THE MODELING OF MINISTERS

George J. Zemek
Professor of Theology

An often neglected part of leading a local church is the element of providing an exemplary lifestyle for the flock to follow. Modeling has its origin in the creation of man in God's image, but through the fall and new creation of man in Christ, it has assumed a renewed importance. NT usage of the τύπος *(tupos, "type") and* mimhthw *(mimetes, "imitator") word-groups provides a good idea of the responsibility of church leaders to live as good moral examples before those whom they lead. Only when they do so can pastoral ministry fulfil the biblical standards of that office.*

* * * * *

Reportedly, a cleric once said, "Do as I say; don't do as I do." This frank adage has unfortunately characterized many past and present preachers, many of whom have reputations as great teachers of God's Word. However, when measured by the Bible's qualifications for communication *and character*, such "ministers" come up woefully short.

Saying-but-not-doing in its multiplied forms and settings has always been particularly detestable in the eyes of the Lord. Jesus spoke to the crowd about the scribes and Pharisees, telling them to follow their instructions from Moses, but not to follow their personal example, because "they keep on saying and yet are not doing" (Matt 23:3, note Greek present tenses). His indictment ultimately embraced a whole lineage of dark examples of hypocrisy throughout fallen mankind's history.

All men are accountable to God for profession without practice (e.g., Jas 1:22-27); yet certain ones by virtue of their office are responsible at the highest level of divine accountability for *prescription* without practice (e.g., Jas 3:1). Therefore, it is no wonder Paul emphasized to Timothy and to Titus God's mandate not only for exhortation but also for exemplification (1 Tim 4:12-16; Tit 2:7). Similarly, Peter, in his directives to elders, spotlights the *showing* dimension of shepherding (1 Pet 5:1-4).

The Scriptures on spiritual leadership are intimidating to contempo[rary] ministers of the gospel. How can we who are not yet perfect hold ourselves [up as] ethical examples? How can we whose practice does not yet match our pos[ition] say, "Do as I do"? A consideration of the macro and micro theological contex[t of] modeling will bring *some* relief from intimidation, but God designs all theolo[gical] tensions to be constructive. As in the cases of other equally powerful biblical [te]nets, the poles of this one`i.e., the revealed reality that we are not yet glorified [and] the inescapably clear mandate for modeling`should first develop in us ge[nuine] humility, and then a renewed dependence upon God and His resources.

THE MACRO`THEOLOGICAL CONTEXT OF MODELING

This context of modeling is exceedingly broad. It entails some of the [most] panoramic issues of theology`e.g., Christ *as* the image of God, man's *creation* i[n the] image of God, commensurate issues of Adam Theology, salvation history w[ith a] special emphasis upon moral re-creation in the image and likeness of God, an[d the] ethical significance of the Lord's operations of sovereign grace primarily thr[ough] His efficient means of the Word and the Spirit.

The Importance of Image

A theological priority rather than a logical one is the best starting point. When viewed from a historical perspective, traditional theologies usual[ly] begin with the creation of mankind/humanity (i.e., originally Adam, or from a [more] theological vantage point, the "First Adam") "in"/"according to" the "image"/"likeness" of God.[1]

---

[1]Both the Hebrew terms for "image" and "likeness" and the two prepositions used with them function essentially in a synonymous fashion within the context of the early chapters of Genesi[s. See] John F. A. Sawyer, "The Meaning of **<yÄhÄOl' < eq \O(e,l) eq \O(e,x) eq \O([,B)** (*b eq \O(+,e) eq \O(>,s)elem @ eq \O(+,e)l eq \O(~,o)h eq \O(=,i)m*, `In t[he] Image of God') in Genesis I`XI," *JTS* 25 n.s. (October 1974):418-26 on a technical level; John J. Da[vis,] *Paradise to Prison: Studies in Genesis* (Winona Lake: BMH, 1975), 81 on a popular level.

However, the theological Archetype, Christ Himself furnish[es] the better beginning place. Since He is uniquely the effulgence of God's glory and the exact impress of His be[ing] or essence (Heb 1:3), and since He alone perfectly display[s] the Godhead (John 1:18, cf. 14:9), the Lord *is* **the image of the invisible God (Col 1:15). Consequently, He is one who fully manifests and represents God and who also concretely stands ethically as the ultimate and perfect Exemplar (cf. 1 Cor 11:1).**

Christ is uniquely the image of God, but in a derived sense God [also] "made" or "created"[1]   [1]The Hebrew is **häÄ** (*#aÑÄa*, "made") in Gen 1:26 and **'ÄB** (*bar[aÑ]*, "create") in 1:27. Both verbs speak of the creation of humanity in Gen 5:1-2. mankind in His [own] own image and likeness. Although "the Bible does not define for us the precis[e] content of the original *imago*,"[1]   [1]Carl F. H. Henry, *God, Revelation and Authority* (Waco: Word, 1976) 2:125. Chap. 10 of this work is particularly worthy of study. generally it appea[rs to] be "cohesive unity of interrelated components that interact with and condition[one an]other."[1]   [1]Ibid. This vague conclusion is exegetically credible, but does not con[sid]er some of the major extrapolations about the *imago Dei*. In the history of syste[matic]

atic theology, three basic views relating to the image of God in man have surfa
the substantive, the relational, and the functional.[1]   [1]Millard J. Erickson, *Christian*
Theology [Grand Rapids: Baker, 1984] 495-517. Historically, these views relate to anal
of being, analogy of relation, and dominion, respectively.[1]   [1]G. C. Berkouwer, *Ma*
The Image of God (Grand Rapids: Eerdmans, 1962) 67-118. The following brief excerpts f
Erickson describe the general characteristic(s) of each camp.

> [1] The substantive view has been dominant during most of the histo
> Christian theology. The common element in the several varieties of this view i
> the image is identified as some definite characteristic or quality within the make
> the human. . . . [2] Many modern theologians do not conceive of the image of G
> something resident within man's nature. Indeed, they do not ordinarily ask
> man is, or what sort of a nature he may have. Rather, they think of the image o
> as the experience of a relationship. Man is said to be in the image or to displa
> image when he stands in a particular relationship. In fact, that relationship
> image. . . . [3] We come now to a third type of view of the image, which has had
> a long history and has recently enjoyed an increase in popularity. This is the ide
> the image is not something present in the makeup of man, nor is it the experienc
> relationship with God or with fellow man. Rather, the image consists in some
> man does. It is a function which man performs, the most frequently mentioned
> the exercise of dominion over the creation.[1]   [1]Erickson, *Christian Theology* 498, 502, 5

The basic shortcoming of both the second and third views is that the
the consequences of the *imago Dei*. They are valid functions, but do not answe
apparently ontological implications of key scriptural texts.[1]   [1]Ibid., 510-12.
difficult to eliminate some sort of analogy in man's image-bearing. Ye
historically expressed, problems have plagued the first view, especially in lig
the catastrophic affects of the fall of man. Erickson seems to be on the
analogical track when he suggests "the attributes of God sometimes referred
communicable attributes constitute the image of God."[1]   [1]Erickson, *Christian Th*
514. He is also right in making a Christological connection: "The character and actions of Jesu
be a particularly helpful guide . . . since he was the perfect example of what human nat
intended to be" (ibid.). Indeed, the moral attributes of God constitute a signific
large dimension of His image in man, a fact that is acutely relevant
consideration of the issue of modeling.

The Retention of the Image: Devastated but Not Destroyed

After deciding for the analogy-of-being view, the haunting que
remains, what about the affects of the fall? Once again, the biblicist must er
the poles of another scriptural tension. On the one hand,

> the fall of man was a catastrophic personality shock; it fractured human exis
> with a devastating fault. Ever since, man's worship and contemplation of the
> God have been broken, his devotion to the divine will shattered. Man's revolt ag
> God therefore affects his entire being. . . . His revolt against God is at the same t
> revolt against truth and the good.[1]   [1]Henry, *God, Revelation and Authority* 2:134-35.

On the other hand, however, "there is some sense in which the image of God
persist even in fallen man."[1]   [1]Charles M. Horne, "A Biblical Apologetic Method
(unpublished ThD dissertation; Grace Theological Seminary, Winona Lake, Ind., 1963) 84.
potential for the communication and sovereign application of the Word of gra
restored relationship, and moral renovation remains. Avoiding endless pur

through logical labyrinths, Kidner wisely makes the soteriological transition
his brief synopsis: "After the Fall, man is still said to be in God's image (Gn
and likeness (Jas. 3:9); nonetheless he requires to be `renewed . . . after the ima
him that created him' (Col. 3:10; cf. Eph. 4:24)."[1]   [1]Derek Kidner, *Genesis: An Introc*
and Commentary (Downers Grove, IL: InterVarsity, 1967) 51; cf. O. Flender, "eįkṽn," *NIDNTT*
88.

The Re-Creation of Image

By original creation man bore the image of God, including its signific
moral dimension. His fall[1]   [1]For discussions of Adam Theology, i.e. the "first Ada
representative of and in solidarity with the whole race and the "Last Adam" as representative
in solidarity with God's elect, see John Murray's *The Imputation of Adam's Sin* (Grand Ra
Eerdmans, 1959); *Principles of Conduct: Aspects of Biblical Ethics* (Grand Rapids: Eerdmans, 19
Lewis Johnson, Jr., "Romans 5:12`an Exercise in Exegesis and Theology," in *New Dimensions
Study* (ed. by Richard N. Longenecker and Merrill C. Tenney; Grand Rapids: Zondervan,
radically perverted the whole image, so much so that no hope for any kind of
reformation remained. Yet the Word of God says that the image and like
continue even with man in this horrible condition. By God's grace, men rede
in Christ have embarked on an upward and onward journey of moral restor
(cf. 2 Pet 3:18). Their destination is moral perfection, Christlikeness. Conseque
the overarching challenge to all genuine disciples is still, "Be ye holy, for I am
(Lev 11:44-45, 19:2; 1 Pet 1:16).

The primary means of grace in moving the saved along that highw
sanctification is the Word of God attested by the Spirit of God, and a vital co
uent of this divine testimony is the incarnate example of Christ. Indeed, He a
as God's perfect moral manifestation.

THE MICRO`THEOLOGICAL CONTEXT OF MODELING

Because of His pattern, the attitude and actions of His people should m
in integrity and consistency of Christlikeness (cf. Phil 1:27 ff.; 2:5 ff.; 1 John 2:6)
they mature morally, some more rapidly than others, they themselves a
become reflections of His moral model (cf. 1 Thess 1:7).   Growth sh
characterize all His "saints,"[1]   [1]A profession without practice constitutes a highly cu
state of pretense. For a discussion of progressive sanctification, see O. Procksch, "ảgiasmỡw,"
1:113; George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974) 5
but the NT holds those recognized as church leaders especially responsible
examples. They are visible and derived moral models for the Exemplar'sė kl
(*ekklẹsia*, "church"). This awesome responsibility is the focus of the rest o:
study. A semantical background will prepare the way for the remainder.

The Vocabulary of Modeling

The OT is replete with commands and implicit obligations concernin
holiness of God's people, but it contains no transparent teaching about follo
the example of God or His chosen leaders.[1]   [1]Michaelis concludes that "on the wh
idea of imitation is foreign to the OT. In particular, there is no thought that we must imitate
(W. Michaelis, "mimẻomai, mimhthẁw, k. t. l.," *TDNT* 4:663. In the LXX this word-group appeal
in the Apocrypha, where it does not refer to divine emulation (ibid.). Yet in the pseudepigra
writings some occurrences urge the imitation of OT men of renown and even God Himself
664). Philo exhibits his same pattern of usage (ibid., 664-66). Michaelis' controlling presuppe

distorts his interpretation of these data, however. However, the NT abounds with this [concept]
cept. As a matter of fact, a whole arsenal of modeling terms surfaces.[1]

[1] general discussion of the most significant of these terms see W. Mundle, O. Flender, J. Gess[],
Martin, and F. F. Bruce, "Image, Idol, Imprint, Example," *NIDNTT* 2:284-91. Their opening [para-]
graph on essential synonymity is important, and subsequent discussions of the Christological [terms]
are worthy of special attention. Of these, the τύπω (*typos*, "example") and μι[metes]
(*mimetes*, "imitator") word-groups are the most important.

In ancient secular Greek *typos* exhibits the following usage categories
`what is stamped,' `mark,' . . . `impress'. . . `stamp,'" e.g., of letters engrav[ed]
stone, images, or painted images; "b. `Mould,' `hollow form' which leave[s]
impress," . . . and in a transferred sense "ethical `example'" . . . ; and "c. . . . `ou[t]
`figure,'" i.e. of the stamp or impress.[1]   [1]L. Goppelt, "τύπω, ά ντ3τύπω, κ. τ. λ.," *TDNT* [8:]

Regarding etymology, Müller states, "The etymology of τύπω is disputed. It may be derive[d]
τύπτν, strike, beat, . . ." (H. Müller, "Type, Pattern," *NIDNTT* 3:903); cf. Goppelt who is [also]
impressed with this etymological connection (Goppelt, "τύπω" 8:246-47). He suggests the de[velop-]
ment goes from a blow "to the impress made by the below," then "from these basic senses [typos]
develops an astonishing no. [number] of further meanings which are often hard to define. In [view]
of its expressiveness it has made its way as a loan word [i.e. "type"] into almost all Eur[opean]
languages" (ibid.). "In the LXX *typos* occurs in only 4 places":[1]   [1]Müller, "Type" 3:90[for]
the model or pattern for the tabernacle and its furnishings in Exod 25:40, for [idols]
or images in Amos 5:26, for the "`wording', `text,' of a decree" in 3 Macc 3:30 [and]
for "(determinative) `example'" in 4 Macc 6:19.[1]   [1]Goppelt, "τύπω" 8:248.

In the NT its full range of semantical usages include,[1]   [1]This follow[s the]
classifications of BAGD, 829-30. Sub-category 2, "*copy*, *image*," has not been cited because [they]
furnish no NT examples; however, two of the extra-biblical references that are cited`i.e., a refe[rence]
to a master being the image of God to a slave and children as copies of their parents`bear il[lustra-]
tively upon the moral references of category 5. This fifth category encompasses the doctr[ine of]
modeling in the NT. On the history of the hermeneutical significance of sub-category 6 [see]
Goppelt, "τύπω" 8:251-59, and Müller, "Type" 3:905-6.

1. *visible impressions* of a stroke or pressure, *mark*, *trace*; e.g., John 20:25
3. *that which is formed*, *an image* or *statue*; e.g., Acts 7:43
4. *form*, *figure*, *pattern*; e.g., Romans 6:17
5. (*arche*)*type*, *pattern*, *model*, both literally, e.g., Acts 7:44, Hebrews 8:5;
   ethically as *example*, *pattern*, e.g., 1 Timothy 4:12, etc.
6. in reference to divinely ordained *types*, whether things, events, or per[sons]
   e.g., Romans 5:14.

Of the fourteen occurrences of the noun *typos* in the NT, half relate to mode[ling]
either implicitly as a negative illustration (e.g., the adverb τυπικῦω [*tupi*[kos],
"typically,"], 1 Cor 10:6) or explicitly as positive patterns (Phil 3:17; 1 Thess [1:7; 2]
Thess 3:9; 1 Tim 4:12; Tit 2:7; 1 Pet 5:3). Further, one other occurrence h[as]
tangential theological relation:

In Rom. 6:17 [τύπω refers to] the context, the expressions of the doctrine. [. . .]
However, the original meaning of the form which stamps can still be strongly fe[lt . . .]
previously sin, so now the new teaching, i.e. the message of Christ, is the factor w[hich]
stamps and determines the life of the Christian.[1]   [1]Müller, "Type" 3:904-5; cf. Gop[pelt,]
"τύπω is . . . the impress which makes an impress, so that in context the teaching c[an be]
described as the mould or norm which shapes the whole personal conduct of the one w[ho is]
delivered up to it and has become obedient thereto" ("τύπω" 8:250).

The efficient means of the Word of God is seen here as a press and die w[hich]
leaves an amazing mark on the people of God.

Though the data relating to modeling are quite conspicuous, contemp[...] scholarship is reluctant to attribute to the concept a fully ethical significance. [...] example, Goppelt refuses to allow that a disciple's life is "an example which c[...] imitated."[1]   [1]Goppelt, "τύπow" 8:249-50. Interestingly, two sentences later he comments on [...] 5:3 and 1 Tim 4:12 wherein he apparently concedes a more direct association with ethical emu[...] It would seem that a good share of Goppelt's reluctance is due to Michaelis' quite do[...] conclusions about the μιμητης word-group; cf. Michaelis, "μιμητης" 4:659 ff. His emphas[...] the primacy of the Word of God and the priority of an ultimate reference to [...] are commendable, but as subsequent treatments of the key texts will revea[...] inescapable overtones are patterns from people. Müller in his discussion o[...] issue is not quite as one-sided. For example, he asserts that the crucial texts [...] not simply admonitions to a morally exemplary life. . . . The shaping power [...] life lived under the Word has in turn an effect on the community (1 Thess. [...] causing it to become a formative example."[1]   [1]Müller, "Type" 3:905. He care[...] interrelates the effectual means of the Word with a derived means consisti[...] ethical examples.

The *mimetes* word-group, the source of the English word "mime,"[1]   [1]E[...] E. Vine, *An Expository Dictionary of New Testament Words* (New York: Charles Scribner's Sons, [...] 2:248. furnishes a rich semantical heritage also. Generally speaking,

the word group μιμητης etc., . . . arose in the 6th cent. [B.C.], and came [...] common use in both prose and poetry. Μιμεομαι has the sense `to imitat[...] mimic,' i.e. to do what is seen to be done by someone else.[1]   [1]Michaelis, "m[...] w" 4:659.

Bauder sub-classifies the classical Greek usages as follows:

(a) imitate, mimic . . .
(b) emulate with joy, follow
(c)   in the arts (plays, paintings, sculpture and poetry), represent reali[...]
      imitation, imitate is a artistic way. . . . an actor is therefore a *mimos*, a mim[...]
       A *symmimetes* (Lat. *imitator*) is an imitator, especially a performer or an[...]
      who imitates. When used in a derogatory sense, the words refer to [...]
      dramatic "aping" or feeble copying with lack of originality.[1]   [1]W. Bauder, [...]
      ομαι," *NIDNTT* 1:490.

Significantly, from the earliest stages of this group's history in classical Greek [...] words were used to express ethical demands made on men. One should ta[...] one's model the boldness of a hero, or one should imitate the good examp[...] one's teacher or parents."[1]   [1]Ibid. Such imitations are without a revelational n[...] but they nevertheless illustrate a *linguistic* background for usage in the NT.

One particular nuance in classical usage deserves special attention. I[...] word-group's place within the typically dualistic cosmology of the ancient Gr[...] Of course, Plato is especially fond of its employment in this sense. Ba[...] captures the gist of it: "The whole of the lower world of appearances is onl[...] corresponding, imperfect, visible copy or likeness (*mimena*) of the inv[...] archetype in the higher world of the Ideas."[1]   [1]Ibid., 491. Such thinki[...] antibiblical, but in the process of its development among pagan philosop[...] discussions arose about "divine" imitation.[1]   [1]Cf. Michaelis, "μιμητης" 4:66[...] Though Michaelis concludes "that in such statements the *imitatio dei* is no[...] closely bound to the cosmological mimesis concept,"[1]   [1]Ibid., 662. this s[...] concludes that such ancient references "have quite plainly an ethical thrust,[...] [1]Ibid., 663. albeit without revelational norms.

Since "The Vocabulary of Modeling" above has alluded to the Jewish u
of this word-group, it will suffice to add that two of the four occurrences i
Apocrypha speak of emulating heroes of the faith in martyrdom[1]   [1]Cf. Mic
"mimhthw" 4:663. and that in subsequent history

> the Rabbis were the first to speak of imitation of God in the sense of developi
> image of God in men. In the Pseudepigrapha in addition to the exhortation to i
> men of outstanding character . . . one can also find the thought of the imitation o
> (i.e. keeping his commands . . .) and of particular characteristics of God.[1]   [1]B
> "mimaomai" 1:491.

Again, apart from any accretions, eccentricities, perversions, etc., in
materials, such usages are a linguistic link in the conceptual chain culminat
the corpus of the NT teachings.

Bauder's breakdown of the word-group is succinct and accurate: "In th
mimeomai is found only 4 times (2 Thess. 3:7, 9; Heb. 13:7; 3 Jn. 11); *mimetes* 6
(1 Cor. 4:16; 11:1; Eph. 5:1; 1 Thess. 1:6; 2:14; Heb. 6:12); and *symmimetes* only
in Phil. 3:17."[1]   [1]Ibid. The deponent middle verb meaning "imitate, emu
follow" occurs with accusatives of person, and the uncompounded noun
mimetes ("imitator") occurs either with a personal referent or with an imper
genitive.[1]   [1]BAGD, 522. Also, "it is noteworthy that in all its NT occurrences mi
is joined with ginesuai, denoting moral effort."[1]   [1]James Hope Moulton and G
Milligan, *The Vocabulary of the Greek Testament* (Grand Rapids: Eerdmans, 1930) 412. Inde
safe assertion is that "all [words in the group] are used with an ethical-imper
aim and are linked with obligation to a specific kind of conduct."[1]   [1]Bauder,
omai" 1:491.

Michaelis opposes this ethical-emulation thrust of the words
reinterprets according to his chosen viewpoint. He bolsters his contention w
few textual observations, especially pertaining to contextual emphases on
suffering, persecution, death, industriousness, obedience, etc.[1]   [1]Michaelis, "mim
4:666-68, passim. All these contextual colorings have some credibility, but sp
applications do not negate the all-embracing ethical perspective of total char
and consistent life-style. Much more subjective is his discussion built up
presuppositional foundation of apostolic authority, though nearly all interpr
will empathize with its apparent motivational tension`i.e., how can any finite
fallible person, including Paul, say, "Follow my ethical example?" Despite
tension, no exegete should forge a few implicit references into a hermeneu
hammer for driving many round texts into square contexts.[1]   [1]Ibid., pp. 6
contains eccentric applications and overstated conclusions based on some glaring examp
totality transfers which are always hermeneutically counterproductive. Bauder suppor
essential thrust of Michaelis' thesis, but is usually much more careful in his expressions of
"mimaomai" 1:491-92). The ensuing treatment of key passages will document th
that the NT evidence "cannot be reduced to a demand for personal obedience
[1]Bauder, "mimaomai" 1:491.

The Vocation of Modeling

The best way to organize key NT texts dealing with modeling is b
essentially theological development.[1]   [1]Another approach would be to follow can
order. Still another is a biblical theological approach, i.e., modeling in the Pauline corpus,
Epistle to the Hebrews, in Peter, in 3 John, etc. Though this method has inductive advanta
does not lend itself to viewing the total NT picture through a common lens. Another v
organizing the data is the grammatical, i.e., noting the passages which historically exer
modeling and then examining others which command it. Yet it seems better to employ ar

organizational category, at the same time calling attention to the indicatives and impera
Whether historically noted or ethically urged, the NT data present God's mod
His people, show the moral example of the apostolic circle to all the chur
emphasize the particular area of responsibility in reference to church leaders
advocate that all Christians be maturing moral models for the spiritual well-l
of the whole body. This plan is basically consistent with both the early chu
historical development and special gradations of judgment or reward pertaini
church leaders. It does not dictate some sort of ethical "apostolic success
however.   Essentially an unbreakable chain, it comes full circle, creati
theological necklace which begins and ends with the sovereign grace of Goc
Christ's moral model.

        God: The Ultimate Model for His Church.   Eph 5:1 instructs the chur
"keep on becoming (or being) imitators of God." Michaelis argues that this pas
along with similar ones "does not speak of true imitation of Christ or God.
[1]Michaelis, "mimhthw" 4:673; Michaelis' presupposition of utter moral transcendence causes l
reject the implications of the thrust of Paul's argument in 4:25 ff. (ibid., 4:671-73).   Yet it is
setting that begins with an identical imperative (4:32) inculcating recip
kindness, tenderness, and forgiveness based on Christ's example.   Furtherr
the kauvw (*kathøs*, "just as") clause, which bridges to the Lord's perfect pa
assumes analogy and infers emulation.   Immediately after 5:1 comes an
continuously binding imperative to "keep on walking in love" followed by an
indication of Christ as the Exemplar (peripate@te . . . kauvw [*peripateite . . . kathøs*]
 Additionally, the simple adverb of comparison ὡ w (*høs*, 5:1b), "*as* bel
children," points to the propriety of ethical emulation by believers.
        On a larger scale, this command to imitate God and Christ is part of a l
section about holy living(4:25`6:20).   This in turn is a subset of the practical h
the epistle (i.e., the "do" section) beginning at 4:1.   All these exhortation
appropriate responses to the sovereign grace of God, i.e., the theologically "in
tive" section (i.e., the "done" section) of this great epistle (Ephesians 1`3).[1]
Ladd, *Theology of the NT* 493-94, 524-25, for a discussion the indicative/imperative motif rela
sanctification.   On yet a grander scale of inclusion is the comprehensive scrip
challenge to be holy because God is holy.   From the reversed perspective
obligation to "be holy for God is holy" receives definitive resolution throug
prevalent indicative/imperative presentation of ethical obligation, with a va
of explicit exhortations as elaborations.   This is the natural theological setti
moral modeling, e.g. "Be imitators of God as beloved children."

        The Derived Apostolic Model in the Church.   The designation "apos
pertains to the apostolic circle, and allows for God's use of both apostles
transition men such as Timothy and Titus in establishing churches during the
century. The latter group were not apostles, but were in a special sense apost
an apostle.   For example, they supervised the planting and the solidificatio
local NT churches. When doing this, they were not technically one of the pas
teachers-elders-overseers of a given local church or group of regional churche
this section treats them as mediate models.   However, apparently in their da
day ministries they worked alongside and functioned similarly to pastoral lea
 Therefore, it is also appropriate to apply what is said below about 1 Tim 4:1?
Tit 2:7 to the next major division, "The `Third Generation' Model of Cl
Leadership."

        (1) Modeling Directly
        Paul did not shy away from offering himself as an ethical mode

believers he had personal contact with (e.g., 1 Cor 4:16; 11:1; Phil 3:17; 2 Thes
9).[1]   [1]This treatment will discuss only passages explicitly employing "model" or
terminology, omitting the many conceptual allusions to Paul's own example. Maintainin
accurate theological perspective requires a treatment of 1 Cor 11:1 and Philip
3 first.

First Cor 11:1, "be imitators of me, just as I also am of Christ," is basic
modeling on the horizontal plane. Paul was not *the* Exemplar; only Christ ca
that. However, that did not exempt him from the divine responsibility of be
derived moral example. The contextual application of his statement has to do
not becoming an offense because of one's personal freedom in Christ (10:23 ff.)
closes his discussion with a command to comply (10:32), and then holds himse
as an example (10:33), then picking up that same thread but repeating it wit
vocabulary of moral modeling (11:1a). He is careful to add, however, that v
they follow his example, they are following the ultimate pattern of Ch
treatment of others (11:1b).[1]   [1]Bauder concludes, "Paul never intends to bind the dema
imitation to his own person. It is always ultimately to the One whom he himself follows" (
omai" 1:491).

Philippians 3 has raised significant questions about the propriety of hu
moral example. After Paul urges the following of his own example (3:17), do
not confess his own finiteness and moral fallibility (3:3-16)?[1]   [1]Michaelis is
dogmatic ("mimhth/w" 4:667-68), and Bauder more subdued ("mime/omai" 1:491). Or, in the v
of Bauder, "Prior to the demand to imitate him, he deliberately places a confe
of his own imperfection (Phil. 3:12)."[1]   [1]Bauder, "mime/omai" 1:491.

He does indeed assert he has not arrived at moral perfection. "He doe
think of himself as the personal embodiment of an ideal which must be imitat
[1]Ibid. but this saint in process *does* urge the Philippian church to keep on beco
(or being) fellow-imitators of (or with) him (3:17a).[1]   [1]This is the only NT occurrence
the compounded plural form symmimh-thw. Here it stands as the predicate nominative of th
familiar present plural imperative gi/nesue (cf. Eph 5:1). The personal pronoun in the ge
refers to Paul. In addition to Paul, others are consistently living (3:17b) accordi
the pattern (i.e., *typon*) of the apostolic circle.[1]   [1]In the context h maw of 3:17c pr
includes Timothy and possibly Epaphroditus with Paul (cf. Phil 2:19, 25). It is wrong to ig
one facet of biblical revelation because of another equally important truth
raises an apparent logical contradiction.

But is it possible to resolve this scriptural tension? Like most other bi
paradoxes, not fully. Nevertheless, several observations will ease the difficu
causes our limited logic. For example, the major portion of this epistle has
with ethical exhortation (i.e., 1:27`4:9). From the beginnings of this section
theme of unity through humility, including the preferring of others over
dominates. But the supremely important example of Christ (2:5-8) undergir
subsequent moral responsibilities. The Lord is the primary pattern for attitude
actions. Based directly on that perfect example, Paul challenged the Philippia
progress in their sanctification (2:12), reminding them that the resources for si
holy calling reside with God (2:13).   The Philippian disciples were
responsible, but not adequate in themselves. Interestingly, following this ge
challenge to holy living, Paul refers to Timothy and Epaphroditus (2:19-3
others-oriented examples.

To begin chapter 3, he rehearses his pre- and post-conversion experi
(3:3-16). These not only compare and contrast the pre-conversion Paul (esp. vv
6) and other genuine Christians (3:7 ff.) with some externalists in Philippi (e.g
2, 18-19), but also compare especially the post-conversion experience of Paul
that of all true disciples. Although both Paul and true believers at Philippi
positionally "perfect" in Christ, neither he nor they were perfect experienti

Consequently, his quest like theirs should be one of an intensifying pursu[it of] moral purity. Such a focus, by the grace of God, qualified one to be a refl[ected] model of ethical development. However, the perfect moral mold remains th[e one] who said, "You are to be perfect, as your heavenly Father is perfect" (Mt 5:48).

This theological perspective sheds light on other Pauline statements. [For] example, when he writes earlier in 1 Corinthians, "Therefore I urge you to im[itate] me" (4:16, NIV), he does not disregard Christ as the ultimate example (11:1)[, nor] does he intend to leave the impression that he had arrived. He has al[ready] negated any claims to self-sufficiency, especially in his exposé of all hu[man] wisdom (chaps. 1`3). In addition, he has built a solid bridge to genuine min[istry] (chaps. 3`4), largely from prominent personalities as illustrations. That set[s the] stage in chapter 4 to challenge Corinthian arrogance. By weaving in po[sitive] examples, he exposes the heinousness of their pride (4:6 ff.). He also mix[es in] several testimonials to God's ultimacy and sufficiency to His servants (e.g., [3:5-9;] 4:1-4; etc.). This is hardly the context for a Pauline ego trip. His personal exa[mple] in 4:16 once again reflects the pattern of Christ and His grace.

He wrote to the Thessalonian church to encourage them to follo[w the] apostolic example (2 Thess 3:7, 9). Paul, Silvanus, and Timothy (2 Thess [1:1]) supplied positive examples as a corrective for any who were out of line amon[g the] Thessalonians (i.e., ἀ tάktvw [*ataktōs*, "disorderly"], 3:6, 11; cf. the verb form in v[. 7),] especially in matters of free-loading and meddling. The disciples at Thessal[onica] recognized "how it was necessary [for them] to imitate (mime@uai [*mimeistha[i*]) [the apostolic circle]" (3:7). Paul and his associates offered themselves as a "m[odel]" (týpon typon) for the members of body there to emulate (3:9).[1]   [1]In this conte[xt, the] industry of the apostolic circle (3:8) is what provides the example for the Thessalonians to [follow] (3:9b).

(2) Mediately Modeling

First Tim 4:12-16 is an exceedingly important passage regarding [ministerial] exemplification. It equals 2 Tim 4:2 in importance as a qualification for Chr[istian] ministry. In fact, it stresses that in importance patterning the Word is a nece[ssary] corollary to preaching it, with the former usually preceding the latter.

Furthermore, the whole epistle places a very high priority on characte[r and] conduct. The man of God is always accountable in areas of personal [and] "professional" responsibility. He cannot just be faithful in teaching the trut[h; he] must live the truth. Heralding God's gospel is a highly motivating and we[ighty] call, yet the human instrument must possess certain qualities of integrity (e.g.[, 3:1-] 7). As with Paul (e.g., 1:12-17), he must accept both responsibilities w[ith a] profound sense of humility and in utter dependence upon the one who com[mis]sions. Indeed, by the time 1 Timothy closes (e.g., 6:11-16), the young man of [God] certainly understood the two primary obligations of spiritual leadership.

But chapter 4 is especially cogent. Vv. 7b-8 set the tone for vv. 12-16 [with] Paul's command to Timothy to "work out" strenuously (gymázv, *gymnazō*, "I [train,] exercise") to develop spiritual muscle for godliness (v. 7b). For all intents [and] purposes, the many imperatives in vv. 12 ff. supply the why's and the where[fores] of the exhortation to holiness. In 1 Tim 4:12-16, three waves of commands p[ound] Timothy with his two general responsibilities. The first wave crashes with an [over]whelming reminder of his personal responsibility (i.e., v. 12). As it begins t[o ebb,] commands relating to his professional accountability drench him (i.e., vv. 13[-16).] For most conservative evangelicals, the professional requirements (e.g., v. 13[) are] an authoritative given. The same applies concerning personal requirem[ents;] however, the application of these is far more sensitive personally. [The] intimidation factor at times seems to be overwhelming. For that reason, the [ ]

of this brief discussion will concentrate on the modeling requirements.

The first command of v. 12 does not directly address the man of G[...] addresses those he leads.   Indirectly it implies that he himself mus[...] irreproachable (cf. the first and general qualification of 3:2). The implication[...] 12a finds confirmation in v. 12b. His obligation is one of exemplifying b[...] members of the flock: he was to "be (or become) a type (or pattern or m[...] (*typos*) for the believers."[1]   [1]Moulton and Milligan (*Vocabulary* 645) cite an ethical parall[...] Tim 4:12 in an inscription from the first century B.C. It speaks of being a model for "godliness"[...] beia [*eusebeia*]), a noun used in 1 Tim 4:7b). Paul typifies the moral example in five a[...] in the language (communications) of the man of God, in his general lifestyl[...] [1]The word ἀναστροφή (*anastrophe*, "way of life, behavior") relates to cognates in Heb 13:7 (disc[...] below); 1 Pet 1:15, 17, 18; 3:1-2; 2 Pet 3:11. Here it connects with εὐσέβεια ("godliness"), i.e., ho[...] of life-style. This word-group was also ethically significant in Hellenistic Judaism (cf. Tobit [...] Macc 5:8; 6:23). in his ἀγάπη (*agape*, "love," i.e., that unselfish, extending, all[...] variety which exudes tenderness, compassion, tolerance, etc.), in his "faith[...] better, "faithfulness, trustworthiness, reliability," the passive meaning of [...] [*pistis*]), and in his personal purity. Without integrity of life, his pronouncem[...] and preachings, his proclamations and indoctrinations (e.g., vv. 11, 13) are sev[...] limited.

A second wave of commands comes in v. 15 to remind the man of G[...] concentrate on both his personal (i.e., v. 15a) and professional (i.e., v. [...] responsibilities[1]   [1]Two present imperatives, μελέτα and ἴσθι, point to a conti[...] responsibility: "keep on caring for" these things and "be" in them. Robertson suggests that th[...] of the latter is "give yourself wholly to them," and adds, "It is like our `up to his ears' in work .[...] sticking to his task" (A. T. Robertson, *Word Pictures in the NT* [Nashville: Broadman, 1931] 4:58[...] that his advancement might be clearly visible to "all." The concluding pur[...] clause of v. 15 stresses the importance of Timothy's modeling.[1]   [1]As Stahlin [...] Timothy's moral and ministerial advancement "is to be visible, for he is to show himself hereby[...] a τύπος for believers (v. 12). . ." (G. Stahlin, "προκοπή, προκόπτω," *TDNT* 6:714). His life w[...] exhibit significant "progress."[1]   [1]In secular Greek προκοπή (*prokope*, "progress") [...] nautical term for "making headway in spite of blows," and was employed in an extended [...] way, esp. among the Stoics. Philo picked up the ethical sense and tried to give it a theo[...] orientation (cf. Stahlin, "προκοπή, προκόπτω," 6:704, 706-7, 709-11). The verb form is used of[...] "progress" (Luke 2:52). Therefore, v. 15 not only reiterates his patterning resp[...] bility, but it also confirms that it is not necessary for ethical models to be absol[...] perfect, but they must be growing in holiness.

Two imperatives in v. 16, Paul's third crashing wave, emphasize the [...] two areas, "yourself" and "your teaching" (cf. vv. 12-14; cf. also Acts 20:38), bu[...] slightly different way. Putting person before ministry, Paul writes, "Pay [...] attention" to yourself and to your teaching (v. 16). Calvin summarizes, "Teac[...] will be of little worth if there is not a corresponding uprightness and holine[...] life."[1]   [1]John Calvin, *The Second Epistle of Paul to the Corinthians and the Epistles to Timothy, Tit[...] Philemon* (trans. by T. A. Small, in *Calvin's Commentaries*, ed. by D. W. and T. F. Torrance; [...] Rapids: Eerdmans, 1964) 248. Guthrie expresses it, "Moral and spiritual rectitude [...] indispensable preliminary to doctrinal orthodoxy."[1]   [1]Donald Guthrie, *The P[...] Epistles* (The Tyndale NT Commentaries, ed. by R. V. G. Tasker; Grand Rapids: Eerdmans, 19[...] Paul emphasizes even further Timothy's personal and ministerial responsib[...] with his closing injunction to "persist (or continue or persevere) in them."

The rationale for these commands is overwhelming: "because as you g[...] doing *this* [singular pronoun referring to both duties], you will save both you[...] and the ones who hear you." Almost unbelievably, personal example is sid[...] side with the ministry of God's Word in a salvific context.[1]   [1]Calvin's theol[...] comments are helpful here (*Timothy*, 248-49).

Titus 2 has the same message more briefly stated. Following instruc[...]

about appointing elders (1:5-9) and combatting false teaching (e.g., 1:10-16; cf
11) with healthy doctrine (e.g., 2:1, 15; 3:1, 8a), come directions for how Titus
handle various groups: older men (2:2), older and then younger women (2
younger men (2:6), slaves (2:9-10), and the whole flock (3:1-8). A major mea
was the priority of good deeds (cf. 1:16; 2:7, 14; 3:1, 8, 14).

Among the instructions to young men, probably Titus' age group,
reminds Titus of his obligation to be a moral model. Preaching alone wa
enough (2:6); he must also live before them (2:7). In other words, he must bot
hort *and* exemplify. For the man of God, a pattern (i.e., [*typon*]) of good wor
never optional (cf. Eph 2:10). It is essential to preaching and teaching.

The "Third Generation"[1]   [1]"Third generation" applies to the passing of the precedent fro
"second generation" of Timothy and Titus to the permanent local church leaders (cf. 2 Tin
Model of Church Leadership

The same thread permeates the Epistle to the Hebrews, from the sup
model of Jesus Christ, through the faith's hall of fame (chap. 11), into impo
statements about church leaders (chap. 13). Accountability of church leaders
subject of 13:17, but 13:7 deals specifically with their modeling responsibility.
writer instructs the recipients, "Remember your leaders, who spoke the wo
God to you." Consider[1]   [1]The participle αναθεωρουντεω (*anatheorountes*) is best tal
imperatival in force in light of its subordination to μιμε@συε (*mimeisthe*). the outcom
their way of life and imitate their faith" (NIV). Examining the result of
lifestyle (i.e., from [*anastrophe*]) and emulating (present imperative of *mime*
their persevering faith are parallel efforts. Such concrete examples dovetail
the total thrust of the epistle, which is to "keep on keeping on."

Peter's corresponding message addresses the leaders of the church dire
He commands the elders, "Shepherd (or tend or feed) the flock of God whi
among you" (5:2a; cf. John 21:15-17; Acts 20:28). This is the only imperative i
passage, but its obligatory force permeates all the qualifiers to follow (vv. 2
Three contrasts highlight motives for spiritual leadership: spiritual leaders
not serve because of human constraints *but* because of divine commitments (v
must not minister for unjust profit *but* with spiritual zeal (v. 2c), must not le
prideful dictators *but* as humble models (v. 3).[1]   [1]Cp. v. 3b with 1 Tim 4:12b. C
discussion above, esp. in reference to the vocabulary of 1 Tim 4:12b. Goppelt aptly synthesiz
key passages as follows: "Along the same lines as in Paul, the exhortation in 1 Pt 5:3 admo
those who represent the word to become τψποι . . . τοψ ποιμνℨοψ, `examples to the flock.' The
cannot just be recited; it can be attested only as one's own word which shapes one's own con
The office-bearer is thus admonished: `Be thou an example of the believers, in word
preaching), in conversation,' 1 Tim 4:12; cf. Tt 2:7: `In all things shewing thyself a pattern (
doing) of good works'" (Goppelt, "τψπωℨ" 8:250). NT shepherds have the binding oblig
of being an ethical model for the flock of God. The sheep in turn are to em
their leaders' lives (cf. Heb 13:7). This requires genuine humility (1 Pet 5:5b-6).

The Model of the Church to the Church
All believers are to be examples for other believers to follow. For exam
Paul mentions two instances of this. Paul asserts that when the Thessalon
received God's gospel, they did so in a societal setting analogous to that o
Judean churches, i.e., while being persecuted (2:14-16). Paul's words, "for
brethren, became imitators (μιμηταℨ4 γενℏυητε [*mimetai egenethete*]) of the chu
of God in Christ Jesus that are in Judea" (NASB), provided an incentive t
church to keep on persevering.

Besides being a reflection of the Judean churches (2:14), the Thessalonia
their persecution modeled both the apostolic circle and the Lord Himself, an

turn became a pattern for believers throughout the regions of Macedonia
Achaia (1:6-7). Michaelis objects to any form of "conscious imitation,"[1]   [1]Mic
"mimhthw" 4:670. Some of his contextual comments are credible, but his controlling assumptio
modeling relates only to authority limits his conclusion about the verses by his presuppos
mold (ibid.). but the subsequent verses not only document their persecution, bu
mention continuing evidence of their faithfulness (cf. 1:8-10).   These
exhibitions were a vital element in the pattern displayed before other believers

Heb 6:12 speaks of modeling also. The exemplars here are all "wh
inheriting the promises through faith and longsuffering." The writer urge
recipients of this epistle to join their ranks by mimicking conduct.

Michaelis is correct when he says,

> The admonition of 3 Jn. 11: mh mimoy to kakon a lla to a gauon (*me mimou to kako
> to agathon*, "do not emulate what is bad but what is good") is general, but it star
> close relation to what precedes and follows. Gaius must not be ensnared by the
> trephes who is denounced in v. 9f. He should follow the Demetrius who is prais
> v. 12.[1]   [1]Michaelis, "mimhthw" 4:666. [transliteration and translated added]

The Scripture never tells believers to imitate an abstraction. As here, the exa
is always concrete. This passage furnishes both negative and positive patterns

The above discussion has shown that God's people should emulate not
other mature disciples, but also the men whom God has given to them as spi
leaders (cf. Eph 4:11 ff.). In turn, they in accord with testimonies of the apo
circle should strive to model Christ, who alone displays the perfect moral ima
God. In the NT the vital link of ethical emulation represented in church lead
particularly conspicuous.   Consequently, rediscovering pastoral min
according to God's Word requires that today's church leaders not only recog
and teach the priority of moral modeling, but accept its overwhelming chal
personally and, by His grace, live as examples before His sheep and a scrutin
world ready to level the accusation of hypocrisy.