who peddle their "wisdom" or religious instruction for a fee. By preaching the gospel freely, that is, without accepting pay, the apostle believes that the *enkope to euangelio to Christou* will be removed. Paul is a man committed to the gospel, and here he does not want anything to obstruct his evangelizing in any way. As an apostle, he had everything to claim his rights.

¹ See Carroll, 330. Part of Paul's problem, says Calvin, was the presence of false apostles who had crept into the church. They not only looked upon Paul's simplicity and then despised his authority, and even the Gospel itself with contempt, but, driven by their selfish ambition, they also split the church into various parties, and made it their aim to promote their honor, rather than Christ's kingdom and the people's welfare. For Friedrich Christian Baur, the disputes in the church of Corinth was the result of the long standing disagreement between the two types of early Christianity that existed in Paul's time: (1) the law-obedient, particularistic Jewish Christians led by Peter (Judaizers) and (2) the law-free, universalist Gentile Christians led by Paul (Paulinists). See Dieter Georgi, *The Opponents of Paul* (Edinburgh, UK: T and T Clark Ltd., 1987), 1-2. Leon Morris sees the opposition against Paul as coming from both the Jews and the Gentiles in the city. (*The International Commentary on the New Testament, I & II Epistles to the Thessalonians* [Grand Rapids, MI: Eerdmans Publishing House, 1959], 22.

² W.E. Vine, *An Expository Dictionary of NT Words*, with introductions by W. Graham Scroggie and F.F. Bruce (Old Tappan, NJ: Fleming H. Revell Company 1966), 221.

The word “right” (Gk. *exousia*) has several shades of meaning. It could mean “authority” or “power to decide.”¹ In the New Testament, *exousia* primarily denotes the absolute possibility of action that is proper to God alone as the source of all power and legality, while in the Septuagint it expresses the concept of “God’s unrestricted sovereignty.”² In I Cor. 9:12, *exousias*, a genitive singular of *exousia* (right), means “authority which can either be asserted or not, depending on the circumstances.”³ In the case of Paul, he chose not to assert his prerogative of demanding his right. He says, “But we have not used this right” (*all’ ouk ekresametha te exousia taute*). This phrase literally hints a denial of Paul to exercise his rights as an apostle. He declines to use his freedom, and here the apostle understands *exousia* “not as an intrinsic autonomy” to be exercised, but freedom in God’s kingdom by faith,⁴ i.e., one that is fitting or edifying in a given situation. Richards explains:

As an apostle, Paul had a “right” to be supported by those he served, but he did not use this “right.” Paul’s point is that the existence of a “right”—or an area in which a person has freedom to choose—does not mean that he or she must exercise that right. Paul said, rather, that though himself was free, he had chosen to make himself “a slave to everyone, to win as many as possible. That is, Paul chose to let the convictions of others restrain him in the exercise of his freedom whenever this would help him to influence them and so carry out his ministry. Rather he chose to labor to support himself. And there were other rights he chose not to use.⁵

Verse 13 starts with *ouk oidate* (know ye not), a negative statement introducing a question, which expects a positive answer. To stress his point, Paul defended his right to material support from the churches by asserting his equality with the other apostles and with the brothers of the Lord, whose custom was to receive maintenance from those to whom they ministered (vv.1-6). To support his argument, he drew illustrations from experiences that were common to people of his day. He cited the example of the “soldier” (*stratiotes*) who went into the battle while someone else raised the money to support the fight (v. 7a). He also reminded the church at Corinth that the man who planted a vineyard certainly had the right to eat its fruit (v. 7b). Finally, he wrote that the “shepherd” (*poimen*) who fed the flock had the privilege of drinking the milk produced (v. 7c).

An analysis of his illustrations above apparently point to a hired servant, and Paul seemed to have not ruled out every right of a hired worker. In fact, he appealed to God’s law in verse 8 which could imply that the minister deserved the church’s support like the hired servants in verse 7 as church support is believed to be legitimate for those who preach the gospel (1 Cor. 9:14). Here he alludes to the past command of Jesus concerning support for those who preach the gospel (Luke 10:7; Matt. 10:10). The term he uses for “order” or “command” is *diataxen* (an aorist indicative, from active *diatasso*). But in his case, however, he preferred to foreground his right. All that he wanted was to preach the gospel “free of charge” (*adapanon*, means “without expense”, v. 18).⁶ One could see this as a sacrifice

¹ Rogers Jr. and Rogers III, 368.

² Kittel and Friedrich, 229.

³ Rogers Jr. and Rogers III, 368.

⁴ Kittel and Friedrich, 230.

⁵ *Expository Dictionary of Bible Words* (1985), s.v. “right” (*exousia*), by Laurence Richards.

⁶ Dungan says that Paul can be charged for duplicity by deliberately setting aside the Lord’s command. But Gordon Fee says, “Paul’s explanation of his action does not relativize the Lord’s command, but only reflects his own attitude toward

on the part of the apostle. Prior aptly says that preachers who insist on their rights cannot fitly present the gospel. They are only looking for profit out of the work of evangelism.¹

The second reason proposed why Paul remained as a tentmaker-missionary is he did not want to be a burden to the church (2 Cor.11:9). In the Greek text Paul used the word *baros* for burden. *Baros* as a noun denotes a “weight, or a demand on one’s resources, whether material (1 Thess. 2:6) or spiritual (Gal 6:2). The other term is *katanarkao*. As a verb it means, “to be chargeable to others.”² Thus the phrase, “*kai en panti abare humin emauton eteresa kai tereso* expresses Paul’s resolve not to be a financial problem or burden to the local church in Corinth. The tone of phrase expresses both a present and future wish of Paul not to press for any monetary reward from the brethren.

The Corinthian church was newly founded and had some internal problems at that time. Vernon Davis comments: “While the Corinthian fellowship had great potential, its history was marked by dissension, confusion in theology, distortion in worship, and apathy in moral concerns.”³ If Paul had accepted money from the churches in Macedonia, it was because he did not want to become a burden to the Corinthians. Right from the beginning, Paul explained to the church that he did not want to avail of his right for support. It was already a settled policy for him, and for this in fact, he was strongly criticized by his opponents.⁴ This appears to contrast with the practice of the false apostles who took advantage of the poor and ignorant people. Ernest Best wrote that in Paul’s time there were many traveling philosophers and teachers who accepted money for their instruction and sometimes exacted higher fees. Some of them appeared to be not scrupulous in the value they gave for those fees. Like any commodity up for sale in the market, so was the teaching of religion in Paul’s time. False teachers made exorbitant profits from anyone interested in understanding religion.⁵ Had Paul accepted the

his rights and has nothing to do with what the Corinthians should have done.” (*The New International Commentary on the New Testament: The First Epistle to the Corinthians* [Grand Rapids, MI: William B. Eerdmans Publishing Company, 1987], 411.

¹ David Prior, *The Message of I Corinthians: Life in the Local Church*, ed. John R. W. Stott (Leicester, England: Intervarsity Press, 1985), 157. Paul had enough sufferings in Corinth and he endured all things in order to ensure that the gospel will not be hindered. “A man who is ready to endure anything for the gospel,” says, Prior, “is not interested in his rights” (Ibid.). John Hargreaves notes that Paul was able to give up his right to be rewarded because he earned enough money by making tents. Carroll refutes the argument by emphasizing that Paul’s own labor as a tentmaker was a cheap labor; that he did not make enough to live on, and part of the time he was half starved, literally. See Hargreaves, 113. Also see B. H. Carroll, 329.

² W.E. Vine, *Vine’s Expository Dictionary of Old and New Testament Words* (Old Tappan, NJ: Fleming H. Revell Company, 1981), 157-58.

³ Vernon Davis, *Study Guide to II Corinthians, Galatians, and Ephesians*, (Nashville: TN: The Sunday School Board of Southern Baptist Convention, 1974), 5.

⁴ F. F. Bruce, *The New Century Bible Commentary, I & II Corinthians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1980), 238. By living from the strength of his own hands, Paul was beholden to no one; he kept his dignity intact and so he could conduct his work with much freedom (Acts 20:34-35). As an independent man, relying on his skills to live, Paul could say to the believers in Corinth, “I am free from all men,” yet he chose to be a slave of all (1 Cor. 9:19). One interpretation on the charge against Paul’s refusal to accept fees from the church is linked to the teaching of Jesus that “they who proclaim the gospel should get their living by the gospel” (1 Cor. 9:14). Gerd Theissen describes this as a deliberate attempt of the apostle to evade the requirement of charismatic poverty, a poverty which renounces regular begging but—in reliance on one’s own religious and social status as an “apostle,” a “prophet, and so forth—makes one dependent on other’s generosity.” For the itinerant preachers Paul displays a lack of trust in the grace of God, who will supply the material needs of His missionaries. Hence, he is not a real apostle (1 Cor. 9:1), for he has offended against the norm of the primitive Christian ideal of itinerant charismatics set down by Jesus himself. (*The Social Setting of Pauline Christianity*, ed. and trans. and with an introduction by John Riches [Edinburgh, Great Britain: T & T Clark Limited, 1975], 43).

⁵ Ernest Best, *II Corinthians*, ed. James L. Mays (Atlanta, GA: John Knox Press, 1987), 105.

support of the Corinthian brethren, it would be easy for his critics to misrepresent him, and some of the Corinthian Christians would have listened to their malicious misrepresentation.

For Paul he would rather deprive himself (1 Cor. 9:15) than have his converts think he was taking advantage of them. Although the people in Corinth did not seem to appreciate the extent of Paul's sacrifice for them, he ended his defense for self-support and for refusing local church support at Corinth with these famous words: "I will very gladly spend and be spent for you" (2 Cor. 12:15).

Paul's Tentmaking Ministry as a Form of Modeling (1 Thess. 2:9; 2 Thess. 3:3-9; Acts 20:34-35)

The letters of Paul to the Thessalonians and his subsequent work in Ephesus provide another reason why tentmaking has always been a part of his method in doing ministry. Encouraged by the report of Timothy upon his mission trip to the Thessalonian church, about how they grew in their faith, and how they desired to see him again, Paul's discouraging ministry in Corinth got a new boost and inspiration. Consequently, from Corinth the encouraged Apostle preached the word with great liberty in the city, and almost simultaneously sat down to write the Epistle to the Thessalonians, thanking them for their faith in Christ.

Paul wrote to the church of Thessalonica with three goals in mind: (1) that his message would be without error, (2) that he himself as messenger would be without impurity, and (3) that his motivation would be without deceit.¹

There are four possible reasons why Paul abstained from receiving financial support: (1) because of his affectionate love for his converts (1 Thess. 2:7 and 2 Cor. 12:14f); cf. 2 Thess. 11:11; (2) he wants to be an example to the Thessalonians by working with his own hands (2 Thess. 3:7-9); (3) he did not want to be misunderstood as a sophist, who peddles his teaching and miracles, cf. 1 Thess 2:5 and 2 Cor. 2:17, 11:20, 12:14b, 17 and also that he did not want to deter poor people from becoming Christians; and (4) he considers himself a slave for the Gospel of Christ, and as such he cannot lay claim to being paid for working.²

In Paul's time Thessalonica was a heathen city and the natural center of commerce in Macedonia. It is said that the name of the city in earlier days was Therma (from its hot springs) but Cassander renamed it after his wife, the half-sister of Alexander the Great. In 167 BC the Romans took over the country, and the city became the capital of one of the four areas into which it was divided. When the whole country was organized as a single province in 146 BC, Thessalonica became the capital city.³

Paul's decision to support himself financially in Thessalonica seems to have been influenced by the problems of covetousness (*pleonexias*), the fear of being burdensome (*en barei*), and idleness or disorderly walk (*ataktos peripatountos*) among some church members (1 Thess. 2:3-4,9; 2 Thess. 3:6). The word *ataktos* is related to *argos*, a term used for idle or being unfruitful. The term is also applied

¹ Paul had no ulterior motive for preaching, such as the desire for money and popularity. Rather, he preached because of his personal conviction that God had entrusted him the gospel (1 Thess. 2:3-4).

² Bengt Holmberg, *Paul and Power* (Philadelphia: PA: (Fortress Press, 1978), 89-93.

³ Howard I. Marshall, *The New Testament Century Bible: I & II Thessalonians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1990), 2.

metaphorically in the sense of being ineffective or worthless.¹ This must have been foremost in the mind of Paul when he addressed the idle in the church. In spite of his previous instructions against them (1 Thess. 4:11; 5:14), the trouble continued to bother the brethren. Paul, therefore, exhorted the lazy to work hard and to do good; he also urged the members of the church to withdraw fellowship from these vagrants so they might change their ways.

Some brethren in Thessalonica had misinterpreted Paul's doctrine of the *parousia* or the second advent of Christ. Their unwillingness to work could have been encouraged by the belief that the *parousia* was at hand, so there was no need to provide for the future. Howard I. Marshall notes, "It was their heightened sense of belief in the second advent of Christ that led them to this continuing attitude of indiscipline and laziness."² To prove their complete economic independence on others, Paul said, "*ouk etaktesamen en umin, oude dorean arton ephagomen para tinos*" (we behaved not disorderly among you; nor for nought did we eat bread from anyone without paying, 1 Thess. 3:7).

The phrase "to eat bread" is a semitism and it means "to get a living." In the following verse, Paul uses the word *poros*. In Greek it means, "toil until one is weary."³ Here Paul repeats the point he had spoken earlier in the First Epistle (1 Thess. 2:9) because some continued to act like parasites. He seemed to prove to them that he, together with his fellow apostles, worked for their living not only to avoid causing hardship (*epibaresai*, aorist active infinitive, meaning, "to be heavy") on others, but also to set themselves as examples. The Greek rendering is *mimeisthai*, from infinitive *mimeomai*, which means, "to imitate." It implies the setting of oneself as a pattern or type (*typos*), or example."⁴

New Testament scholars differ in their interpretation of Paul's letter in 1 Thess. 2:1-12. Ernst von Dubschutz calls it the apostle's apologetics as a result of his unjustified fear that the believers in Thessalonica thought ill of him for leaving them so quickly.⁵ Like von Dubschutz, Martin Dibelius claims that Paul just wanted to refute the charges of false teachers against him saying that his message is tinged with selfish motives, hence a charlatan.⁶ Contrary to the position of von Dubschutz and Dibelius, Abraham Malherbe expresses a view that Paul's letter in 1 Thess. 2:1-12 was not apologetic but paranetic. Malherbe argues that Paul was not defending himself against actual accusations, but was only presenting himself and his companions as a *paranesis*, i.e., as a model for the Thessalonians to follow.⁷ In ancient rhetoric and epistolography, one of the most persuasive proofs of an argument is an appeal to the speaker's ethos, that is, his character, which provides the audience with examples of moral behavior.⁸ Apparently, Paul used his tentmaking as a form of modeling so others may imitate him, while fulfilling a ministry to God.

In Ephesus, the self-giving quality of love, which Paul had learned from Christ, and the burden to help the weak motivated him to remain as a tentmaker.

¹ Vine, 243.

² *Ibid.*, 218. See also the *Dictionary of Paul's and His Letters*, (1993) s.v. "Letters to the Thessalonians" by W. W. Simpson, Jr.

³ Rogers Jr. and Rogers III, 486.

⁴ Paul frequently sets himself as an illustration or example of that which he enjoins others. See Nolan Harmon, ed. *The Interpreter's Bible*, vol. 11 (Nashville, TN: Abingdon Press, 1955), 336.

⁵ Jeffrey A.D. Weima, "An Apology for the Apocalyptic Function of 1 Thessalonians 2:1-12," *Journal for the Study of the New Testament* 68 (December 1997): 75.

⁶ *Ibid.*

⁷ *Ibid.*, 76.

⁸ *Ibid.*, 77.

The apostle stayed in Ephesus for three years—his longest tenure of service so far in a single church.¹ Here Paul taught and preached publicly and privately (Acts 20:20), and during his ministry in the city, “all the people who lived in the province of Asia, both Jews and Gentiles, heard the word of the Lord” (Acts 19:10). With his dynamism and leadership in ministry, together with the help of some faithful witnesses throughout the province, the preaching of the word spread with great result. He was apparently an indefatigable preacher whose sermons focused mainly on ‘repentance to God and faith in Jesus Christ’ (Acts 20:21).

Barclay wrote:

One of the chief industries of Ephesus was the making of little replicas of the temple. Pilgrims, who came from all over, took this home, as souvenirs of their visit to Ephesus. The manufacturers of these models suddenly found that their trade was drying up. Christ had so triumphed that Diana was being swept from the field. Two things were touched—the pride of the people in their temple and their pockets. The result was an infuriated mass meeting in the city theatre. It was only with difficulty that Paul was stopped from addressing that meeting which would assuredly have lynched him.²

The Book of Acts showed that Paul had to go so he will be spared from the mob, but before leaving on his fateful trip to Jerusalem, he met with the elders of the church (Acts 20:17) for a final farewell. While reviewing his ministry in Ephesus, he revealed to them how he had supported himself and those who labored with him (Acts 20:34). He met them purposely to (1) encourage the brethren to be faithful in their care of the church which he was now leaving to their guidance and direction; (2) to convince them that despite the risk or imprisonment and affliction that awaits him in Jerusalem, it is his duty to press on in order to testify the gospel of the grace of God; and (3) to appeal to the supreme motive of unselfish love by humbly telling them of his own life in Ephesus as an example.³

In Ephesus, Paul’s motivation for self-support was anchored on two reasons: (1) to help the weak (adj. *asthenes*), and (2) to experience the fact that giving is more blessed than receiving (“*Makarion estin didonai mallon e lambanein*,” Acts 20:35a). The weak (*hasthenes*) he mentioned in the text referred to those “without strength” or the poor (*penichros*) members of the church. Self-support relieved them of the financial burden of supporting a team of missionaries.⁴ Paul was determined that no one should ever say he earned his living by the preaching of the truth. In his speech (v. 35b) he quoted a saying from Jesus, which was not found in the gospels (See John 21:25). Interestingly, this

¹ Dorr, 13.

² William Barclay, *Ambassador for Christ*, 11. The greatest of the glories of Ephesus was the Temple of Diana, which was one of the Seven Wonders of the World. It was 425 feet long by 220 feet wide by 60 feet high. Barclay provides a graphic and detailed description of the Temple of Diana and how the people worshipped it. *ibid.*, 108-109. James Moorhead stresses that the trouble in Ephesus was related to the previous story in that the preaching of Paul was viewed as a threat to the trade in magic and religion that centered in Ephesus. Although Paul had not preached this to the people but in the story of the seven sons of Sceva, the believers recognized it for themselves. Burning the massive amount of magical artifacts would have been traumatic to these who traded in the same. (*The Reign of Christ and the Early Church: Introduction to the Acts of the Apostles and the Ten Letters of Paul* [Makati, Philippines: Church Strengthening Ministry 1994], 860).

³ Charles R. Erdman, *An Exposition of the Book of Acts* (Philadelphia, PA: The Westminster Press, 1969), 140-41.

⁴ Dorr, 13-14. Additional information regarding the advantages of tentmaking ministry is found in *Tentmaking Missionaries: Principles and Employment for our Lord Jesus Christ* (United Kingdom: The Missionary Training Service, 1998), 7-8. See also, Gary E. Farley and Dale Holloway, “Bivocationalism and Bold Mission Thrust,” available from <http://www.pickens.net/~pbale-document; Internet; accessed 28 October 2001>.

teaching of Jesus concerning Christian liberality, which is nowhere else recorded by the gospel writers, came out as Paul's explanation of why he was a bi-vocational missionary in Ephesus.

Paul's Theology of the Church, Ministry and Spiritual Gifts

Theology played a significant part on Paul as a missionary. Specifically, his theology of the church, theology of the ministry, and theology of spiritual gifts had some bearing and relevance to his work as a tentmaker-missionary. His theology of the above defined not only his views on issues relative to mission, but also served as his philosophical foundation for ministry.

Paul's Theology of the Church as the Body of Christ

The theology of Paul about the church presents a solid foundation why it was essential for him to remain as a tentmaker-missionary. Despite the criticisms hurled against him by those who think that refusing aid from the local churches was uncharacteristic of an apostle, Paul unrelentingly remained unperturbed. His theology apparently gave him the basis for defending his position as a tentmaker.

Millard J. Erickson says, "Theology is necessary because truth and experience are related."¹ This seemed to be the case of Paul. For him tentmaking was neither unethical nor degrading for people who earn a living while serving God. In his view tentmaking was a helpful tool in presenting the gospel to as many people as possible.

Paul's theology of the church as the body of Christ appeared to have originated from his belief that all members, whether clergy or laity, are interdependent, not independent of each other in ministry. Using the image of the human body, with its interconnected parts, the apostle believes that every member of the church is valuable in the ministry (1 Cor. 12:21-22). He views the clergy as equippers of the laity (Eph. 4:12); he also believes that the responsibility for doing ministry belongs to the whole people of God, who comprise His body (1 Cor. 12:5-7). In addition, he is convinced that in Christ's body no one is above the other irrespective of a person's status or nature of work—either religious or secular, for all are equal with God, who has called them to bear witness (1 Cor. 12:25b).

By calling the church as the body of Christ with its inherent inter-relational function, Paul believed that much can be accomplished in Christ if and only when His body unites together in mutual relationship, cooperating with each other in ministry (1 Cor. 12:24-27). Taking some cues from Paul's analogy of the church in 1 Cor. 12:14-20, Rick Warren notes that one of the missing components in the contemporary church is the need to understand the concept of interdependence. Warren believes that a culture of individualism and independence must be replaced with the biblical concepts of interdependence and mutuality.² In view of

¹ Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Book House Company, 1983; reprint, (Manila, Philippines: Church Growth Ministries, 1995), 29. This is where Nacpil's "Asian Critical Thinking" makes theology and ministry becomes relevant to the church in Asia. The critical Asian principle not only helps Asian churches identify Asian realities peculiar to them, but also makes them the catalysts for changing and contextualizing Western theology and of doing ministry that is most appropriate to them. See Emerito P. Nacpil, "The Critical Asian Principle," in *What Asian Christians Are Thinking*, ed., Douglas Elwood (Quezon City, Philippines: New Day Publishers, 1976), 3-6. Asian missionaries, ministers, and other Christian tentmakers may find Paul's tentmaking trade quite pragmatic and relevant to their own experience.

² Rick Warren, *The Purpose-Driven Church* (Grand Rapids, MI: Zondervan Publishing House, 1995; reprint, Manila, Philippines: OMF Literature Inc., 1998), 369. See P.T. O'Brien, *Dictionary of Paul's and His Letters*, s.v., "Church," 128.

the various functions of each part within Christ's body, Paul hints further that one's particular type of work is not special or more significant than the others in the church.

Following Paul's theology of equality in ministry, Cirilo Rigos stresses that even the ordination of a minister does not put one superior than the laity. He adds that the minister's ordination is only an assignment to a specific function within the body of Christ, so that the priesthood of the entire body may be exercised more efficiently.¹ Roy Fish and J. E. Conant also maintain that the segregation of the laity from the clergy, historically, has hindered the ministry of the church to the world. Both observed that this distinction has led the laity to withdraw from their witnessing ministry until it was finally regarded as the exclusive right of the clergy.² Following Paul's high view of the laity, and in protest against the elitist and clergy-dominated ministry, Fenhagen, citing Kraemer, implies that everything in the Church should revolve around the so-called 'ordinary member of the Body of Christ.' Therefore, its apparatus has to be directed towards that end, not towards the maintenance of the clergy in the local church.³

Paul's Theology of the Ministry

A theological premise that undergirds and defines Paul's understanding of the Christian ministry seems to have been influenced by his extensive understanding of the world and mankind. As an apostle who has traveled extensively, propagating the good news to both Jews and Gentiles, there is no doubt Paul possessed a superior knowledge of the predicament of the world in general and of humankind in particular.

In his letter to the Romans, he describes the groaning of the whole creation as in the pains of childbirth, and the hope that someday it will be liberated from its bondage and decay through the mediation of Jesus Christ (Rom. 8:22ff). Paul views the whole creation as the act of God, and "since God as Creator is the explanation for the existence of the world and for human existence,"⁴ this God, Paul underscores, must be worshipped alone, and no one else (Acts 17:23-24). It is likely that Paul's view of humankind as a fallen creature has some bearing on his belief that, fundamentally, sin distorts humankind's attitude towards the Creator. He says:

Fenhagen discusses the concept of mutuality in ministry by emphasizing the importance of collegiality in church. In his view, mutuality requires a certain degree of commitment to a goal in which the gifts of both clergy and laity can be affirmed and developed in an atmosphere of common trust and love for one another. See James C. Fenhagen, *Mutual Ministry: New Vitality for the Local Church* (New York, NY: The Seabury Press, 1977), 30-31

¹ Cirilo A. Rigos, *Rebuilding Our Broken Faith*, with a foreword by Jovito R. Salonga (Manila, Philippines: Cosmopolitan Church, United Church of Christ in the Philippines 1998), 59. In emphasizing the doctrine of the priesthood of all believers, Luther's words, says Donald G. Bloesch, are relevant: "All Christians are priests, and all priests are Christians. Worthy of anathema is any assertion that a priest is anything else than a Christian. All Christians have the power and must fulfill the commandment to preach and to come before God with our intercessions for one another and to sacrifice ourselves to God." (*Essentials for Evangelical Theology: Life Ministry and Hope*, vol. 2 (San Francisco, CA: Harper and Row Publishers, 1978), 112. Father Bel San Luis, SVD, also affirms the ministry of the laity to Christ. In his article "God Calls Not Only Priests," he quotes the *Decree of the Laity of Vatican II* which states, "Incorporated into Christ's Mystical Body through baptism and strengthened by the power of the Holy Spirit through confirmation, the laity are assigned to the apostolate by the Lord Himself" *Manila Bulletin*, 3 February 2001).

² Roy Fish and J.E. Conant, *Every Member Evangelism for Today* (New York: Harper and Row Publishers, 1976), 26. Harry Goodykoontz calls the sharp division of Christian people into two classes, clergy and laity, "as a colossal error in the history of the church." (*The Minister in the Reformed Tradition* [Richmond, VA: John Knox Press, 1963], 45).

³ Fenhagen, 23.

⁴ *Evangelical Dictionary of Theology*, (1984), s.v. "Doctrine of Creation," by D. K. McKim.

For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie and served created things rather than the Creator. Because of this God gave them to shameful lusts. . . they have become filled with every kind of wickedness, evil, greed, and depravity.¹

Erickson enumerates the three causes of sin of humankind.² The first is ignorance. He uses the Greek *agnoia*, meaning “willful ignorance.” It refers to a person’s decision to choose the other way, instead of what could have been the right way for one to follow. The second is error or the human tendency to go astray, to make mistakes. The Hebrew term is called *shagah*. Literally, it describes of sheep that strays from the flock (Ezek. 34:6). Although the related word *mishgeh* is used of an accidental mistake in Genesis 43:12, the verb generally refers to an error in moral conduct. The third is inattention. The word used in Greek is *parakon*, which means “to hear amiss or incorrectly.” It is disobeying or hearing without heeding (Matt. 18:17; Mark 5:36) when God is speaking (Rom. 5:19).³

Despite all of these, however, God, according to Paul, continues to search for humankind. Apparently, the God whom he believed is merciful who has revealed Himself in the person of Jesus. Through the death of Jesus, His Son, Paul believes that salvation has finally been effected. In Ephesians 5:2 Paul describes the death of Christ as “a fragrant sacrifice to God.” This seems to be the heart of Paul’s gospel. Paul tends to believe that the Christian gospel and the Christian ministry are fundamentally inseparable. His understanding and emphasis of the gospel apparently shaped the theological content of his ministry.

Victor Paul Furnish summarizes,

Paul’s theological reflection and his missionary zeal were but two sides of the same coin, two equally necessary and necessary equal modes of his Christian obedience. His commitment to the Gentile mission was profoundly rooted in his understanding of the gospel—that is, in his “theology.” His “theology,” in turn, took shape within the context of his ministry. This interrelationship between theology and ministry, between the gospel and mission was undoubtedly Paul’s greatest contribution to the church.⁴

The word “ministry” comes from *diakonia*, a Greek term which means, “service.” Service is one of the spiritual gifts Paul mentions in Rom. 12:7. He uses the term to refer to the distribution of food to the widows and to the work or service of the word (Acts 6:1, 4). *Diakonia* for Paul is an all-inclusive term embracing both the preaching of the gospel (religious) and other secular types of occupations done by the believers.

¹ Rom. 1:21-26, 29 NIV.

² Erickson, 564.

³ *Ibid.*, 567.

⁴ Victor Paul Furnish, “Theology and Ministry in Pauline Letters,” in *A Biblical Basis for Ministry*, eds. Earl E. Sheep and Ronald Sunderland (Philadelphia, PA: The Westminster Press, 1981), 102.

At this juncture, Paul avoids a dichotomized or dualistic theology of ministry, for the same Lord and the same Spirit has gifted the church different kinds of service (1 Cor. 12:4-5).¹ When the mother church at Jerusalem, for instance, was facing difficulties, Paul pledged himself to do his best to help relieve the poverty in that congregation. He called on the church at Corinth to make a concrete expression of their love by encouraging them to give generously for the welfare of the poorer members of the brethren (2 Cor. 8:1-9). In Acts 24:17, in his defense before Felix, Paul also made a reference to the trip which he had made from Corinth to Jerusalem (Acts 24:21) to bring an offering to his needy brethren. Apparently, to him there is no dichotomy in Christ's ministry between touching the soul with the word and feeding the hungry. He talks of bearing one another's burden (Gal. 6:2), of racial and gender equality before God (Gal. 3:28), and of social service (Gal. 6:10; 1 Thess. 5:15; 1 Cor. 12:7).

Paul's theology of *diakonia*, which in truth was unlimited in scope, upholds his firm conviction that the gospel, which is inclusive in its concerns for humankind (e.g., social, economic, spiritual, physical, mental) should be proclaimed by the church as an expression of her obedience to Christ's total ministry to persons. Donald G. Bloesch believes that "social action is in reality the fruit and evidence of the Gospel."²

One who reads most of Paul's letters to the churches will discover that Paul did not intend to preach a reductionist type of gospel. Following Christ's concern for the lost, he affirmed that the temporal and eternal tasks of the Church must go hand in hand. They cannot be separated from each other. Frank Stagg holds a similar view: "Christian ministry is highly aspective, but it does its violence to divide it up into 'secular and sacred.' Wholeness, the concern for the total person and for all persons, belongs properly to the gospel."³

¹ Ringma notes that the evangelical and charismatic churches continue to operate on this dualistic or dichotomized understanding of the nature of ministry. He also observes that many people continue to support the idea that the Christian faith and the world of business have little to do with each other. He calls this approach a "pietistic solution," which is a world-denying form of Christianity. Ringma, 15. Gwen Laurie Wright relates the separation of the sacred and the secular with Newtonian physics. In contrast to quantum physics wherein unity and interdependence characterize all of life, Newtonian physics, on the other hand, "emphasized the separation into parts of all of life." Wright proposes that an integration of the sacred (religious-spiritual) experiences is essential because it holds the key to wholeness and thus promotes the well-being of the individuals. ("Spirituality and Creative Leisure," *Pastoral Psychology* 32, no.3 [Spring 1984]: 201). The Old Testament portrays man as a living soul (Gen. 2:7). The Hebrew word for soul is *nephes*, and it implies "all the functions of man, spiritual, mental, emotional as well as physical." In contradistinction with the Greeks who viewed the soul as separate from the body, the Hebrews believed that life is a dynamic unity and God's salvific action covers all aspects of it. See Ferdinand O. Regalado, "Hebrew Thought: Its Implications for Christian Education in Asia," *Asia Journal of Theology* 15, no. 1 [April 2000]: 173. "Dualism," says Joel Matthew, "allows inconsistencies between faith and practice. It affects the way Christians live." ("Biblical Holism and Secular Thought in Christian Development," *Evangelical Missions Quarterly* 35, no. 3 [July 1999]: 291.)

² Bloesch says sometimes social service takes chronological priority over the preaching of the Gospel, especially if the hearers are in dire physical distress or material need. He adds that hearers would not listen to the message until their immediate needs are dealt first. (See Bloesch, 168.) For Ellul, however, the theological priority of gospel preaching should come first rather than the cultural mandate of the church. In his exposition of the Book of Jonah he says: "Here we have the answer to social sin. Not reforms first. Nineveh will not, for example, acquire new social structures or new government. Neither is it because men will individually repent and begin leading a righteous, pious, holy life. It is rather the event that seems impossible to us: the conversion of an entire population and its government. See Jacques Ellul, *The Meaning of the City*, ed. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans Publishing House, 1979), 69.

³ Frank Stagg, "Understanding Call to Ministry," in *Formation for Christian Ministry*, eds. Anne Davis and Wade Rowatt, Jr. (Brentwood, TN: J. M. Productions, 1981), 36. The Hebrew concept of wholeness closely resembles with the Chinese' *yin-yang* philosophy. In *yin-yang* thought, the existence of two realities is divergent or contrasting opposites is recognized. However, these opposite entities or polarity of distinctive do not repel but rather attract each other and thereby build a composite whole. Unlike the Greek's dichotomy of reality, where the spiritual or mental is separate from the material or physical, *yin-yang*, on the other hand, considers the polarity of opposite as complementary entities—not hostile with each other. In *yin-yang* one cannot exist without the other, for, though each is distinct and opposite, both complement each other. This apparently agrees with Paul's holistic theology of ministry wherein both the sacred and the secular are taken

Paul's Theology of Spiritual Gifts

Paul's theology of spiritual gifts has great relevance and application to bivocational ministry today. By comparing the church to a human body (1 Cor. 12:12-27, Paul underscores that in every church there are different kinds of gifts (v. 4). The Spirit gives this gift to each one (v. 11) and should be used for the common good of the church (1 Cor.12:7). It is not clear, though, whether Paul talks of a particular or universal church in the text, but a parallel passage in Romans 12:4-8 (with the omission of "apostles" from the list of gifts) seems to imply that Paul has the local church in mind.

Several words describe spiritual gifts in the New Testament. These are: (1) *dorea*, (2) *doma*, (3) *pneumatikos*, and (4) *charismata*. *Dorea* and *doma* are used rarely (Eph. 4:8; Acts 11:17) but *pneumatikos* and *charisma* are frequently found, with *charisma* being the most common.¹ The term *charismata* (spiritual gifts), with the exception of 1 Pet. 4:10, is used only by Paul. For the apostle Paul, spiritual gifts have only one purpose, i.e., to edify the believers. David Prior enumerates the four varieties of spiritual gifts in 1 Cor. 12.² These are: First of all, gifts of grace (*charis*) that are made concrete or actual. One example of this is when Paul urged Timothy to rekindle God's gift that is in him (2 Tim. 1:6).

Second, there are gifts of service, or *diakonia*, in which the believers can serve as deacons or servants of one another, to their neighbors, and to God (1 Cor. 4:1). A positive attitude towards the things of the Spirit, for the apostle Paul, is important in the exercise of these gifts.

William McRae observes, "The person with the gift of service has an unusual capacity to serve faithfully behind the scenes, in practical ways, to assist in the work of the Lord and encourage and strengthen others spiritually."³ Third, there are gifts wherein God's Spirit is working His miracles in the lives of Christians in the community. Prior uses the term *emergenata*, which means God's energy or power that enables the Christians to experience the reality and power of God at work within the community. Corollary to this, D. A. Carson explains that this gift gives prominence to the idea of divine power rather than of endowment,

as complementary aspects of gospel proclamation. For a comprehensive understanding of *yin-yang* thought, please see Hyun Chul Paul Kim's essay on "Interpretative Modes of *Yin-Yang* Dynamics as an Asian Hermeneutics," *Biblical Interpretation: A Journal of Contemporary Approaches* 9, no. 3 (2001): 287-308, and Jung Yong Lee, "The *Yin-Yang* Way of Thinking: A Possible Method for Ecumenical Theology," in Elwood, 59-67.

¹ *Evangelical Dictionary of Theology*, (1984), s.v. "Spiritual Gifts," by J. Thompson, and Walter Elwell. Paige Patterson makes a clear distinction between *pneumatika* and *charismata* (spiritual gifts). *Pneumatika*, emphasizes the spiritual origin and employment of such gifts and are not to be understood as natural endowments per se. Rather, they are to be viewed as gifts or abilities provided by the Holy Spirit. Its purpose is to strengthen the spiritual lives of those who are the object of these ministries. *Charismata*, on the other hand, emphasize the distribution of those gifts. These acts of God, which benefit men, are manifested in creation, in regeneration, and in edification. These gifts are given out of the kindness and mercy of God and not because the recipients deserve them. (*The Troubled Church: An Exposition of First Corinthians* [Dallas, TX: Criswell Publications, 1983], 206).

² David Prior, *The Message of I Corinthians: Life in the Local Church*, ed., John Stood (Leicester, England: Intervarsity Press, 1985), 196-97. For a comprehensive study of spiritual gifts, see Leslie Flynn, *19 Gifts of the Spirit* (Wheaton IL: Victor Books, 1980), 38-79, and John Koenig, *Charismata: God's Gift for God's People* (Philadelphia, PA: The Westminster Press, 1978), 11-93.

³ William McRae, *The Dynamics of Spiritual Gifts* (Grand Rapids, MI: Zondervan Publishing House, 1981), 47. This is characteristic of a true servant-leader. In this age where Christian celebrities and charismatic personalities are exalted and adored by people, the tendency of some members in the church is to demand so much from their pastor, not only to preach the word, but also to entertain them. What seems to be important to Paul is not how gifted a person is, but how well that person exercises the gift in the spirit of humility as a true servant of God, whether one is visible to the people or merely serves 'behind the scenes.' See Craig Blomberg, *I Corinthians: The NIV Application Commentary* (Grand Rapids, MI: Zondervan Publishing House, 1994), 175. Some have mistakenly given the title of 'minister' to the pastor alone and had forgotten the fact that they, too, had a ministry to fulfill in the world. See Hargreaves, 164.

and mostly it happens when the Spirit of God comes to a person.¹ Fourth, the phrase used in verse 7, which also illumines the concept of variety of gifts, stresses the overall concept of the community. Apparently, Paul believes that the manifestation of the Spirit is given purposely for the good of the Christian community. In this verse, the apostle seems to imply that no person should use one's gift for personal aggrandizement or satisfaction. Rather, believers must use their gifts to edify the church, and to demonstrate that the Spirit of God works within them.²

In the succeeding verses, Paul enumerates these gifts, which vary considerably. These are as follows: (1) The Gift of Wisdom. This gift refers to one's capacity to receive the revealed truth of God and present it to people.³ Paul implies that one who possesses this gift has an ability not only to receive but also to explain "the deep things of God."⁴ (2) The Gift of Knowledge. This is closely related to the gift of wisdom, and it means the ability to understand correctly the spiritual wisdom of God as revealed in His word.⁵ For Paul, it is more of a practical thing, i.e., knowledge, which knows what to do in any given situation.⁶ (3) The Gift of Faith. When Paul mentions this in verse 9, he does not mean faith as a divine requirement to salvation. What he alludes in the text is a faith which manifests itself in unusual deeds of trust, or in Jesus' terms "a faith that can remove mountains."⁷ McRae says that a person who has this gift can visualize things on the horizon, and believes that God will enable one to accomplish that vision, even though it looks impossible.⁸ (4) The Gifts of Healing. In Paul's view, the Spirit of God bestows the gift of healing to the church. Although healing does not always take place, as in his case, Paul continues to rely on the sovereignty of God. Whether He heals or not, for him it all depends upon His ultimate purpose (2 Cor. 12:9; Rom. 8:28-29). There is one instance in Paul's ministry that this gift authenticated the power of the gospel he preached (Acts 20:7-12). (5) The Gift of Miracles. In this gift Paul is certain that God, in His wise providence and purpose, can overturn the natural law governing this world. This gift is more comprehensive than the gift of healing. Literally it has to do with the ability to do "works of power" (Acts 13:11).⁹ (6) The Gift of Prophecy. Whether prophecy means foretelling the future or forth telling (to proclaim to the people the revelation of God), it seems ambiguous to Paul. Although prediction is not the main thrust of prophecy,¹⁰ it seemed that for Paul prophecy was more of proclamation or the giving of

¹ D. A. Carson, *Showing the Spirit: A Theological Exposition of I Corinthians* (United Kingdom: Paternoster Press, 1995, 47.

² Prior, 198.

³ McRae, 65.

⁴ 1 Cor. 2:6-12 NIV. See Thompson and Elwell, 1045.

⁵ The gift of knowledge was a foundational gift present in the early church when the teachers were laying the doctrinal foundation. There was no written Word of God yet in its entirety at that time. Hence, it was needful for the teacher to have such a gift. See McRae, 65-66.

⁶ Jack W. MacGorman, *The Gifts of the Spirit* (Nashville, TN: The Broadman Press, 1974), 37. Patterson explains that this gift of knowledge is being able to take what is revealed in the word and applying it correctly to the circumstances and situation's of life in a pragmatic way. See Patterson, 211. Acts 5:3 illustrates the gift of knowledge, where the apostle Peter was able to know that Ananias was actually lying to him concerning the distribution of the former's property.

⁷ Mark 11:22; Matt. 17:20. Paul says the same in 1 Cor. 13:2. The heroes of faith mentioned in Hebrews 11 attest to this gift.

⁸ McRae, 66.

⁹ *Ibid.*, 72. Like the gift of healing, the nature and the purpose of the gift of miracle suggests that it was more of a confirmatory gift, especially during the time of the apostles, that is, in them God was at work. Paul also affirmed that his own ministry had been marked "by power of signs and wonders, by the power of the Holy Spirit" (Rom. 15:19).

¹⁰ MacGorman, 39. While the author contends that prophecy is not in essence foretelling, he remains open that predicting may be present as a valid element.

exhortation for the needs of the present times, via the unraveling of the mystery (truth undiscovered by human reason) to the people. (7) The Gift of Distinguishing of Spirits. This was important to Paul, as there were pretenders or false teachers of religion in his day.¹

In the gospel, Jesus also warned that there would arise people who would perform miracles and cast out demons in His name (Matt. 7:21-23). John made the same caution to his readers when he said, “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world (1 John 4:1). As the appearance of false prophets became inevitable to the church, it seems proper that Paul should urge the believers to discriminate between the true and false spirits, especially for an itinerant prophet who claimed to be inspired to speak by revelation (1 Cor. 14:29). (8) The Gift of Speaking in Tongues (*Glossolalia*).

The prominence placed upon this gift of tongues in Corinth, where a *glossolalist* may “utter mysteries in the Spirit,”² especially during the worship service, has prompted the apostle to say that an interpreter is necessary, otherwise he would not have commanded the speaker to remain silent (1 Cor. 14:26-28).

For Paul, it is unwise that one will speak in tongues without somebody interpreting this Holy Spirit-inspired utterance to the congregation. This is why he urges anyone who speaks in tongues to pray so, “he, too, may be able to interpret what he says” (1 Cor. 14:13). (9) The Gift of Interpretation. The apostle considered this gift as attendant to speaking in tongues. Without it no congregation will be able to experience edification at worship.³ The Greek word for “interpretation” is *hermeneia*. For Paul, this gift does not carry the idea of translation, but is similar to discerning what the spirit is saying to the *glossolalist*, so his ecstatic utterances will become intelligible.⁴

Paul lists other gifts of the Spirit in Romans 12 and Ephesians 4. Thomas C. Oden categorizes these gifts in terms of the three broad functions of the church, namely: (1) witness, (2) community, and (3) service.⁵ In Romans 12:6-8, he adds prophecy, teaching, exhortation, liberality, service, giving aid, and acts of mercy, while in Ephesians 4:11, he enumerated the importance of the apostles, prophets, evangelists, teachers and pastors. All these gifts are presented neither in a systematic sequence, nor an exhaustive list of New Testament gifts. Rather, they are presented in order to convey that in the body of Christ, there is diversity of gifts bestowed by the Spirit, which are fitted for the edification of the church.⁶ This seemed to be the major concern of Paul on spiritual gifts. He stresses the concept of edification seven times⁷ and emphasizes the importance of love as a requirement (1 Cor. 8:1; 13:1-13).

¹ 2 Cor. 11:13-15. Paul’s admonition illustrates the practical necessity of every believer to distinguish the spirits. “Not only are there false teachers,” says MacGorman, “but also impostors of faith, fake healers and miracle-workers, phony *glossolalists* and interpreters. God’s people need protection against all these evil counterfeits.” See MacGorman, 42.

² 1 Cor. 14:2. For a comprehensive treatment on the subject of tongues, see Robert Glenn Gromacki, *The Modern Tongues Movement* (Philadelphia, PA: Presbyterian and Reformed Publishing Company, 1967), 53-138, and Mark J. Cartledge, “The Nature and Function of the New Testament Glossolalia,” *The Evangelical Quarterly* 73, no. 2 (April 2000): 135-50.

³ MacGorman, 44.

⁴ See Erickson, 257. See also J. I. Packer, *Concise Theology: A Guide to Historic Christian Beliefs* (Wheaton IL: Tyndale House Publishers, 1993), 155.

⁵ Thomas C. Oden, *Life in the Spirit: Systematic Theology*, vol. 2. (San Francisco, CA: Harper and Collins Publishers, 1992), 189.

⁶ *Ibid.*

⁷ See 1 Cor. 14:3-5, 12, 17, 26.

Summary of the Chapter

This chapter showed that bi-vocational ministry had been the practice of God's servants in the Bible. With the exception of the Levitical priests who had full institutional support, the Rabbis and prophets in the Old Testament needed other sources of income. Since they were expected to perform their religious and legal functions without pay, it was necessary for them to engage in other secular vocation. They served the Lord, but at the same time, they had to work to support themselves materially. Paul experienced this also in the New Testament. Through his tentmaking he spread the good news in many towns and cities without becoming a burden to the churches. Unlike those who taught the law and made their living through exorbitant fees, Paul wanted to preach the gospel free of charge so (1) he could help the poor and struggling churches, (2) he could show to the brethren his example of working day and night in order to support his needs, (3) he could prove to them that he had no motive for preaching the gospel, such as taking advantage of their money, as alleged by his detractors, and (4) to counter the claim of the Greeks that manual labor was lowly, hence it must be avoided. For Paul, there is dignity attached to labor, whether one's work is mental or physical.

In addition, Paul considered his tentmaking as a good opportunity for mission and evangelism, and as a form of self-sacrifice. By following Christ's example, Paul's experience in tentmaking implies that, at certain times, a servant of Christ must forego one's right so as not to become a hindrance in the spread of the gospel or a burden to others. Finally, Paul also considered his tentmaking ministry as a form of modeling, so that others may imitate his example as they render service to Christ.

In his theology of the church, Paul taught that the church composed of interdependent parts within the body, needed each other; that each member had a responsibility towards the body. He also underscored that any theological attempt to understand the ministry must always be in consonance with the nature and essence of the gospel. Since both have the same goal, the redemption of humankind, for Paul, one should look at the ministry from the perspective of totality. To him, the sacred and the secular are both concerns of the ministry; therefore, they need not be dichotomized. Apparently, Paul looks at the gospel as one that defines the content and message of the ministry.

This chapter also showed Paul's theology of spiritual gifts. Whatever the Spirit had bestowed on the church, what was important to Paul was the believers' unity and cooperation. Since no gift was insignificant to him, each gift must not be used for personal self-aggrandizement or self-satisfaction. Instead, it must be used for the common edification of the church.

CHAPTER FOUR¹

THE IMPLICATIONS OF PAUL'S CONCEPT OF *SKENOPOIIA* TO THE CURRENT PERCEPTIONS ON BI-VOCATIONAL MINISTRY AMONG THE CHURCHES OF THE CONVENTION OF PHILIPPINE BAPTIST CHURCHES IN WESTERN VISAYAS

On the basis of the data presented in Chapters Two and Three, this chapter presents the implications of Paul's concept of *skenopoia* to the current perceptions on bi-vocational ministry among the churches of the CPBC in Western Visayas. This chapter discusses the implications from the point of view of similarities (agreement, correspondence) and differences (disagreement, divergence) extrapolated in the preceding chapters.

Points of Similarity and Difference

Some points of similarity and difference seem to emerge between Paul's concept of *skenopoia* and the current perceptions of CPBC churches in Western Visayas on bi-vocational ministry. These points of similarity and difference may be classified in terms of the respondent's perceptions of the questions in the four subscales indicated in the instrument. These are: (1) biblico-theological; (2) psycho-sociological; (3) ethical, and (4) practical.

Biblico-Theological Similarities

As referred to in Chapters One and Two, the following biblico-theological similarities are found: (1) bi-vocational ministry has a strong biblical support; (2) bi-vocational ministry is practiced by God-called servants in the Old and New Testaments, and (3) bi-vocational ministry finds a good model in the Apostle Paul.

Bi-vocational Ministry as a Concept Has a Strong Biblical Support

A strong biblical support on bi-vocational ministry among the respondents corresponds with the teachings of the Bible on tentmaking, particularly with St. Paul. Chapter Two illustrated how God called certain people to do His work despite their varied background and occupations. One significant factor is the Rabbis and prophets who supported themselves through various labors without charging the people of their religious services. It seemed that it was essential for them to have other sources of income.² This practice of the Rabbis and prophets had apparently influenced Paul's preference as a tentmaker missionary.³

¹ Chapter 3 is "THE CURRENT PERCEPTIONS ON BI-VOCATIONAL MINISTRY AMONG THE CHURCHES OF THE CONVENTION OF PHILIPPINE BAPTIST CHURCHES IN WESTERN VISAYAS." See original dissertation if you are interested on statistical data and tables.

² A detailed discussion is found in the section "the value of religious services for the rabbis" under "The Pauline Concept of *Skenopoia*" in Chapter Two.

³ See the proposed reasons why Paul was a tentmaker under the section "*Skenopoia* from a Pauline Perspective," pages 37-39 in Chapter Two.

Bi-vocational Ministry Is Practiced by God-Called Servants in the Old and New Testaments

In the survey, the respondents agreed that bi-vocational ministry was a common practice among God's servants in the Old and New Testaments. As indicated in Chapter Three, 89.7% of the pastors (62.2%, "agree; 27.5%, "strongly agree") and 74.1% of the laymen (60.2%, "agree;" 13.9%, "strongly agree") support this view. This perception was discussed also in Chapter Two. Aside from Paul, Amos, Nehemiah, Daniel, Ruth, Dorcas, Lydia, Priscilla and Aquila, were God-called bi-vocational servants. This similarity seems to demonstrate that bi-vocational ministry is not new to pastors and church leaders in the CPBC. The majority of pastors (71.7%) expressed their willingness to engage in another job, if given a chance. They (88.3%) believed that bi-vocational ministry is a means of ensuring the financial stability of their family (60%, "agree;" 28.3%, "strongly agree").

Bi-vocational Ministry Finds a Good Model in the Apostle Paul

The respondents' awareness of and familiarity with some of the men and women in the Bible who were bi-vocational connect with their belief that Paul serves as a model or an epitome of tentmaking. In Chapter Two, the apostle is described as the greatest prototype of a self-supporting witness and the "Father of Bivocationalism."¹ Majority (85%) of pastors (48%, "agree; 37%, "strongly agree") and also majority (73%) of the laymen (51%, agree; 22% "strongly agree") reveal that both respondents have known Paul as a tentmaker missionary.² As discussed in Chapter Two, for Paul, non-support from individuals and churches was not a hindrance to doing mission locally and cross-culturally. Wherever he went, he practiced his skill so the preaching of the gospel would not be hampered. His tentmaking refutes the belief of some Christians who think that missions today will be hindered without the financial backing of churches and individuals.³

Biblico-Theological Differences

This section deals with the following biblico-theological differences: (1) Bi-vocational ministry creates an impression that there is no distinction between the sacred and the secular in God's ministry; (2) Bi-vocational ministry projects the idea that a minister violates one's ordination vow; (3) Bi-vocational ministry creates a perception that the pastor is getting materialistic, and (4) Bi-vocational ministry minimizes the spiritual gifts God has given to pastors.

¹ Luther Dorr explains this fact in the same Chapter.

² Chapter Three talks about the high awareness level of the respondents. Refer to the results of the survey "On Known Bi-Vocational Ministers" on Table 8. See *original dissertation*.

³ For further discussion, see the section on "Paul's Tentmaking as a Form of Modeling" in Chapter Two. The example of Paul as a missionary dismisses the myth that the money factor is a *sine qua non* to mission. For Paul, every church regardless of its size, can do missions without the requisite of money, if it is determined to do so. Missions is the work of the Holy Spirit, and as the Spirit initiates it, He will support the work from beginning to end. Kwon Soon Tae puts this in perspective, "Missions work is initiated, continued and fulfilled by the Holy Spirit as revealed in Paul's case." See Kwon Soon Tae, "An Analysis of Contemporary Models of Mission Among Selected Baptist Churches in Seoul, Korea in Light of Paul's Model of Mission" (Th.D. diss., Asia Baptist Graduate Theological Seminary, 2000), 162.

Bi-vocational Ministry Creates an Impression that there is No Distinction Between the Sacred and the Secular in God's Ministry

An analysis on the first and second chapters of this research reveals a difference between Paul and the respondents' theological perception of the sacred and the secular in God's ministry. Paul emphasizes that the sacred and the secular intertwine, and both are inseparable to each other. The apostle's primary goal is the proclamation of the gospel to its fullest dimension;¹ and he did all he could to win the people to Christ. Paul, on the other hand, is aware that people have other needs aside from the gospel, and used this as he preached the whole gospel of Christ. This explains why, for Paul, the sacred and the secular cannot be dichotomized.

Based on the concepts presented above, the respondents' perception of the sacred and the secular does not seem to agree with Paul's understanding of the gospel and ministry.² Contrary to Paul's view, the pastors do not seem to think that the sacred and the secular should be treated the same. In fact, they share the view (73.1%) that bi-vocational ministry is a form of secularizing the ministry (54.3%, "agree," 18.8% "strongly agree"). This is also the position taken by the lay leaders (53.6%) as indicated in the survey (42.6%, "agree," 11%, "strongly agree"). The same perception can be noted in their response on whether bi-vocational ministry eliminates the distinction between the laity and the clergy. Both pastors and lay leaders have an equal response of 37% to the question. Generally, the result of the survey depicts a distinct view from Paul's theology of holistic ministry.

Bi-vocational Ministry Projects the Idea that the Minister Violates His or Her Ordination Vow

The tendency to project bi-vocational ministry as a violation of the minister's ordination vow is another difference expressed by the respondents. Chapter Two indicated that Paul, after having been ordained by the church together with Barnabas Acts 13:2-3), continued his mission to the Gentiles. As noted, his main motivation during his missionary journeys was the preaching of the gospel, and his being set apart neither hindered his commitment to Christ nor did it make him violate his ordination vow (Acts 13:3; 1 Thess. 2:9). The burden of Christian duty lies on his shoulder, and he merely uses his skill of making tents in order to attain his goal as an ordained minister of the gospel.³ The response of the respondents

¹ Like John, Paul's gospel seems to contradict also with the Gnostics who claim that the spirit alone was good and important. For him, anything that is done for Christ, either spiritual or secular, is part of Christian obedience to the demands of the gospel. In his theology of ministry he seems to convey the idea that the physical, mental, social, and spiritual do not stand in isolation, as each interacts with each other. Notice "Paul's response to the poverty-stricken congregation in Jerusalem" under "Paul's Theology of the Ministry" in Chapter Two. Teilhard de Chardin says, "We are not human beings having a spiritual experience but spiritual beings having a human experience." See Margaret Z. Kornfeld, *Cultivating Wholeness: A Guide to Call and Counseling in Faith Communities* (New York: The Continuum Publishing Company, 1998), 110.

² The basis for this is found in Chapter Three, especially the section on the "correlation between the pastors' practical perception with their biblico-theological perception" on Table 18. Jennifer L. Kunst considers the dualistic view of ministry as a mere variation of Gnosticism, in which the physical is denied and the spiritual is seen as the only reality. She adds that in caring for souls, too often one aspect (the spiritual) is emphasized to the tragic sacrifice of the other needs of the person. For her, an integrated approach to doing ministry is especially helpful if the local church is to incarnate Christ. ("Towards a Psychologically Liberating Pastoral Theology," *Pastoral Psychology* 40, no. 3 (1992): 163.

³ Chapter Two clearly explains this. Refer to the section, "Paul's Tentmaking in Relation to His Task as a Missionary."

in Chapter Three, on the other hand, reveals that bi-vocational ministry directly violates the ordination vow of the minister. As the survey indicates, the response of the pastors (55.8%) and laymen (53.6%) seem to correspond with their dualistic view of ministry where the sacred and the secular are treated separately rather than holistically. The irony among the ministers is, while they regard bi-vocational ministry as a violation of the ordination vow, the majority (71.7%) of them are willing to work on the side, if they have a chance.¹ This shows that CPBC ministers in Western Visayas are ambivalent about the dual role of pastors as shepherds of the flock and as employees at secular jobs.

Bi-vocational Ministry Creates a Perception that the Minister is Getting Materialistic

Another theological difference in this study is the perception that bi-vocational ministry fosters the spirit of materialism among ministers. A good percentage (62.1%) of the pastors and laymen (66.1%) indicated that they “agree” to the question. Corollary to this, pastors (79.4%) and laymen (68.3%) also equate the secular job of ministers as a manifestation of distrust or lack of faith in God. Apparently, this perception does not apply to Paul. The apostle’s tentmaking as explained in Chapter Two clearly shows that he personally did not want to be a burden to the church (2 Cor. 11:9), or become a stumbling block to those whom he served by expecting payment for his services.

Paul used his skill in order to support his ministry. He was not against local church support as there were even times he accepted the help of the brethren (Phil. 4:10,14-18; 2 Cor. 11:7-9); however, Paul deemed it wise to remain as a tentmaker to help him materially. In fact, toward the end of his life, the apostle remained as a poor man. He was only contented with whatever he had (Phil. 4:11-12). Hence, Paul cannot be branded as materialistic and accused for lack of faith in God.² The example of Paul as a tentmaker points that not all who are bi-vocational are materialistic or people who have no trust in God’s providence. This simplistic equation of the matter with bi-vocational ministers needs to be reexamined by the churches.

Bi-vocational Ministry Minimizes the Spiritual Gifts God Has Given to Pastors

The respondents differed from Paul in their understanding of spiritual gifts vis-a-vis bi-vocational ministry. Generally, Paul considers spiritual gifts as endowments from God, and anyone who has been endowed with a gift, whether concrete or actual gift (*charis*), service-oriented (*diakonia*), or enabling power (*energenata*), must use it for the good of the church and the people in the community. As referred to in Chapter Two, Paul’s concern was centered on the need of humankind and the world for redemption (Rom. 8:22 ff). Corollary to his holistic emphasis of the gospel, he implies that the use of gifts is not meant only for the benefit of the church but also for the world. Thus for Paul, being bi-

¹ See the current engagement and chance to engage in bi-vocational ministry” under “On the Significant Correlations of Pastor’s Demographics” in Chapter Three. Dr. Flip Buys says, “In countries with weaker economies like Africa, Asia, and South America, people on the average earn 14 times less in salaries than in Europe and North America.” See Flip Buys, “Manila T.O.P.I.C Report”; available from <http://www.puk.ac.2a/theology/nail.htm>; Internet; accessed 26 October 2001.

² This theme is discussed in Chapter Two of this research under the section, “Paul’s Tentmaking in Relation to His Task as a Missionary.”

vocational does not minimize the gifts of ministers. On the contrary, it maximizes and widens the ministers' influence in the world.¹ For Paul, bi-vocational ministry is a valid expression of true stewardship of God's gifts and a way to tap the potentials of the laity for ministry.² As seen in Chapter Three, 73.1% of the pastors (50.3%, "agree;" 22.8%, "strongly agree") and 75.7% of the laymen (54.4%, "agree;" 21.3%, "strongly agree") indicate that the CPBC pastors and lay leaders in Western Visayas have a limited understanding of spiritual gifts, for they simply consign them to church-related ministries. This deviates from the biblical concept that spiritual gifts are to be harnessed, both for the good of the church and the people in society in general.³

Psycho-Sociological Similarities

Another important consideration in this section is the psycho-sociological similarities indicated in the survey, namely: (1) bi-vocational ministry enhances the dignity of the pastor in society; (2) bi-vocational ministry enhances high social acceptance of the pastor among the working class, and (3) bi-vocational ministry enhances the minister's coping mechanism with frustrations in the ministry.

Bi-vocational Ministry Enhances the Dignity of the Pastor in the Society

As seen in Chapters Two and Three, the survey shows a significant agreement between Paul's and the respondents' view of the pastors' dignity in the society in their dual ministry. This similarity does not only emphasize the value of labor but also enhances the dignity of the worker in society. Chapter Two explains that however mundane and lowly the work is, a laborer who does one's job faithfully deserves God's blessing. Unlike the Greeks who shun physical labor, the Hebrews emphasize honor and dignity attached to physical or manual labor. This corresponds to Paul's experience. As a Jew, he is proud to say that he worked night and day with his own hands (1 Cor. 4:12; 2 Thess. 3:8). For Paul every work was important to God.⁴ A good percentage (73.1%) of the pastors (52.8%, "agree;" 14.9%, "strongly agree") and 58.8% of the laymen (52.2%, "agree;" 6.6%, "strongly agree") convey the need to elevate the dignity of pastors in the society. The problem is their salary.⁵ For the respondents it can be overcome through their additional income outside of the church.

¹ Dennis comments: "There is no intention to minimize the ministry of the full-time pastors, but the bi-vocational pastors are in a unique position to live out their calling in a distinct way. Their ministry can be expressed both in the secular realm as well as in church related realm." See Nodell Dennis "The Bi-vocational Pastor and Self-Esteem," *Church Administration*, June 1982, 44.

² Dale Holloway emphasizes that some people have a call from God, and yet their talents, interests and aptitudes may not likely fit in the local church. These talents, interest, and aptitudes need a second vocation wherein they can maximize their gifts. See Holloway, 10.

³ See the discussion on the "Pauline Theology of Spiritual Gifts in Chapter Two.

⁴ Refer to the section, "The Difference Between the Greek and the Hebrew Concept of Labor" in Chapter Two for further discussion.

⁵ The "Monthly Salary Bracket of Pastors and Laymen" found in Table 6 of Chapter Two establishes this fact.

Bi-vocational Ministry Enhances High Social Acceptance of Ministers Among the Working Class

Chapter One discussed Paul's trade as a tentmaker. Apparently, the association he had with other laborers substantiates the notion that a minister, who is engaged in secular work, in addition to his church duty, can easily win the acceptance and sympathy of the people belonging to the working class. While Paul was in Corinth he looked for his fellow artisans with whom he might practice his trade. Shortly in that city, he found his first contacts named Priscilla and Aquila, who were also tentmakers. While working with Priscilla and Aquila, it was apparent that Paul had some contacts with the workers of the couple. At the workshop the apostle Paul perhaps not only identified himself with the laborers of Priscilla and Aquila but also persuaded them to believe in Christ.

The high degree of similarity between Paul and the respondents' perception that bi-vocational ministry enhances the social acceptance of the pastor (60.6%, pastors; 53%, laymen) reveals that bi-vocational pastors are in a unique position to live out their callings in a distinct way. They have the advantage of being able to identify with the secular employees on the job as well as those in the church. The respondents' response (67.6%, pastors; 66.1%, laymen) also agree that they relate better with people who are of their profession; that they excel in public relation as they are people who are "*marunong makisama*"¹ or good in public relation. They may be struggling in the area of guarding themselves from becoming complacent or preoccupied with their secular work and failing to give a positive leadership to the churches, and they may be under pressure to live out their lives and witness consistently in the community, but since they are not insulated from the "real world," their opportunities of service are greater than their colleagues who are in full-time religious work.

Bi-vocational Ministry Enhances the Ministers' Coping Mechanism with Frustrations in the Ministry

One significant finding in the survey is the perception that ministers who are engaged in jobs not related to their function in the local church have better coping mechanism with frustrations (55.5%, pastors; 51.4%, laymen). The respondents believe that because of unmet needs, internal problems, and other concerns in the church, dual-role ministers are in a better position to handle their disappointments in the ministry. Their second job affords them a catharsis, or a way to temporarily but freely unload themselves emotionally from the burdens of the ministry. This seems real to Paul. Chapter Two mentions that the apostle had bouts with depression in the city of Corinth. Without achieving any great success in Athens due to the strong competition of Greek philosophers, he came to the city of Corinth a disappointed and dejected man.² Thus, when he reminded the Corinthians how he arrived among them in "weakness and in much fear and trembling" (1 Cor. 2:3), in truth he was recalling his own failure in Athens. The

¹ Gary Farley, "Bi-vocational Ministry"; available from http://www.seorf.ohio.edu/dxx042/vocation_ctr/html; Internet; accessed 2 November 2001. For a detailed understanding of the Filipino concept of *pakikisama*, see Joyce J. Abugan, "An Evaluation of the Missions Education Program of the Philippine Southern Baptist Woman's Missionary Program" (S.T.D. diss., Asia Baptist Graduate Theological Seminary, 1992), 155-57.

² B. H. Carroll describes the poverty and disappointments of Paul in Chapter Two. See the section, "Paul's Tentmaking as a Form of Self-Sacrifice." The correlations between the psycho-sociological and ethical perceptions of the respondents on Table 17 in Chapter Three also make this clear. Generally, the statistical analysis yields a correlation coefficient that is significant at 0.01 level on a two-tailed test.

intellectual pride in Athens was a formidable hindrance to the gospel more than the flagrant immorality in Corinth. In such a desperate mood Paul has found his way out from depressions, mentally and spiritually, through tentmaking. His physical labor with Priscilla and Aquila gave his mind a rest. Due to the nature and demand of work in the church, perhaps it is essential for ministers to find outlet in ministry, and, for the respondents, an outside job can be a good coping mechanism to counter the ministers' bouts with depression.

Psycho-Sociological Difference

This section discusses one difference between Paul and the respondents' responses to psycho-sociological question relative to bi-vocational ministry: that bi-vocational ministry leads to guilt on the part of pastors.

Bi-vocational Ministry Leads to Guilt on the Part of Pastors

The perception of the respondents concerning guilt probably was not an issue to Paul. While doing his mission, the apostle looked at his trade as a means rather than as a hindrance to his goal. There is no reservation in his mind that earning a living and preaching the gospel are both integral aspects of his vocation. For this reason, Paul did not consider himself as a second-class missionary, or guilty about his status as a tentmaker-missionary. Apparently, for Paul, the full spectrum of Christian calling consists in being able to do things right, whether one renders a secular or a sacred obligation to God. These two are not separate dimensions of a person's calling. Rather, Paul regards the sacred and the secular as one broad response to the demands of the gospel.

Conversely, the result of the survey implies that pastors who are underpaid should not feel guilty if they are earning outside to meet the needs of their families.¹

Ethical Similarities

Based on the survey, the following ethical perceptions correspond with Paul's understanding and practice of tentmaking: (1) bi-vocational ministry prevents ministers from conduct unbecoming of their profession, such as borrowing money and asking special favors from the members; and (2) bi-vocational ministry prevents the pastors from becoming resentful with the church members.

Bi-vocational Ministry Prevents Ministers from Conduct Unbecoming of their Profession

There is high ethical correspondence between Paul and the respondents' response to this question, especially among the ministers. The survey reveals that 81% of the pastors (53.5%, "agree;" 27.5%, "strongly agree") and 66.8% of laymen (46.3%, "agree;" 20.5%, "strongly agree") supports the view that being bi-vocational will save ministers from embarrassing or degrading situations in the local church. Both respondents are aware that a conscientious minister neither

¹ See the results in Appendix T, question no. 29.

borrow money nor wants to ask a favor whenever possible from the members of the church as this will tarnish one's image and integrity.¹ Paul was forthright on the matter of personal privileges. As God's servant, he never took advantage of his position. He could have taken his right and privilege to receive help for the maintenance of his work, just like the other apostles,² but Paul preferred to work with his hands. He would rather die (1 Cor. 9:15) in want than have his critics think he was like any unscrupulous teacher of religion. This ethical practice of Paul and the respondents' perception on the issue convey that an outside job can augment the minister's meager income, which, in turn, will protect one's image and profession.

Bi-vocational Ministry will Prevent Ministers from Becoming Resentful to Church Members

The view of CPBC ministers and lay leaders in Western Visayas on the question above interrelated with the character of Paul as a tentmaker. This convergence not only depicts the correlation between economic stability and positive attitude of the pastors, but also underscores a theological premise that human beings, no matter how godly and spiritually minded they may be, can become resentful at times, especially if their needs are not addressed properly.³ Conversely, through tentmaking this feeling of resentment of ministers can be overcome.⁴ Paul had nothing to resent with the churches he served. The fact that he refused their help implies that his tentmaking was the solution for his needs.⁵

Ethical Difference

This section discusses a different perception of the respondents from Paul on the question of whether or not bi-vocational ministry projects a mediocre or half-hearted attitude toward the ministry. Below is the explanation.

Bi-vocational Ministry Projects a Half-hearted Attitude toward the Ministry

Paul was definite in relation to his task. Despite the difficulties he encountered in Athens, Corinth, Ephesus, and Thessalonica during his missionary journeys as described in Chapter Two, he was a man with unflagging zeal in planting churches in strategic places. There were times he was physically afflicted "by a thorn in the flesh" (2 Cor. 12: 7), yet he never faltered or thought of

¹ Chapter Three, Table 19 provides the "correlation between the ethical and biblico-theological perceptions" on bi-vocational ministry.

² See "the apostle's defense for self-support" under the section "Paul's Tentmaking as a Form of Self-Sacrifice" in Chapter Two.

³ This seems to be the case of some ministers who are not paid enough by the local church. Their low salary produces tension within their families. However hard they try to manage on their income, they feel that it is still not enough. The family budget has become the battleground between their income and expenses. Their low self-esteem caused by inadequate remuneration thus breeds in them, including members of the family, resentment towards the church. Economic privation seems to be the driving force. See also the correlation between the pastors' BVM practical and psycho-sociological perceptions in Chapter Three.

⁴ The enhanced dignity, healthy self-concept, social acceptance, and financial stability of the pastor's family through bi-vocational ministry apparently have positive bearing on the ethical behavior of ministers. See the "correlation between psycho-sociological and ethical perceptions of respondents" in Chapter Three.

⁵ Although his income was not always adequate (1 Cor. 4:11), Paul persevered because he loved Christ and the people in Corinth. Earning a living through his trade gave him the needed equilibrium to counter some unpleasant emotions such as jealousy, hatred, and resentment.

giving up his career. Nothing seemed to deter him from doing anything for the sake of the gospel (I Cor.9:20-23).¹

The possibility for ministry to be sidetracked is a temptation common among pastors engaged in secular jobs. This was the assessment of the respondents in the survey. About 66% of pastors (50.3%, “agree;” 15.7% “strongly agree”) and 61% of laymen (44.1%, “agree;” 16.9%, “strongly agree”) shared the perception that half-heartedness or mediocrity toward the ministry would likely happen among bi-vocational pastors. This divergence with Paul forewarns those who are currently engaged in church work but are earning a good portion of their income from their secular jobs to be careful and vigilant always.²

Practical Similarities

This section will show points of similarities or convergence between Paul and the respondents’ practical perceptions of bi-vocational ministry. They are: (1) Bi-vocational ministry creates better opportunities for evangelism and mission, and (2) Bi-vocational ministry is the practical solution for a church that cannot afford to call for a full-time pastor.

Bi-vocational Ministry Creates Better Opportunities for Evangelism and Mission

The findings of this study based on the first and second chapters point to a high degree of similarity between Paul’s evangelism and mission activities and the respondents’ perception of the same relative to bi-vocational ministry. As discussed in Chapter Two, Paul’s primary purpose was the spreading of the good news about Jesus Christ, and his tentmaking gave him that opportunity to fulfill his mission (Acts 18:4; 1 Thess. 2:9). Working with people in two settings as a missionary-preacher and tentmaker gave Paul the right exposure of bringing prospects to Christ. His experience with Priscilla and Aquila, owners of a tentmaking shop in Corinth served as a good model. The couple provided the venue for Paul to evangelize their laborers.³ It was not certain whether Priscilla and Aquila were Christian converts when they first met Paul in Corinth, but what was significant about them is they became not only partners of Paul in tentmaking, but also in evangelizing the city and elsewhere.

This method used by Paul in providing “a bridge” or “entrance” to witnessing corresponds also with the response of pastors and laymen in Chapter Two. In the survey, the respondents stressed that those working in a bi-vocational relationship would do good in mission and evangelism. About 71.6% of ministers

¹ For a better understanding of Paul’s condition in Corinth, see the section, “Paul’s Tentmaking as a Form of Self-Sacrifice” in Chapter Two. One could not find a hint of mediocrity or cold feeling about Paul when it comes to mission, for his only consuming passion in life was Christ. As such, he never put his work for Christ on the side, or allowed himself to be complacent with his work.

² Bi-vocational ministers must always keep their focus in clear perspective. In the case of Paul, “he is not remembered today as a great tentmaker but as a great minister of the gospel.” See Dorr, 15.

³ See the section “Paul’s Tentmaking in Relation to His Task as a Missionary” in Chapter Two. One great advantage of a bi-vocational minister or missionary is the level of association with, as well as a keen grasp of, the people’s aspirations and needs, since he or she is like one of them. The status of Paul, plus his similar social background with Priscilla as coming from a higher social class, must have attracted her to work together with him in a bi-vocational relationship of winning her workers. See Neal Wyatt, “The Bi-vocational Pastor: His Unique Relationship to the Churches,” *Church Administration* 25, no. 9 1983, 20-21.

and 64.1% of laymen agreed to this perception.¹ This hints the need for church leaders and members to consider seriously their secular employment as a possible context for spreading the good news.

Bi-vocational Ministry is the Practical Solution for a Church that Cannot Afford to Call for a Full-time Pastor

The churches Paul established were mostly young and struggling. They were not yet fully autonomous. In addition, there were internal problems and other difficulties Paul had to contend with the churches in Corinth, Thessalonica, and Ephesus.² Hence, Paul decided to work rather than become a burden to the brethren (2 Cor. 11:9; 1 Thess. 2:3-4, 9). He wanted to show he could manage without their financial assistance, through the labor of his hands. Paul really understood the situation of the churches he served, especially the “weak” at the church in Ephesus (Acts 20:35). It is possible that the weak referred to the struggling believers in the church.³

In the survey, 81.8% of the pastors (54.3%, “agree;” 27.5% “strongly agree”) and the 75% of the laymen’s (64%, “agree;” 11%, “strongly agree”) believe that bi-vocational ministry is the practical solution for a church that cannot afford to call for a full-time pastor. The result corresponds to Paul’s experience with the financially struggling churches discussed in Chapter Two. This implies that bi-vocational ministry is a viable and pragmatic approach to pastoral ministry, particularly among churches that could hardly give enough salary to pastors. In the survey, both respondents agree that the ministers’ salary has a corresponding effect on their honor and dignity.⁴ The higher the church pays them, the more their image or dignity is enhanced.

Practical Difference

Based on the survey, there is one important difference that exists between Paul and the respondents’ response on whether or not bi-vocational ministry opens the door for the minister to leave the pastoral work. Below is the explanation.

Bi-vocational Ministry Opens the Door for the Minister to Leave the Pastoral Work

Paul’s experience as discussed in Chapter Two is different from bi-vocational ministers who have left the ministry for material reasons. This perception is shared by majority of the respondents. In their response, almost 67% (43.3% “agree;” 23.6%, “strongly agree”) of pastors and 62.4% of laymen

¹ Bi-vocational ministry offers certain advantages to the ministry. See especially its practical advantages to the minister in Chapter Three. Refer also to Appendix T, under Practical Perception, question no. 32.

² Chapter Two discusses the problems of the churches in Corinth, Thessalonica, and Ephesus under the section, “Paul’s Tentmaking as a Form of Self-Sacrifice.”

³ See the section “Paul’s motivation for self-support” under “Paul’s Tentmaking as a Form of Modeling.”

⁴ Chapter Three discusses the correlations between the practical and psycho-sociological perceptions of laymen on bi-vocational ministry. For Wayne Clark “adequate financial remuneration is more than a means of livelihood. It is a source of self-respect. See Clark, 46. McBurney says that many ministers are struggling with low self-esteem as a result of a culture that expects much from them but are not appreciated and valued in what they are doing as ministers. See Louise McBurney, “A Psychiatrist Looks at Troubled Pastors,” *Leadership*, Spring, 109, 114.

(38.2%, “agree;” “24.2%, “strongly agree”) never expressed reservation that leaving the pastoral work would not happen among ministers with two callings. They project a phenomenon that is alarming for would-be bi-vocational pastors. Perhaps this is also the reason some respondents¹ believe that bi-vocational ministry from a theological point of view is Satan’s strategy or instrument in order to diminish the power of the gospel. These legitimate observations of the respondents, however, differ from what Paul had actually practiced as a tentmaker.

As mentioned in Chapter Two, the apostle Paul had no intention, real or imagined, of leaving the ministry. He remained faithful and fully committed to Christ and the gospel in spite of the plots of the Jews to kill him (Acts 20:19-20).

The Implications of Paul’s Concept of *Skenopoiia* to the Current Perceptions on Bi-vocational Ministry Among the Churches of the Convention of Philippine Baptist Churches in Western Visayas

The preceding section has established the points of similarity and differences between Chapters Two and Three. Based on these, the biblico-theological, psycho-sociological, ethical, and practical implications are presented. These are implications that the researcher considered to be relevant among the CPBC churches in Western Visayas.

Biblico-Theological Implications

There are two major implications under the biblico-theological perceptions. These are: (1) the need for the denomination’s theological institutions to formulate a holistic theology of spirituality, and (2) the need to break the laity-clergy syndrome in the churches.

The Need for the Denomination’s Theological Institutions to Formulate a Holistic Theology of Spirituality

The biblico-theological perception discussed in the preceding section of this chapter points to a need for the denomination’s theological institutions to formulate a holistic theology of spirituality.² The current perception of the respondents in the survey reveals that there is distinction between what is sacred (spiritual) and secular (material) in God’s ministry. This dichotomized approach to ministry assumes that pastors who are engaged in secular work are less spiritual and committed, if not out of God’s will, compared to full-time pastors. In contrast to Paul’s holistic theology of the gospel and spirituality, where the total welfare of the person is paramount, dichotomized spirituality stresses the importance of the mind (spirit) over the body (matter), situating the good life in the next world. The Hebrew Scriptures, as understood by Paul, never stressed such dualistic theology separating the mind and the body into some kind of hierarchy, wherein

¹ Table 21 establishes the correlation between the practical and biblico-theological perceptions of laymen on bi-vocational ministry. Refer to Chapter Three under the section, “On the Correlation of Bi-vocational Ministry Practical Score (BVMPS). See *original dissertation*.

² Refer to the section “bi-vocational ministry creates an impression that there is no distinction between the sacred and secular in God’s ministry” under “Biblico-Theological Differences” of this Chapter.

the latter gives way to the former.¹ Therefore, a sound holistic theology of spirituality that will emanate from the denomination's seminary and adopted by the churches, will clear doubts and will change the churches' critical attitude towards bi-vocational ministers. A healthy theology of spirituality needs to be stated clearly by looking at the person as an indivisible whole, not a part but a whole animated person with both body (personality) and soul (life).

This suggests that the kind of spirituality with which the churches should be concerned is not one which is separated from the socio-economic, and political concerns. Rather, it is a spirituality that takes into consideration the over-all direction of life towards God and His Kingdom.

The Need to Break the Clergy-Laity Syndrome in the Churches

Corollary to a dichotomized theology of spirituality, against which Paul had strongly argued, is the distinction made by the respondents that the clergy is separate from the laity.² This seems alien to the Baptist heritage or teaching of the "priesthood of all believers."

One advantage of bi-vocational ministry, as seen in Paul's life, was his close association with people in the secular world. He walked in their shoes (e.g., Priscilla and Aquila, Lydia, Zenas, Erastus, Luke, Barnabas). His fellowship with them did not give the feeling that he was above or more blessed and special than the rest of his friends and associates in ministry. His two jobs made Paul understand the equality of a person's calling before God. Being a missionary, Paul did not think his task alone counted for God. He did not contemplate that his work was more Christian than those who did the ordinary. For Paul, the eternal and the temporal tasks of the church exist together, requiring the church to exercise their God-given talents and gifts for the world. This can only happen if the clergy-laity syndrome can be addressed.

The exercise of ministry is not a monopoly of full-time pastors or members of the clergy. It belongs to the people (Greek, *laos*) of God.³ In fact, the teachings of the New Testament seem not to require full-time pastorates. This is evident in the early churches (Eph. 4:11-12; Acts 6:6-7). Apparently, the local church simply existed and functioned without the services of full-time pastors. The advent of full-time pastorate was a later phenomenon in the church. Practically, from the early days of the first century church, God-called servants earned their livelihood through their skilled vocation.⁴ As bi-vocational people they were instrumental in the birth, growth, and development of Christianity. Their examples seem to demonstrate the truth that a local church can operate without a full-time pastor. The nature of bi-vocational ministry fulfills the meaning of Christian calling (i.e., every Christian is called and has a life of service to offer).⁵ Hence, there is a need

¹ Paul's understanding of "diakonia" is explained in his "Theology of Ministry," in Chapter Two. See also, Sylvia Palugod's "What Does a Filipino Mean By Being Saved" *Patmos* 14, no. 2 (February 1996): 6.

² A negative result at 36.9% (32.2%, "agree;" 4.7%, "strongly agree") from ministers clearly demonstrates the sacerdotal mood and spirit of CPBC pastors over the laity. Refer to Appendix T, question no. 24.

³ Samuel Thurman Adkins, "Involving Laity in Study and Ministry as a Method for Teaching the Theology of Ministry at the Ebenezer Baptist Church" (D. Min. diss., Southern Baptist Theological Seminary, 1980), 41-42.

⁴ Thurman W. Allred, 39. Farley and Holloway reported that bi-vocational pastors started most of the 35,000 Southern Baptist congregations in the USA. And persons who hold secular employment as well as pastoring a church are about 30%. Gary E. Farley and Dale Holloway, "Bi-vocationalism and Bold Mission Thrust"; available from <http://www.pickens.net/~pba/c-documents>; Internet; accessed 28 October, 2001.

⁵ Nodell Dennis, "The Bi-vocational Pastor and Self-Esteem," *Church Administration*, June 1982, 43.

to break the clergy-laity syndrome so that the local church could become a fully functioning body of Christ and a leaven in the society. Scripturally, this is anchored on the premise that the members take seriously the biblical teaching of the “priesthood of all believers” (1 Pet.2:9).

Psycho-Sociological Implications

This section has two psycho-sociological implications, namely: (1) the need to re-educate the CPBC churches toward the viability and appropriateness of bi-vocational ministry, and (2) the need for the CPBC ministers to be selective in the choice of non-pastoral vocation to complement their pastoral role. They are discussed below:

The Need to Re-educate the CPBC Churches toward the Viability and Appropriateness of Bi-vocational Ministry

Attitudinal ambivalence towards bi-vocational ministry seems to be the prevailing mood of the respondents in Chapter Three. As revealed in the survey, the simultaneous presence of almost equally strong but opposing motivations or perceptions of both ministers and lay leaders seem to give them the impression that bi-vocational ministry may not be of help to the churches. They tend to believe that it would weaken the power of the gospel as well as witness of the pastor to the community. This fact deters the respondents from accepting the viability and appropriateness of bi-vocational ministry as an alternative form of ministry to God.

In the survey, 73.9% of ministers (47.2%, “agree; 26.7%, “strongly agree”) perceive bi-vocational ministry (BVM) as a tool of the Enemy in order to diminish the effect of the gospel to the community. In addition, 62.1% of the laymen also equate BVM to the materialistic inclination of ministers (49.2%, “agree;” 16.9%, “strongly agree”). Theologically, both respondents have reservations for it. However, when it comes to the practical, psycho-sociological and ethical advantages of BVM, the survey shows that 91 (71.6%) out of 127 pastors are willing to engage in bi-vocational ministry, if they have a chance.¹

Bi-vocational ministry does have problems and limitations. As in all other forms of ministry that have their unique problems, bi-vocational ministry is no exception; however, it is not wrong theologically and ethically. Rather, it is a way to be helpful in the ministry, specifically among churches that cannot afford to support a full-time pastor. Most of the men and women called by God for His purpose practice it as a valid and legitimate form of ministry. In fact, no reference in the Bible disapproves or criticizes Paul and Amos, to name two, for having secular jobs along with their call to ministry. The support of ministers by the local church is legitimate and biblical; however, there are certain cases that support for ministers might not be possible or available. Apparently, the need and opportunity available in the community will determine which style of ministry a minister will take. The expediency of the situation, plus the gifts and aptitudes of the pastor will determine one’s options for ministry.

¹ As indicated in the survey, 94 (78.3%) of CPBC pastors in Western Visayas receive a monthly salary between P2,000-P5,000 (refer to Table 6). See Appendix H.

In this light, CPBC ministers and lay leaders in Western Visayas are encouraged and challenged to look at bi-vocational ministry as a valid form of ministry in contemporary society. It is advantageous if they do not limit their understanding of ministry to purely church work. Broadly, they need to understand the psycho-sociological interactions between the church and the need of the contemporary world.

The Need for CPBC Ministers to be Selective in the Choice of Non-Pastoral Vocation to Complement their Pastoral Role

Bi-vocational ministry does not intend to replace or minimize the ministry of full-time pastors. Neither does it claim to be the primary approach to ministry and missions, or the only viable alternative to solving the problem of small churches that cannot afford to call a pastor. Rather, it is a valid form of ministry that could supplement the ministries of the local church in the world, and a helpful way to present the gospel to as many people as possible. Although it has certain limitations, the advantages can be numerous.

The mundane cares of earning a living outside of parish ministry by bi-vocational ministers, however, does not automatically give them the free hand to engage in any type of secular work. Certain types of work outside may not help them as ministers. If pastors are not careful, their second vocation may pull them down socially and spiritually. In Chapter Three, the respondents indicated that guilt follows a bi-vocational minister, and the door is wide open for him or her to leave the pastoral work. The survey implies that prudence is necessary before a minister launches out into the world of work.

Ministers need to be cautious, sensible, and selective in choosing their second job, if they really care for the local church. The general reservation of the respondents toward the secular job of ministers as revealed in the survey seems to have revolved around this issue. An approach bi-vocational ministers can take is to consider first a job that would complement and enhance their pastoral work, rather than decide on the financial aspect of the job alone. They can do this in the direction of their calling. Otherwise, the money they will earn from the job will not compensate for the damage their churches will suffer, aside from the effect and lowering of the dignity of their office as ministers.

Ethical Implications

The ethical implications that follow are not only essential among the majority of CPBC ministers who receive low salaries from the churches, but also helpful in eliminating the tension that apparently exist between church members and bi-vocational pastors. These implications are: (1) the need for the denomination to establish and recommend to the churches a fair policy regarding the salary of ministers, and (2) the need for the denomination to review its stance regarding the issue of bi-vocational ministry.

The Need for the Denomination to Establish and Recommend to the Churches a Fair Policy Regarding the Salary of Ministers

Without infringing on the local autonomy of every Baptist church, and in view of the low salaries received by most CPBC ministers in Western Visayas, it is essential that a fair policy regarding the minimum salary of pastors in the rural and urban areas be suggested or recommended by the Convention of Philippine Baptist Churches to the churches. This will encourage the individual churches to live up to the agreed policy. Some churches might even be encouraged to give beyond the established scale. It will also give the leaders of the local church a hint on whether or not they will allow their pastor to engage in other jobs outside of the pastoral ministry.

In the survey, the average monthly income of CPBC pastors in Western Visayas is between P2,000-P2,500 monthly (see Table 6), much below compared to the present minimum salary received by an ordinary employee, either in private or public institutions. A fair policy regarding the salary of ministers will not only elevate the dignity and self-esteem of ministers, but will also prevent them from conduct unbecoming of their profession. It is a well-known fact that low salaries have personal and professional consequences that could affect the dignity, morale, and competence of ministers.

The Need for the Denomination to Review its Stance Regarding Bi-vocational Ministry

Affirmation and trust between the church and bi-vocational ministers are essential toward building a strong, unified, and dynamic ministry. With this, it is necessary that denominational and local church leaders should appreciate, value, and respect the ministry of bi-vocational ministers, not only in the churches and other religious institutions, but also in the larger context of community life wherein their skills, spiritual gifts, and aptitudes are found to be most fitting and beneficial to society. It is necessary for churches from believing that bi-vocational ministers are less committed to the ministry; that they dismiss the myth that they are second-rate class of ministers. There are pastors who are part-time workers but have a full-time commitment to the church. On the other hand, there are full-time pastors but appear like part-time in their work and commitment to the local church.

By accepting and understanding bi-vocational ministry, denominational and local church leaders remove the barriers, e.g., suspicion, prejudice, and stereotyping, that most often are expressed openly or secretly against the bi-vocational pastors. In so doing, they promote a healthy atmosphere that is advantageous to both the church and the bi-vocational pastors.

Practical Implications

Bi-vocational ministry offers certain advantages to the denominations, churches, and pastors. The implications derived from the preceding section of this chapter are here enumerated and explained: (1) the need for the denomination's theological institutions to incorporate bi-vocational ministry in their respective curriculum, (2) the need for the denomination to create a department of bi-vocational ministries, which will lead, oversee, and coordinate bi-vocational skills

training and development programs for ministers, (3) the need for the CPBC churches to recognize bi-vocational ministry as a tool for evangelism, mission and church planting, (4) the need for ministers to learn a trade, and pursue additional educational attainment.

The Need for the Denomination's Theological Institutions to Incorporate a Course on Bi-vocational Ministry in their Curriculum

Engaging in a secular job while serving a church at the same time offers two practical advantages for ministers. These are: (1) financial security for the family to which 88.3% of pastors surveyed agree (60%, "agree;" 28.3%, "strongly agree"), and (2) an antidote to cope with the standardized salary of public and private workers to which 68.4% of pastors agree (51.1%, "agree;" 17.3%, "strongly agree").

Psychologically, bi-vocational ministry offers the following advantages to ministers: (1) it enhances their dignity to which 73.1% of pastors agree (58.2%, "agree;" 14.9%, "strongly agree"), and (2) it enhances the minister's coping mechanism with frustrations to which 53.5% of pastors agree (42.5%, "agree;" 11%, "strongly agree"). Additionally, on the ethical side, ministers who function bi-vocationally as indicated in the survey, will be spared from conduct unbecoming of their profession to which 81% of pastors agree (53.5%, "agree;" 27.5%, "strongly agree").

With these empirical data, it is important for seminaries and Bible colleges to consider seriously the inclusion of bi-vocational ministry in their curriculum. This would give theological students not only the advantage of sharpening their skills early, but also wider latitude of serving Christ outside of local church work in the event their gifts and aptitudes warrant. Churches need to understand the inflationary cycle taking place in many countries of the world today. One practical thing for them to do now is to prepare the students in theological institutions to be proactive and advanced in planning for their future ministry. God's mission is universal and inclusive.¹ This implies the penetration of the men and women in the work-a-day world by would-be bi-vocational ministers.

The Need for the Denomination to Create a Department of Bi-vocational Ministries Which Will Lead, Oversee, and Coordinate Skills Training Development Programs for Ministers

Many pastors within the Convention of Philippine Baptist Churches are bi-vocational. For years they had been instrumental in the growth and development of the CPBC, but their efforts, difficulties, needs, and problems in the field were not given proper attention by the denomination. Denominational programs like conducting seminars, scholarships, leadership training, and special projects in most cases are intended for the fulltime ministers. It seems that the bi-vocational ministers are being left out.

¹ For Wayne Oates, God's universe is a big place. As a bi-vocational minister himself, he believes God's work is neither confined nor containable by any church walls, creeds or kinship system. He adds that both jobs are avenues of Christian ministry. See Dorris, 65.

Ministers who work in bi-vocational relationship, particularly those who have never been trained professionally in the seminary, are assumed to have experienced certain inadequacies in the ministry. They have difficulties, needs and problems. A sensitive and caring denomination can help them overcome their problems. The creation of a Department of Bi-vocational Ministries by the denomination under the supervision of an experienced ordained minister would help bi-vocational ministers in the field. In the survey, both respondents agree that bi-vocational ministry as a concept has a strong biblical support.¹ Hence, it is essential for the denomination to give priority to this matter.

The Need for the CPBC Churches to Recognize Bi-vocational Ministry as a Viable Tool for Evangelism, Mission and Church Planting

One advantage open to bi-vocational ministers which could easily draw people to the gospel is their sense of identification with the working class. Almost 71% (60.6%, "agree;" 10.2%, "strongly agree") of pastors believe that bi-vocational ministers have a high social acceptance among the laborers.² Since they are one among them, their level of understanding towards their co-laborers could elicit friendship and sympathy, which could be translated into positive action, especially if bi-vocational ministers manifest a Christ-like life. People in the workplace may not always listen to preachers, but usually they expect them to live and act like preachers should. If a self-supporting minister has a secular vocation that is marketable or is in demand, he can go to many places where there is a need for him to begin a new mission and get a local church started.³ Church leaders with this kind of vision must look at this as a possible venue for evangelism, mission and church planting.

The Need for Ministers to Learn a Trade and Pursue Additional Educational Attainment

In Third world countries where poverty continues to marginalize people, including ministers to a desperate level of existence, it is significant for ministers today to learn a trade or special skill, and, if possible, pursue additional educational attainment. A secular course or an advance theological education, which will supplement their present theological degree, will help them earn additional income that will augment their meager support from the churches. This may not be necessary for pastors serving in big churches. But for those assigned in rural churches where support is not enough, bi-vocational ministry might be a legitimate option to consider.

Local church support might be God's ideal plan of support for ministers. However, there are situations that adequate support may not be possible at all, as in the case of most CPBC pastors in Western Visayas. Thus, one antidote to this prevailing phenomenon in the CPBC churches is to accept the reality that, aside from church budget, God may use the secular skill or advance theological training of ministers to support their needs.

¹ The question got 90.4% response from ministers (58.2%, "agree;" 32.2%, "strongly agree") and 62.5% from the laymen (42%, "agree;" 20.5%, "strongly agree").

² See Appendix T, no. 26, and Tables 20-21. See *original dissertation*.

³ Paul's tentmaking provided him the venue for spreading the gospel. This is explained under the section, "Paul's Tentmaking Ministry in Relation to His Task."

Summary of the Chapter

This chapter attempted to present a synthesis of Chapters Two and Three. It identified and discussed the points of similarity and differences between Paul's concept of tentmaking and the current perceptions of CPBC churches in Western Visayas on bi-vocational ministry. Based on the four subscales of the survey, seventeen items were analyzed and discussed: ten were seen as perceptual similarities, and seven were considered as differences. From these similarities and differences, the chapter enumerated the biblico-theological, psycho-sociological, ethical, and practical implications. The following were considered biblico-theological implications: (1) the need for the denomination's theological institutions to formulate a holistic theology of spirituality, (2) the need to break the laity-clergy syndrome in the churches. For psycho-sociological implications, two were thought to be relevant, namely: (1) the need to re-educate the CPBC churches be towards the viability and appropriateness of bi-vocational ministry, and (2) the need for CPBC ministers to be selective in the choice of non-pastoral vocation to complement their pastoral role.

The ethical perceptions were also identified and discussed. On the basis of the common perceptions and differing views between Paul and the respondents analyzed in the preceding sections, two implications were seen to be significant. These were: (1) the need for the denomination to establish a fair policy regarding the salary of ministers, and (2) the need for the denomination to review its stance regarding the issue of bi-vocational ministry.

The practical aspect of the chapter includes implications that were found to be sensible not only for the Convention of Philippine Baptist Churches and its affiliate institutions to implement, but also for the financially needy ministers and would-be bi-vocational ministers to undertake. These implications were: (1) the need for the denomination's theological institutions to incorporate bi-vocational ministry in their respective curriculum, (2) the need for the denomination to create a department of bi-vocational ministries which will lead, oversee, and coordinate bi-vocational skills training and development programs for ministers, (3) the need for the denomination to recognize bi-vocational ministry as a viable tool for evangelism, mission and church planting, and (4) the need for ministers to learn a trade and pursue additional educational attainment.

CHAPTER FIVE

CONCLUSION

This concluding section is divided into two parts. The first summarizes the findings of the study on the research problem stated as follows: What are the implications of Paul's concept of *skenopoiia* to the current perceptions on bi-vocational ministry among the churches of the Convention of Philippine Baptist Churches in Western Visayas? The second briefly outlines some implications of the researcher's findings of the study.

Summary of Findings of the Study

This research was conducted to delineate the implications of Paul's concept of *skenopoiia* to the current perceptions of the Convention of Philippine Baptist Churches in Western Visayas on bi-vocational ministry. In response to the

problem stated above, the researcher divided the problem into the following sub-problems:

(1) What is Paul's concept of *skenopoiia*? (2) What are the current perceptions on bi-vocational ministry among the churches of the Convention of Philippine Baptist Churches in Western Visayas? (3) What implications can be drawn from Paul's concept of *skenopoiia* to the current perceptions on bi-vocational ministry among the churches of the Convention of Philippine Baptist Churches in Western Visayas?

Chapter Two investigated Paul's concept of *skenopoiia* as recorded in Acts 18:1-4, 20:34-35 and 1 Cor. 9:12-18; 1 Thess. 2:9, and 2 Thess. 3:3-9. To understand the substance of Paul's concept of *skenopoiia*, a literary research was done. There were four sections discussed in this chapter. The first section dealt with *skenopoiia* from a general Jewish perspective. Under this section, the value of learning a trade for the Jews, how the Rabbis performed their religious duties, and the contrast of attitudes between the Greeks and Hebrews attitudes towards manual labor were examined. These were seen as having some bearing or influence on Paul as a tentmaker-missionary.

The second section discussed *skenopoiia* from a Pauline perspective. In this section, Paul gave three specific reasons for being a bi-vocational servant of God.

These were explained as follows: (1) *Skenopoiia* as a means to accomplish his mission and evangelization (Acts 18:1-4); (2) *Skenopoiia* as a form of self-sacrifice (1 Cor. 9:12-18; 2 Cor. 11:9), and (3) *Skenopoiia* as a form of modeling (1 Thess. 2:9; 2 Thess. 3:3-9, and Acts 20:34-35).

First, in accomplishing Paul's mission and evangelization, Paul used his skill as a point of entry to evangelize the Jews and Gentiles who gathered at the synagogue on Sabbath days (Acts 18:4). In Corinth he met Priscilla and Aquila. While staying with the couple he took the opportunity to preach the good news to the city and elsewhere.

Second, as a tentmaker Paul worked with his hands because he wanted to sacrifice for the sake of the gospel of Christ. In spite of his privileges as an apostle, Paul insisted to work with his own hands because (1) he did not want to be misunderstood on matters that might hinder the spread of the gospel (1 Cor. 9:12-13), and (2) he did not want to become a burden to the churches (2 Cor. 11:9). All that Paul wanted was to preach the gospel voluntarily and without charge, so he may win as many people as possible for Christ (1 Cor. 9:17-19). Such was a form of self-sacrifice on his part.

Third, Paul worked with his hands because he wanted to be a model to the churches. While he was in Corinth, Paul received a report that the brethren in Thessalonica became idle and undisciplined. Generally, there was a misunderstanding about his teaching on the second coming of Christ. In spite of his earlier instructions for the church not to remain idle, his instructions went unheeded. Hence, Paul wrote them again and encouraged the brethren to follow the examples of the missionaries in not becoming a burden to others (2 Thess. 3:7-8). Paul seemed to have personally applied this principle in his life. He would rather help than become a burden to some. This he did in Ephesus following the example of Jesus who said, "It is more blessed to give than to receive" (Acts 20:35a).

The third section dealt with Paul's theology of the church, the ministry, and the spiritual gifts. His convictions on the above issues strengthened his understanding of tentmaking. He believed that any form or method of ministry

must be grounded on theology. A sound theology was essential so a person's ministry, whatever it may be, will not be in jeopardy. Further, the apostle emphasized that all members of Christ's body are one and interdependent with each other. By comparing the church to a human anatomy, the apostle believed that much could be done if the members share the burden of and cooperate with each other in ministry. The local church refers to God's people. Ministers, as Paul understands, are called to enable and empower the members for Christian service (Eph. 4:11; 2 Tim. 2:2). For Paul bi-vocational ministry, if properly understood and practiced by the local church, will provide every member the opportunity to serve and witness for Christ.

Corollary to Paul's theology of the church was his theology of ministry. Broadly, Paul viewed humankind not only as a spiritual being but also as a physical being with various needs. In this regard, he emphasized the need for a holistic approach in ministering to people. The gospel as he understood must address the whole person, and not simply the spiritual needs. He affirmed that both the temporal and eternal tasks of the local church are not separate but one integrated response to Christian obedience.

The issue of spiritual gifts was also discussed. The following motifs appeared to be found in Paul's theology: (1) gifts are endowments that emanate from God, (2) every member of the local church has a spiritual gift, (3) the purpose of gifts is to edify the body of Christ, and (4) each gift is significant to God; whatever gift one possesses is to be used to accomplish God's purpose in the world.

Chapter Three analyzed the current perceptions of the Convention of Philippine Baptist Churches in Western Visayas on bi-vocational ministry. Three hundred pastors and key church leaders were selected as respondents. The majority (91.6%) responded positively to the questionnaire, except for the few who were not able to complete the data needed for the study. From a total of 300 respondents only 263 (87.6%) completed the questionnaire and were selected as respondents for the research.

Chapter Three was divided into three major parts. The first part discussed the historical background of the Convention of Philippine Baptist Churches. The second part delved into the demographics of the respondents. The last part investigated the current perceptions of the respondents on bi-vocational ministry. The respondents' response to the questionnaire were categorized, tabulated, and analyzed under the four sub-scales of the instrument, namely: (1) biblico-theological perception; (2) psycho-sociological perception; (3) ethical perception; and (4) practical perception.

As discussed in part one, the history of the Convention of Philippine Baptist Churches started when the American Baptist Foreign Mission Society (ABFMS) requested its missionary, Eric Lund, assigned in Barcelona, Spain and Braulio Manikan, a young Filipino and a convert of Lund, to work in Jaro, Iloilo in 1900. At that time, Jaro was the bulwark of Roman Catholicism, with its diocese located in the area. The Baptist work at first suffered persecution in the hands of some fanatic Catholics, but it never faltered in its mission. Bible translations flourished, evangelistic preaching of the gospel was prevalent, especially in rural areas, and educational institutions, hospitals, and Christian centers were established in order to meet to the needs of the churches.

Despite the split in 1927 and the subsequent hardships that the Baptists have experienced during the Japanese occupation of the country, the Baptist work continued to grow. Today the Convention Baptists emerged as the strongest

Protestant group in Western Visayas. The demographics presented in part two included the following information about the respondents: (1) name, (2) name of church, (3) *kasapulan* (conference), (4) civil status, (5) age, (6) sex, (7) educational attainment, (8) monthly salary bracket, (9) ministry position in church, (10) length of service, and (11) knowledge of pastors engaged in bi-vocational ministry. Two other questions were added to the survey that were applicable only to ministers, namely: (1) current engagement in bi-vocational ministry, and (2) chance to engage in bi-vocational ministry. The researcher presented the analysis of these demographics.

The last part of Chapter Three presented the perceptions of the respondents on bi-vocational ministry. The survey revealed that pastors had higher mean scores in their bi-vocational ministry perceptions than the laymen. The same is evident in their responses to the four subscales, namely: biblico-theological, psycho-sociological, ethical, and practical. In terms of correlation, however, the laymen reversed the trend. The survey showed that laymen had a high correlation coefficient in their biblico-theological, psycho-sociological, ethical, and practical perceptions on bi-vocational ministry than the ministers. In addition, they showed the same degree of perception in correlating each sub-scale with the other subscales. The survey revealed moderate to very high positive relationships.

In the Independent t Test, the survey indicated significant differences between the demographic variables of pastors and laymen in terms of age, sex, salary, years in ministry, and knowledge of bi-vocational ministers. The t values were -3.785, -4.891, -6.542, 3.225, and 2.079, respectively, while the critical value was 1.971. All variables either at 0.05 or 0.01 level on a two-tailed test revealed a significant difference.

The same was revealed in the Independent t Test of respondents in their bi-vocational ministry scale (BVMS), and in the four subscales, namely: BVMBTS, BVMPSS, BVMES, and BVMP. At 3.688, 3.749, 3.460, 3.596, 2.426, and 3.365, respectively, the pastors and laymen differ significantly in their perceptions of bi-vocational ministry. The critical value of t is 1.971. Apparently, their significant difference can be attributed either to their personal circumstances in particular or to their understanding of the ministry in general.

Chapter Four enumerated the implications of Paul's concept of *skenopoiia* to the current perceptions of bi-vocational ministry among the CPBC churches in Western Visayas. The chapter identified several points of "similarity" (agreement, correspondence, and convergence) and "difference" (disagreement, deviation, and divergence) found in Chapters Two and Three. The researcher evaluated and compared the points of similarity and differences based on the sub-scales of the survey, and then drew general implications for the study.

The following were found to be points of similarity: (1) bi-vocational ministry as a concept has a strong biblical support, (2) bi-vocational ministry is practiced by God's servants in the Old and New Testaments, (3) bi-vocational ministry finds a good model in the apostle Paul, (4) bi-vocational ministry enhances the dignity of the pastor in the society, (5) bi-vocational ministry enhances high social acceptance of the pastor among the working class, (6) bi-vocational ministry enhances the minister's coping mechanism with frustrations in the ministry, (7) bi-vocational ministry prevents ministers from conduct unbecoming of their profession, such as borrowing money and asking special favors from the members, (8) bi-vocational ministry prevents the pastors from becoming resentful

with the church members, (9) bi-vocational ministry creates better opportunities for evangelism and mission, and (10) bi-vocational ministry is the practical solution for a church that cannot afford to call for a full-time pastor.

The following were also found to be points of differences: (1) bi-vocational ministry creates an impression that there is no distinction between the sacred and the secular in God's ministry, (2) bi-vocational ministry suggests an image that a minister violates his or her ordination vow, (3) bi-vocational ministry creates an impression that the pastor is getting materialistic, (4) bi-vocational ministry suggests that the pastor does not live by faith, (5) bi-vocational ministry minimizes the spiritual gifts God has given to pastors, (6) bi-vocational ministry does not reflect self-sacrifice, (7) bi-vocational ministry leads to guilt on the part of pastors, (8) bi-vocational ministry projects a half-hearted attitude toward the ministry, and (9) bi-vocational ministry opens the door for the minister to leave the pastoral work.

From these similarities and differences, the following were drawn as implications of Paul's concept of *skenopoiia* in light of the field survey in Chapter Three: (1) biblico-theological implications: (a) the need for the denomination's theological institutions to formulate a holistic theology of spirituality, (b) the need to break the laity-clergy syndrome in the churches; (2) psycho-sociological implications: (a) the need to re-educate the CPBC churches towards the validity and appropriateness of bi-vocational ministry, (b) the need for the CPBC ministers to be selective in the choice of non-pastoral vocation to complement their pastoral role; (3) ethical implications: (a) the need for the denomination to establish a fair policy regarding the salary of ministers, (b) the need for the denomination to review its stance regarding the issue of bi-vocational ministry; and (4) practical implications: (a) the need for the denominations' theological institutions to incorporate bi-vocational ministry in their respective curriculum, (b) the need for the denomination to create a department of bi-vocational ministries which will lead, oversee, and coordinate bi-vocational ministry skills training and development programs for ministers, (c) the need for the denomination to recognize bi-vocational ministry as a viable tool for evangelism, mission and church planting, and (d) the need for ministers to learn a trade and pursue additional educational attainment.

Implications of the Study

On the basis of the findings established above, the following implications are perceived to be significant to the study:

1. Pastors and lay leaders in the Convention of Philippine Baptist Churches in Western Visayas seem to have an attitude of agree-disagree towards bi-vocational ministry. Apparently, their mixed feelings could be traced back to the lack of understanding of the issue from a biblical perspective. To address this need, it is necessary to prepare a manual of bi-vocational ministries based on the Bible, so that the local church will be enlightened and pastors with special skills, aptitudes, and potentials for bi-vocational ministry will be guided properly.

2. Since bi-vocational ministry offers a wider scope of Christian service for ministers, it is important to formulate a "Theology of Call to Ministry" so the local church will have a broader understanding of the ministry and will neither reduce nor categorize the work of ministers to purely church or para-church organizations alone, nor fall into the error of attempting to standardize the call and methods of God to full-time pastors only.

3. In view of the rising cost of living nowadays, especially in Asia, it is essential for underpaid pastors to blend faith and reality in ministry. As they maintain faith in God under all circumstances, they need to remember they were not called by God to let their families suffer unnecessarily for the ministry. If the local church cannot give them a living wage, then it is practical for the pastors to inform the church about their option to look for non-church related job.

4. Corollary to the low compensation or salaries received by majority of CPBC pastors surveyed in Western Visayas, it is necessary for congregations that are not large enough to support a full-time pastor to allow their pastor to engage in bi-vocational ministry. This will enable the pastor to attend a little more to what is sufficient for his or her family. It is common sense for the pastor to look for means to augment the family income. Paul is quite emphatic in saying that “if anyone does not take care of his relatives, and especially the immediate family, he has denied the faith and is worse than an unbeliever” (1 Tim. 5:8 NIV). A poor church that allows the pastor to work outside of his parish ministry is, in a way, helping the pastor.

5. There are churches and institutions within CPBC however that is not poor financially. They can afford to give a good package of benefits to their workers, if they like, but it seems that some leaders are not willing to give the workers the benefits they deserve. Something might be wrong either in the leadership or in their theology of social justice, especially with regards to their workers. Apparently they have “fossilized” themselves theologically. At times they misapplied the text that “the just, (like the humble pastor) shall live by faith.” At this juncture, a thorough re-thinking of the theology of social justice is essential for church leaders.

6. Bi-vocational ministers are vital to the Convention of Philippine Baptist Churches. They were part of those who had sacrificed their time and efforts during the early stage of CPBC’s history. Their contributions to the growth of churches in Western Visayas and elsewhere in the country could not be ignored. Though some of them had been the target of ridicule and suspicion, and were hurt many times by those who did not understand their dual role, yet they kept going, contributing much to the work of CPBC since then and even up to the present. They need to be loved, affirmed, and valued by the churches.