

**A Biblical Evaluation of Pastoral Remuneration Practices of  
the Baptist Churches in Antananarivo, Madagascar, with  
Specific Reference to 1 Timothy 5:17–18**

**by**

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## **DECLARATION**

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

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May 2014

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With a grateful heart,

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## **SUMMARY**

This research will discuss the issue of pastors' remuneration within the Biblical Baptist churches of Antananarivo. The actual circumstances of each pastor and the context will be discussed in order to understand the reality and current praxis, as well as the basic principles that are applied to this matter. In so doing, seven pastors and members in charge of finances will be interviewed. Within the field of literary study, a biblical analysis of 1 Timothy 5:17-18 and an overview of two other NT texts (Luke 10:1-7 ; 1 Corinthians 9:1-14) will be undertaken in order to establish biblical principles concerning the remuneration of pastors. Reality shows that pastors are not supported as they should be, and that the amount they earn is not appropriate to the work they perform. Most pastors are also obliged to do other remunerative activities to make ends meet, to provide for their family and even for their ministry needs. In order to improve the current situation of the churches, practical suggestions will be proposed.

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## Chapter 1: INTRODUCTION

### 1.1. Background

Within Malagasy culture, pastors are considered to have social status. Everyone who bears this title is honoured by society and is seen as a special person. A pastor is called “pastor” everywhere until death, and it is considered impolite to call a pastor by his or her name without the title. However, Simms 2008, in his research concerning a re-assessment of the role of South African Baptist pastors, sees a kind of dysfunction between pastor and community, and from such problem ‘raises the matter of expectations and role-performance which are in transition in the wider society’ (2008:2). The author is convinced that the clearer perception of the minister belongs to the past when the ‘Holy man was treated with reverence by everyone’ (2008:2). In addition, the author quotes Anderson who sees new challenges pastors have to face within their present-day context, as he says, ‘pastors must cope with escalating complexity, increasing expectations of their role, pressure to prioritise professional competence over personal godliness, marriage and family life under threat, and the need to adapt leadership styles’ (2008:2).

Even if the author does not comment on the threat that may affect the pastors’ family life, it could be said that the financial issue is the biggest one. Certainly, this issue does not affect all African pastors, because rich and wealthy pastors exist in Africa. Investigation has been done and statistics have been produced concerning those pastors. However, many other pastors are facing big financial problems, but who knows about their condition? Charlton (2010:1) makes mention of happy and unhappy pastors. He does not deny that there are happy pastors. However, he also says that those who are unhappy are ‘those who claim that they have to work during days off, they never have weekends, they do not count their hours, they are poorly paid, they live in a badly equipped house, and people do not appreciate what they do and are never satisfied’.

Apart from challenges all pastors have to face, those who are ministering under such unhappy conditions are obliged to deal with more difficulties, especially in connection with their financial situation. If the issue is not properly addressed,

many questions arise concerning them. Should they leave the ministry and find another job to feed their family? Alternatively, should they continue in the ministry under such conditions? Both solutions are a difficult choice for pastors, because on the one hand, almost all of them have chosen to be trained only for pastoral ministry. Consequently, it would be difficult for them to find another job. On the other hand, either the minister and his family or the ministry itself could be in a difficult position if they continue ministering under such condition. While Fuller (2013) mentions ten reasons why pastors leave their ministry, he puts low income in second place. According to the author, 'it is estimated that about 75 percent of all ministers live close to the poverty level'. Peters (2013) sees that 'seventy percent of pastors feel grossly underpaid'. Several factors are cited by Fuller as reasons for the increase of this problem, namely, 'decreasing church attendance, increased cost of living, lack of education/instruction of giving to laity, mega churches drawing church members away, lack of skilled training for a second job, guilt/lack of faith that prevents seeking a second job' (2013:2). He stresses, 'These factors cause additional pressures for a minister to support his family as well as perform the duties of a pastor' (2013:3).

Many questions and feelings arise due to such conditions, and 'these feelings often lead to thoughts of failure, causing stress and anxiety in wondering how to pay their bills and having to feel they have to carry on with a smile for others to see' (2013:3). In sum, because of the financial problem, pastors are facing a dilemma and the ministry, not only pastors' family, is under threat. Fuller (2013:3) expresses quite forcefully what the consequences of this problem among pastors will be, when he says that 'pressure, along with low self-esteem, cause pastors to leave the ministry in hopes of seeking employment that will not have as many demands and have extra benefits, such as retirement, health insurance, vacation and appreciation of a job well done!' (2013:3). Calvin, on the other hand, pictures the outcome of this problem of pastors' remuneration on the congregation in his commentary on the First Epistle to Timothy. He says that 'such is the ingratitude of the world, that very little care is taken about supporting the ministers of the Word; and Satan, by this trick, endeavours to deprive the Church of instruction, by terrifying many, through the dread of poverty and hunger, from bearing that burden.' He goes on to affirm that '...the

devil from the beginning, had the trick of attempting to hunger good pastors, that they might cease to labour, and that there might be very few who were employed in preaching the word of God' (2005:139).

Their unhappy conditions constitute a big challenge for pastors' ministry and their family as well. However, talking about money is something that most pastors do not dare to do. Rosen (2010:1) comments correctly when he says that 'few pastors will put themselves in the precarious position of stating what benefits they feel they should receive from their ministry.' The reason for it, according to him, is 'because they deem it improper to seek for themselves the remuneration and respect due their office.' Symonds (2010) within the U.K context expresses the sensitivity of the issue when he says that 'pastors fear misunderstanding or accusations of personal gripe and so rarely address it'. He says further that '...because it is not properly addressed, many churches fail to look after their pastors.' Crown Financial Ministries mentions a poll of 600 evangelical clergy done by *Leadership Magazine* in February 2002 in America. Three questions were asked about a salary increase for pastors. The last question was, 'Why have you not asked?' The answers show the difficulty of raising the issue and the non-existence of a policy to handle it wisely. The result of the poll shows that:

...thirty-eight percent of the respondents said their churches had no policy for giving pay increases; 20 percent said that the pastor receives a cost-of-living increase when the church has excess funds and feels that it can afford it; 13 percent said they hesitated to ask for an increase because they were concerned about how a salary increase would affect the stability of the finances of the church; and 12 percent felt that their positions could be in jeopardy if they were to ask for a pay increase. In other words, they felt that they probably would be asked to leave if they asked for a raise (Crown Financial Ministries 2010a).

The issue of pastors' remuneration is plagued by unhappy conditions and consequences are potentially disastrous, whether for the minister and the ministry, or for the whole congregation itself. In addition, difficulty surrounding the issue of pastors' remuneration does not result only from the fact that it

affects the minister and the ministry, but also stems from another conviction. This conviction maintains that pastors should not be salaried on a full-time basis. Erkel (1997) is one of those who support such a belief through thoughtful arguments. He starts his argument by an historical argument when he affirms that 'there is no historical evidence to suggest that ... pastors were given a full-time salary sufficient to meet their financial needs and obligations'. Even if the author is convinced that 1 Timothy 5:17 is 'perhaps the strongest passage for paid pastors'. However, according to him, 'it is less than probable that the Ephesians church could have supported a full-time pastor, let alone a plurality of pastors which were already appointed by the time Paul wrote this epistle'. He continues to assert that if the church 'musters a full-time salary for each of their elders'; such behaviour violates the model instituted by Paul.

Although the above studies were conducted in foreign contexts, similar investigations not yet having been undertaken within a Malagasy context, they are nevertheless relevant to the present study because they confirm the existence of unhappy pastors who face great personal, family and ministerial challenges. Because much of their pastors' energy is spent on responding to financial challenges – sometimes to the extent of having to quit the ministry – churches are badly affected, even to the extent of being deprived of ministers of the Word. The problem seems to be without easy solution, because, in the first instance, talking about money is not easy for pastors or for the congregation. Secondly, the fact that pastors should be salaried is not a common belief in certain churches. In light of the research above, the researcher formulated the following questions applicable to the Malagasy context: are Malagasy pastors happy or unhappy? How do they manage financially? Are they facing the same dilemma as pastors elsewhere? How do both pastors and local congregations handle the issue of pastors' remuneration? What are the local churches' convictions concerning the issue? What is the role of the denominational association concerning the issue? Is there any improvement that needs to be implemented in order to change the situation if there are problems?

## **1.2. The main problem**

This study aims at discovering how the Biblical Baptist local churches of Antananarivo understand and deal with the issue of pastors' remuneration and what improvement could be done in light of biblical principles.

If the local congregations are not aware of their pastor's condition of living, and do not base their practice upon clear biblical principles, they cannot improve the way they remunerate the pastors. On the other hand, if there is a problem, and it remains unsolved, pastors will be obliged to reduce the time and effort they invest in their ministry or to leave the ministry and devote themselves to another remunerative activity in order to make ends meet. The result of such a decision will affect the minister, the ministry and the whole congregation. In view of this, an evaluation is necessary in order to discover the actual situation, with a view to recommending improvements. Thus, the following are the major questions this study will seek to address:

1. What is the current situation and what principles are evident regarding pastors' remuneration in the Biblical Baptist Churches of Antananarivo?
2. What principles for pastoral remuneration are contained within the chosen text, namely, 1 Timothy 5:17-18?
3. What practical steps do local churches need to take to improve the situation?

## **1.3. The elucidation of the problem**

### **1.3.1. Delimitations of the study**

Determining how the local churches of Madagascar, or even all the Biblical Baptist Churches deal with the issue of pastors' remuneration is a very big challenge, since the context differs from one denomination to another, from area to area, and even from one local church to another. Thus, the study will be limited to evangelical churches, and specifically to Baptist churches. Finally, the study will be delimited to seven local Biblical Baptist Churches in Antananarivo.

The focus texts will be located within the Pastoral Epistles and specifically the first Epistle of Paul to Timothy with a special consideration of verses 17-18 of the fifth chapter. This passage was chosen, firstly, because in this Epistle, Paul

gives directives about those who minister within local churches and includes pastors among them. Secondly, the writer uses the expression διπλῆς τιμῆς (*diplēs timēs*: double honour) in verse 17 with all the discussions concerning its meaning. Two other NT texts also will be reviewed in order to have a wider view of the issue.

### **1.3.2. Definition of terms used**

As noted earlier, those who bear the title “pastor” are highly esteemed by Malagasy culture, and all those who work for the Gospel are commonly called “pastors”. Those who are undertaking or have done biblical or theological training are also called “pastors”. It seems that in Malagasy thought there is no other ministry than the pastoral ministry. In addition, even if pastors are considered as elders among other elders, only full-time ministers are called “pastors”. For this reason, it is necessary to define the way the term is used in the present study.

Somerville (1997:16) makes a relevant observation when he says that the term “pastor” appears only once in the NT, but he says that ‘the function of shepherd, the pastoral service is clearly evoked’. In his discussion about those who implement such ministry, he asserts that ‘such function is entrusted to “elders”, also called “episcopos” which can also be translated by “guards”’. He also says, ‘The “elders” are also “bishops” and the service with which they are entrusted is to be pastors and guards’. In order to give more insight into the use of those different terms, the author says the following:

The churches resulting from an evangelization among the Jews were organized on the model of the synagogue and called their persons in charge *‘presbuteroi’* (elders). On the other hand, the Churches of Europe composed mainly of converted Greeks designate those persons *‘episkopoi’* (bishops or episcopos) (1997:13).

The author concludes his discussion as follows:

Those “elders” ministry, which could as well have been called bishops or pastors and who devote themselves to preaching and teaching, is what pastoral ministry is within the NT. They are thus

pastors, even if they do not carry the title; they are also elders among the others (1997:18).

DeSilva (2004:739-740, cited by Rebuli 2008:13-14) defines “pastor” as ‘*episkopos or presbyteros*, a person or persons responsible for the overall care of a congregation’ and “elder” as “*presbyteros*”, one of the elders responsible for the spiritual well-being of a congregation (1 Tim. 3)’. This definition shows that both terms involve the exercising of responsibility within a congregation.

In sum, in this present study, the term “pastor” is used not as a title, but as a reference to a ministry. The focus is on those who are exercising a specific ministry within a congregation, which the congregation itself recognizes as genuine and important.

#### **1.4. The value of the study**

This study is within the field of Practical Theology and the function of such discipline is ‘to form or transform practices which are faithful to the gospel’ (Smith 2006:88). Practical Theology is also defined as a ‘critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God’s redemptive practices in, to and for the world’ (2006:89). Therefore, this study will be of value to Practical Theology and will encourage discussion and more research surrounding the pastoral ministry within the context of Malagasy churches.

It will also bring more understanding to local Biblical Baptist churches about the financial situation of pastors, will present biblical principles concerning the issue and will suggest practical ways for an eventual improvement of pastors’ remuneration. By analysing the answers to the above major questions, firstly, the way pastors react to their financial situation can be understood and local churches’ praxis can be known in order to determine how the situation can be improved. Secondly, biblical principles with regard to pastors’ remuneration will be identified. Lastly, suggestions can then be made for improvement. It would be advantageous to identify any inconsistencies between current church practice with regard to the remuneration of their pastors and biblical principles.

## **1.5. The research design**

The LIM research model, which comes directly from Cowan of the Institute for Ministry at Loyola University (Smith 2008:203), will be used in this present study, because it presents an ideal framework for studying the issue of pastors' remuneration. Thus, the study will consist of an empirical and literary study. The aim of the empirical study is to identify the reality of pastors' remuneration within FFBBM (*Fivondronan'ny Fiangonana Batista Biblika eto Madagasikara*: Association of Biblical Baptist Churches of Madagascar) local churches of Antananarivo, with due regard to their own context. This model, according to Rebuli (2008:25) 'lends itself to the importance of identifying and analysing the situation praxis, without prejudice or assumption'. As this study lends itself to empirical research within such a limited number of subjects, it is necessary to identify the pillars of qualitative research. As for the literature study, its aim is to discover biblical principles concerning the issue of pastors' remuneration.

The study will require three major steps. The first part will seek to develop a deep and rich understanding of the complex dynamics of the situation (Smith 2006:95), namely the realities of pastors' remuneration and praxis. The second part will be a critical reflection on the practices of the church in light of scripture and tradition. The last part will formulate a revised praxis (2006:95) by suggesting practical steps aimed at bringing about an eventual improvement.

## **1.6. The research methodology**

### **1.6.1. The data**

Because the study will use both empirical and literary research, the methodology can be divided into two stages. Firstly, in order to understand how individuals or groups view and interact with the world, and to identify the meaning they give to pastors' remuneration (Smith 2006:91), the study will employ a qualitative research methodology. Osmer (2005:49) defines the aim of this kind of research as '...to understand the actions and practices in which individuals and groups engage in everyday life and the meanings they ascribe to their experience.' Dawson (2002:14) mentions that: 'qualitative research explores attitudes, behaviour and experiences through such methods as interviews or focus groups. It attempts to get an in-depth opinion from



participants'. Therefore, this part of the study will seek to discover the financial situation pastors have to contend with, how churches understand the issue and what their practices with regard to their pastors' remuneration are.

The study will focus on seven pastors within local Biblical Baptist churches in Antananarivo, and the church members in charge of the finance within each congregation where these pastors are ministering. The reasons for the choice of those in charge of the finances is that those persons are there to execute the whole church's decision about how to use the money that is collected; they are also the people most likely to know the church's views about the remuneration of their pastors. For practical considerations, namely, the available time and financial resources, the limited number of Baptist local churches in Antananarivo and the limited number of those who positively responded to the invitation, the data coverage will focus on seven local Biblical Baptist churches out of eleven existing in the area.

Secondly, in order to present biblical principles relevant to the issue, a biblical analysis will be done in order to formulate a biblical perspective on the issue of remuneration. The choice falls on the first Epistle of Paul to Timothy, because, firstly, the issue concerns pastors. Godet (2006:573) says that 'the church and the church minister (Timothy): those are the two subjects treated; the first within the first three chapters, and the second within the last three.' The two parties are interdependent because a church needs a minister, and a minister serves within the church; both church and ministers receive and give, and such interconnection is important in dealing with the issue of remuneration. Constable (2010) mentions that, 'First and 2 Timothy and Titus are called "pastoral Epistles" because Paul wrote them to pastors (shepherds) of churches outlining their pastoral duties'. If roles and duties are stressed throughout these Epistles, it is understandable that ministers are addressed within them. Secondly, scholars frequently discuss the meaning of the word "honour" in this epistle and so it deserves attention here. Two other biblical passages will also be studied in this part, in order to see how other Scriptural texts deal with the issue.

## **1.6.2. The tools**

### **1.6.2.1. Empirical study**

As indicated earlier, the methodology of the present work is qualitative. The preferred method to perform the study is the interview, to be exact, a “semi-structured interview”. This method was chosen because, firstly, this work utilises action research, that is to say, pastors and treasurers can be regarded as co-researchers to some extent. Furthermore, the research is aimed at helping them evaluate information, understand the situation and radically rethink the issue (Cronshaw 2012:5). Secondly, this study will seek to gain ‘a holistic understanding of the interviewees’ point of view or situation’ and it will also gather ‘specific information which can be compared and contrasted with information gained in other interviews’ (Dawson 2002:28). Once the data gathering has been done, a format analysis will be the preferred tool for the analysis of the information. It includes a transcription of interviews done through notes and records.

### **1.6.2.2. Literary study**

In this part of the study, a literature review will be used to collect data on the issue. In so doing, a biblical analysis of the chosen passage will be done, followed by an overview of two other Scriptural passages related to the topic. The aim of such investigation is to establish a theological principle concerning the issue of pastor’s remuneration.

## **1.6.3. The steps**

### **1.6.3.1. Empirical study**

The first step for the interview will be a preparation phase, which includes the preparation of the questions and a meeting with the chairman of the denomination’s board of directors. The reason for this meeting is that while the interview will be confined to Biblical Baptist pastors affiliated to FFBBM, this denomination is governed by a board of directors. The meeting will consist of sharing with the chairman of this board the value of the research to Biblical Baptist churches, to ask him for relevant information from the history of the denomination, for statistics about the denomination and its pastors, and to present to him the proposed interview questions. He will also be asked to

provide a document granting authorisation to undertake the research within the denomination.

The second step of the fieldwork will consist of making contact with pastors, and through them with treasurers.

The third step will be the interview itself. Each pastor and each local church will be given a code to ensure anonymity.

The fourth step will consist of analysing the data collected. Data concerning pastors will be analysed according to their experience, training, income and financial situation. Data concerning the church will give the size of the membership, the church's financial condition and the principle applied in remunerating the pastor.

#### **1.6.3.2. Literary study**

This part of the study will have four components. Firstly, it will survey what biblical commentators say about the issue and the selected passage. Secondly, it will study the context of the book from where the passage comes. The third component will be focused on the biblical meaning of the passage, and the last one will consist of a study of other biblical passages which deal with the issue of remuneration.

## **Chapter 2: THE REALITIES OF PASTORS' REMUNERATION**

### **2.1. Introduction**

This section will seek to understand the real situation concerning the issue of pastors' remuneration. In order to achieve this, the social context surrounding the chosen denomination will be studied. Because the study concerns the issue of remuneration, the economic context and the context of salaries within the local area will be studied, followed by an overview of the religious context. The aim of the study is to see the pattern of employment and earning in the areas in which the churches are located, and how secular society and businesses remunerate their employees. Such information will enable a comparison to be made between the approaches of secular organisations concerning remuneration and the practice in the selected churches. The second part of this chapter will focus on the studied denomination itself. The study will examine the history, the statutes, the ecclesiology, the statistics and the ministers of the denomination. In this part, fieldwork will be done in order to collect data concerning the seven pastors and the seven local churches. This fieldwork will be followed by a data analysis in order to understand the situation, the principles and actual praxis concerning the issue.

### **2.2. The area of study**

This present study was done in Antananarivo, which is the capital city of Madagascar, situated in the centre of the island, within the Analamanga region. With its 8 districts and 134 communes, Analamanga covers a geographical area of 16 911 square kilometres (INSTAT 2004:37) and constitutes 3% of the surface of Madagascar. With its 6 "*arrondissements*" and divided into 3 major areas, called districts, *Antananarivo Renivohitra* (centre) has 107 square kilometres of geographical area, *Antananarivo Antsimondrano* (South part) 379 square kilometres and *Antananarivo Avaradrano* (North part) 545 (PRD Analamanga 2012:8). The population of the Analamanga region is 2 811 490, and the 3 districts cited above consist respectively of 930 000, 311 000 and 221 000 inhabitants (PRD Analamanga 2012:10).

In order to have more understanding about pastors' financial situation and the way churches address the issue, the surrounding context should be examined. In this part of the study, the salary context of the area of the study, namely, Antananarivo will be considered followed by its religious context.

### **2.2.1. The context of salary**

As this study is connected with salary, it will be important to know firstly the living standard of the area of study and secondly, in order to evaluate churches' practices it will help to know how the secular sector deals with this issue,. Such findings also will be considered when the research deals with the practical suggestions.

According to INSTAT (1998:4), the informal sector remains by far the principal employment provider, with 270 000 workers in Antananarivo. It is concentrated within units of small size (approximately half are self-employment enterprises), and constitutes the most fragile segment of the job market (precarious establishments, not very remunerative employment and deprived of social protection). The formal private sector comes in second position, with 133.000 employed, which includes 9 000 people who work in the "social sector" (NGOs, Churches, associations, international organizations, and so on). The public administration sector consists of 45 000 civil servants, and this represents less than ten percent of those employed. Pastors are among those 9 000 people in the capital working in the social sector, and are classified within a sector considered to be well remunerated. This sector consists of associations and international organizations.

As far as formal work is concerned, the law dealing with the classification of Malagasy workers provides two major fields of activity, namely, non-agricultural and agricultural schemes. Workers within each scheme are classified into ten categories. The latest decree fixing the value of the points of index and minimum wages of recruiting and seniority per professional category was promulgated in 2012 (Appendix A). According to this law, the minimum hiring wage for the non-agricultural, that is to say the lowest category, was fixed at 100 011 Ar per month, and for the agricultural one, 101 440 Ar (approximately 45 USD). On the other hand, the highest category of worker earns double what

the lowest one does, namely around 90 USD monthly (*Ministère de la Fonction Publique, du travail et des Lois Sociales* 2012).

The above law specifically concerns civil servants, but a survey was done by MADIO in order to know the methods of fixing salaries within the industrial sector in Madagascar. To carry out the survey, the following question was asked of individual companies, societies and quasi-corporate enterprises: “how do you set the basic salary of your employees or workers?” Four different solutions were given; firstly, according to the salary grid of civil servants, secondly according to the minimum wage grid; thirdly, by an alignment of the wages with those paid by competitors and lastly, through dialogue with employees and with due regard to the salary grid applicable to them. This last option is the one most used by individual companies, but the societies and quasi-corporate enterprises, free zone enterprises or public companies use their own methods. In general, the last option, that is to say the use of the company’s own salary grid, is the most commonly used and then the second one, which is the minimum grid salary. The table below summarizes the results of the research as Razafindrakoto and Roubaud (1998:2) represent it.

Table 1: Principle of fixing basic salary within enterprises and societies

| % des emplois              | Comment fixez-vous le salaire de base de vos employés et ouvriers ? |                            |                                    |                                |                                      | Total |
|----------------------------|---|----------------------------|------------------------------------|--------------------------------|--------------------------------------|-------|
|                            | Grille salariale des fonctionnaires                                 | Grille des salaires minima | Alignement sur salaire des concur. | Concertation avec les salariés | Grille de salaire propre à l'entrep. |       |
| Entreprises individuelles  | 6,3   | 24,2                       | 15,2                               | 11,9                           | 42,5                                 | 100   |
| Sociétés et quasi-sociétés | 1,8   | 47,6                       | 2,7                                | 2,8                            | 45,1                                 | 100   |
| - dont zones franches      | 0,2   | 40,6                       | 5,4                                | 0,1                            | 53,7                                 | 100   |
| - dont ent. Publiques      | 1,6   | 37,6                       | 0,0                                | 0,0                            | 60,8                                 | 100   |
| SQS privées malg.          | 4,0   | 53,2                       | 3,9                                | 3,7                            | 35,2                                 | 100   |
| SQS étrangères             | 0,2   | 48,7                       | 3,2                                | 3,7                            | 44,2                                 | 100   |
| Total (% des emplois)      | 2,8   | 42,4                       | 5,4                                | 4,8                            | 44,5                                 | 100   |
| Total (% des entreprises)  | 4,7   | 23,4                       | 17,0                               | 12,8                           | 42,1                                 | 100   |

*Source: Enquête annuelle dans l'industrie EAI, 1997, calculs MADIO.*

In their research, Razafindrakoto and Roubaud (1998:4) give an perceptive thought about what they call “individualization” of salaries. Such evaluation concerns only the basics of the remuneration, and does not include bonuses. Resulting from their study, they found that forty percent of companies have instituted a system of differentiation of remuneration. Thus, several criteria should be taken into account when determining the level of remuneration. According to the authors, three factors prevail: the productivity of the employee,

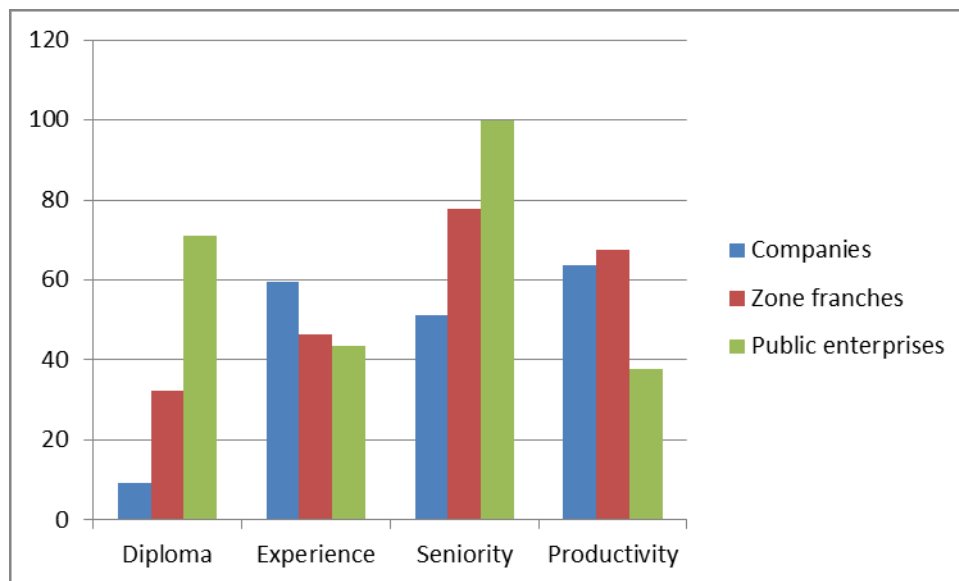
his seniority in the company and his personal experience acquired beforehand. In the table below, the authors show the criteria of differentiation of the basic salary.

Table 2: Criteria of differentiation of the basic salary

| % des emplois                    | A poste identique, la rémunération est différenciée | Principe de différenciation |             |             |              |
|----------------------------------|---|-----------------------------|-------------|-------------|--------------|
|                                  |   | Diplôme                     | Expérience  | Ancienneté  | Productivité |
| Entreprises individuelles        | 44,7  | 9,2                         | 59,4        | 51,3        | 63,8         |
| Sociétés et quasi-sociétés       | 60,3  | 38,4                        | 55,0        | 79,7        | 62,8         |
| - dont zones franches            | 62,8  | 32,3                        | 46,5        | 77,8        | 67,5         |
| - dont ent. publiques            | 68,7  | 71,1                        | 43,5        | 100         | 37,7         |
| SQS privées malg.                | 55,8  | 43,8                        | 62,9        | 79,1        | 79,5         |
| SQS étrangères                   | 58,5  | 24,4                        | 50,6        | 74,9        | 54,0         |
| <b>Total (% des emplois)</b>     | <b>56,7</b>   | <b>31,9</b>                 | <b>56,0</b> | <b>73,4</b> | <b>63,0</b>  |
| <b>Total (% des entreprises)</b> | <b>40,2</b>   | <b>14,0</b>                 | <b>56,8</b> | <b>51,7</b> | <b>64,4</b>  |

*Source: Enquête annuelle dans l'industrie EAI, 1997, calculs MADIO.* Le total des différents critères de différenciation est supérieur à 100%, car les entreprises peuvent en pratiquer plusieurs à la fois.

Chart 1: Principle of salary differentiation at individual enterprises, the free zones and the public enterprises.



The above table shows that individual companies favour productivity, while societies and quasi-corporate enterprises stress the seniority of their employees. In general, the evaluation of salary depends especially on seniority.

Razafindrakoto and Roubaud (1998), in their analysis, do not distinguish the basic salary from benefits that employers offer to their employees. They say that apart from basic salary, the employer should take into account several elements in addition to it. Some of those elements are taxable, but others are

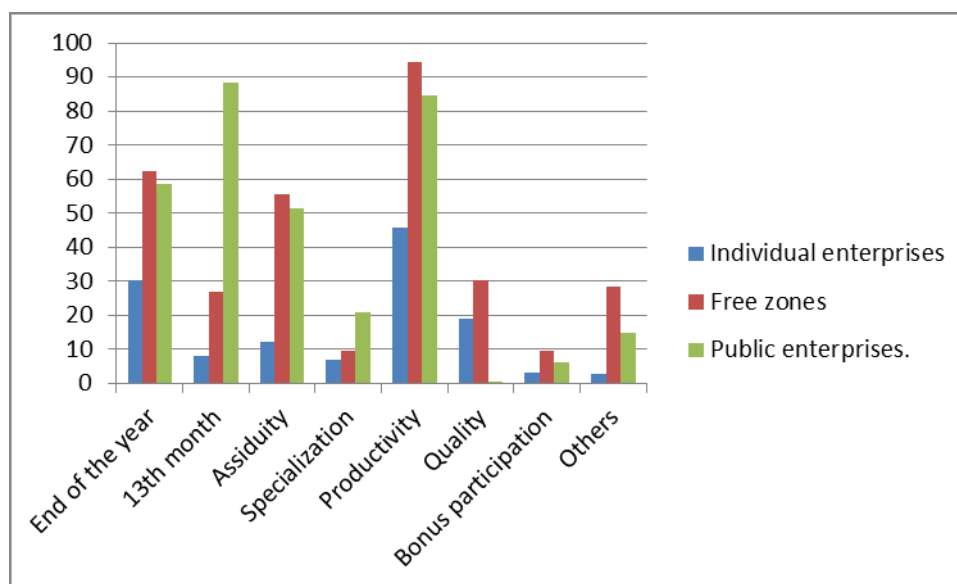
given discreetly by the company (1998:5). Three different elements are cited in their analysis: bonuses, allowances and provided services. The bonuses complement the basic salary according to specific criteria established by the company. The following table shows the different kinds of bonuses granted to employees.

Table 3: Different kind of bonuses within companies and enterprises

| % des emplois              | Différentes primes accordées aux employés et ouvriers |                        |           |                |           |         |                |        |
|----------------------------|---|------------------------|-----------|----------------|-----------|---------|----------------|--------|
|                            | Fin d'année   | 13 <sup>ème</sup> mois | Assiduité | Spécialisation | Rendement | Qualité | Part. bénéfice | Autres |
| Entreprises individuelles  | 30,4  | 7,9                    | 12,1      | 6,8            | 45,8      | 19,0    | 3,3            | 2,8    |
| Sociétés et quasi-sociétés | 61,2  | 47,1                   | 42,4      | 10,2           | 71,3      | 17,9    | 6,5            | 20,8   |
| - dont zones franches      | 62,4  | 27,0                   | 55,4      | 9,4            | 94,3      | 30,2    | 9,5            | 28,4   |
| - dont ent. Publiques      | 58,5  | 88,3                   | 51,5      | 21,0           | 84,6      | 0,1     | 6,0            | 14,8   |
| SQS privées malg.          | 60,1  | 31,6                   | 24,6      | 9,0            | 58,8      | 23,2    | 14,2           | 17,4   |
| SQS étrangères             | 63,6  | 34,4                   | 50,5      | 7,8            | 76,4      | 19,4    | 0,6            | 25,2   |
| Total (% des emplois)      | 54,1  | 38,2                   | 35,4      | 9,4            | 64,9      | 18,2    | 5,7            | 16,3   |
| Total (% des entreprises)  | 26,8  | 9,4                    | 10,6      | 6,2            | 38,1      | 13,1    | 4,3            | 5,4    |

Source: Enquête annuelle dans l'industrie EAI, 1997, calculs MADIO.

Chart 2: Different bonuses offered by individual enterprises, free zones and public enterprises to their employees.



Such information reveals how companies give bonuses to their employees. More than seven ways are used, but they can be divided into two categories. The first one can be classified as systematic bonuses: these are paid at the end of the year or consist of a bonus of one month's salary, commonly called a "thirteenth month". The second category is a kind of bonus based on the work



accomplished or on the attainment of new abilities. The diligence, specialised skills, productivity and quality of work produced by employees are included in this second category, but other elements could also be taken into account.

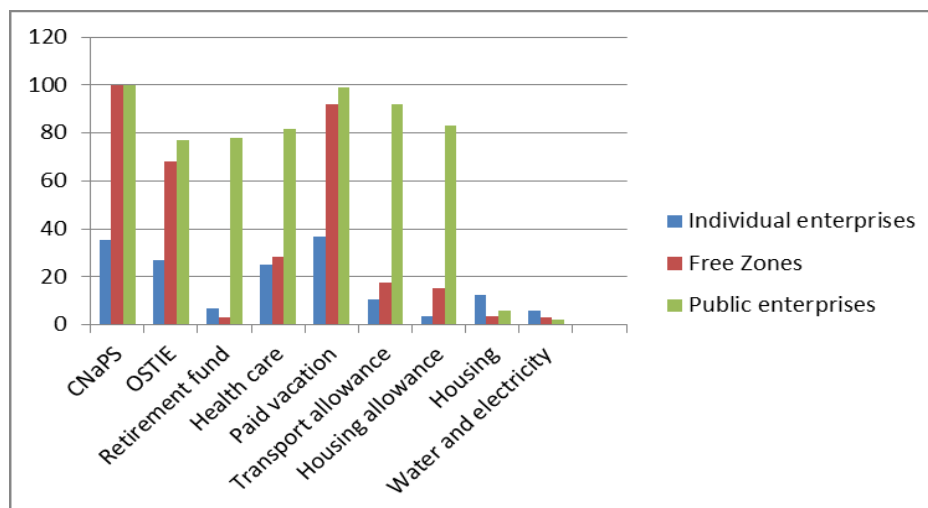
The second element in awarding of bonuses concerns allowances. Two types of allowances are offered by the companies to their employees, according to the analysis done by Razafindrakoto and Roubaud (1998): taxable allowances and those awarded at the discretion of the companies. The former concerns the social protection of the employees, and the latter concerns contributions towards transportation, housing allowance, water, electricity and insurance. However, according to their analysis, in the matter of employees' health care, only the affiliation at a particular health department is commonly used (1998:6). The table below shows the system of allowances and benefits offered to employees.

Table 4: Allowances and benefits

| % des emplois              | Différents avantages accordés à la majorité des salariés |       |                    |             |              |                        |                               |               |        |
|----------------------------|--|-------|--------------------|-------------|--------------|------------------------|-------------------------------|---------------|--------|
|                            | CNaPS  | OSTIE | Assu.,<br>retraite | Serv. santé | Congés payés | Indemnité<br>Transport | Indemn log,<br>Eau, électrici | Avanta nature |        |
|                            |  |       |                    |             |              |                        |                               | Log.          | Eau, é |
| Entreprises individuelles  | 35,3   | 26,9  | 6,8                | 25,2        | 36,9         | 10,7                   | 3,6                           | 12,2          | 6,1    |
| Sociétés et quasi-sociétés | 98,9   | 80,1  | 27,8               | 42,8        | 89,2         | 38,4                   | 33,7                          | 7,6           | 5,2    |
| - dont zones franches      | 99,8   | 68,0  | 3,1                | 28,3        | 92,0         | 17,6                   | 15,3                          | 3,6           | 3,0    |
| - dont ent. Publiques      | 100  | 76,9  | 77,8               | 81,8        | 99,1         | 92,1                   | 83,0                          | 5,7           | 2,3    |
| SQS privées malg.          | 87,5   | 74,7  | 9,9                | 35,7        | 84,3         | 17,7                   | 11,0                          | 15,4          | 11,4   |
| SQS étrangères             | 98,8   | 85,2  | 11,4               | 24,7        | 86,8         | 21,7                   | 21,4                          | 2,8           | 2,3    |
| Total (% des emplois)      | 84,6   | 67,8  | 23,0               | 38,7        | 77,1         | 32,0                   | 26,8                          | 8,7           | 5,4    |
| Total (% des entreprises)  | 30,9   | 22,4  | 3,0                | 19,6        | 32,0         | 9,1                    | 4,0                           | 9,1           | 5,8    |

*Source: Enquête annuelle dans l'industrie EAI, 1997, calculs MADIO.*

Chart 3: Different benefits offered by individual enterprises, free zones and public enterprises to their employees.



This kind of bonus generally covers health care, housing allowance and retirement of the employees. Secondly, it relates to transportation and vacation. Concerning the retirement fund, the CNaPS (*Caisse Nationale pour la Prévention Sociale*) is mostly used and the OSTIE (*Organisation Sanitaire Tananarivienne Inter-Entreprises*) for the health care.

The last element of bonuses offered by companies relates to what they call granted services. The enquiry done by MADIO (1997) revealed that companies offer five services to their employees: canteen, employees' transportation, assistance in buying staple products, facilities to provide loans or advances on salaries, support and participation of the company in the mutual loans of the employees (Razafindrakoto and Roubaud 1998:7). The following table shows how companies choose the nature of their employee benefits.

Table 5: Granted services

| % des emplois              | Différents services accordés à la majorité des salariés |                    |                         |                             |  |
|----------------------------|---|--------------------|-------------------------|-----------------------------|--|
|                            | Cantine   | Transport du perso | Centrale d'achat de PPN | Avances sur salaires, prêts | Parti. De l'entr. à mutuelle de salariés |
| Entreprises individuelles  | 25,6  | 0,9                | 2,7                     | 53,7                        | 5,1                                      |
| Sociétés et quasi-sociétés | 41,2  | 21,2               | 28,9                    | 84,7                        | 27,2                                     |
| - dont zones franches      | 64,9  | 22,7               | 7,4                     | 84,0                        | 17,2                                     |
| - dont ent. publiques      | 30,2  | 12,7               | 79,5                    | 97,9                        | 74,7                                     |
| SQS privées malg.          | 40,5  | 28,9               | 10,1                    | 88,3                        | 21,8                                     |
| SQS étrangères             | 48,4  | 20,3               | 12,7                    | 74,1                        | 15,5                                     |
| Total (% des emplois)      | 37,7  | 16,5               | 22,9                    | 77,6                        | 21,5                                     |
| Total (% des entreprises)  | 23,6  | 2,3                | 2,2                     | 48,6                        | 5,2                                      |

Source: Enquête annuelle dans l'industrie EAI, 1997, calculs MADIO.

As result of their analysis, Razafindrakoto and Roubaud (1998) stress the importance of professional training. They say that it constitutes a fundamental

element for the amelioration of the employees' working conditions and for the improvement of their qualifications. They maintain that such training is at first beneficial to the companies, but afterwards it benefits employees as well. It does this by improving their skills and/or by improving the nature of the tasks they perform (1998:14).

The analysis shows the general low average income of the area of study and leads to a better understanding of principles companies are using in the matter of remunerating their employee. On the one hand, laws and decrees oblige them to provide certain benefits, but on the other hand, they provide certain benefits for the advantage of the company. Such findings constitute a perceptive reflection concerning the way churches remunerate their pastors.

### **2.2.2. The religious context**

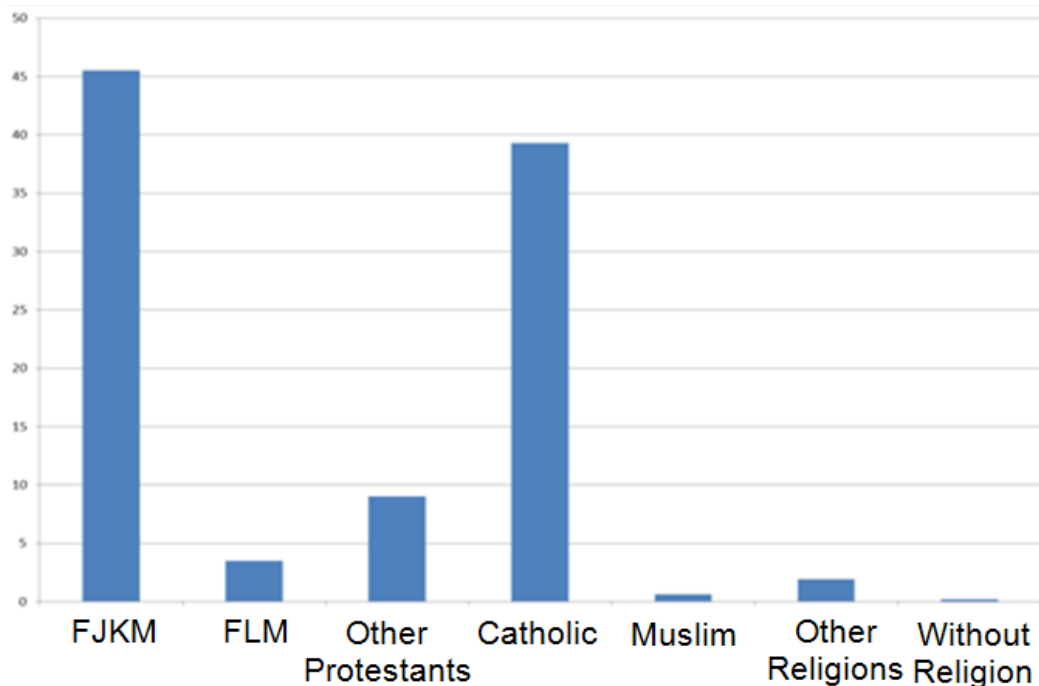
In order to define the place and situation of the studied denomination, namely the FFBBM (*Fivondronan'ny Fiangonana Batista Biblika eto Madagasikara*) or Association of Biblical Baptists of Madagascar, this part of the study will focus on examining the context of the religion and the living standard of the different denominations where the study was done.

Concerning the religion of the capital, Roubaud (1998:1) correctly says in his article that 'the influence of Christianity reigns without division in the Malagasy capital'. This is because through a survey carried out by the project MADIO in 1997, it was established that ninety-seven percent of the inhabitants of the capital claim to be Christian. The following table and chart show the result of an investigation made using a representative sample of 2 086 people under 15 years old.

Table 6: Religion practised in Antananarivo

| %     | Religion practised |     |                   |          |        |                   |                 |                  |       |
|-------|--------------------|-----|-------------------|----------|--------|-------------------|-----------------|------------------|-------|
|       | FJKM               | FLM | Other Protestants | Catholic | Muslim | Cult of ancestors | Other Religions | Without religion | Total |
| Men   | 46,3               | 3,6 | 9,1               | 39,0     | 0,6    | 0,0               | 1,2             | 0,2              | 100   |
| Women | 44,8               | 3,4 | 9,0               | 39,6     | 0,5    | 0,0               | 2,6             | 0,1              | 100   |
| Total | 45,5               | 3,5 | 9,0               | 39,3     | 0,6    | 0,0               | 1,9             | 0,2              | 100   |

Chart 4: The total of practised religion among the population of Antananarivo.



The author acknowledges that because of a gap in the design of the questionnaire, the Anglican Church was classified within the category of “other Protestants” even if they were originally close to Catholicism. “Other Protestants” was intended to include the minor churches often referred to as “sects”, because they are not among the established churches. Those churches include the Adventists, the Baptists, the Pentecostals, the “*Jesosy Mamonjy*” or Jesus Saves, the Mormons, and so on.

The above table shows, firstly, that the inhabitants of Antananarivo are characterized by their adherence to religion. Secondly, it also shows the predominance of the three established churches, namely FJKM (*Fiangonan'i Jesosy Kristy eto Madagasikara*: The Church of Jesus Christ in Madagascar), FLM (*Fiangonana Loterana Malagasy*: Malagasy Lutheran Church) and Catholic Church. It is surprising to see that the Biblical Baptists, in spite of the lengthy time they have been in Madagascar and their numerical strength (approximately 20 000 members according to the FFBBM Chairman), are not yet regarded as an established church. Some still consider them a sect. Thus, members of the Biblical Baptist Churches are included among the nine percent of the inhabitants of Antananarivo included within the "Other Protestants" category.

The table below shows the result of the survey done by MADIO concerning religious membership and social integration in the agglomeration of Antananarivo (Roubaud 1998:19).

Table 7: Current religious adherence in Antananarivo

| Percent   | Current religion (Individually or the head of the family) |          |      |                  |       |       |
|---|---|----------|------|------------------|-------|-------|
|   | FJKM  | Catholic | FLM  | Other Protestant | Other | Total |
| - Rate net of schooling (Secondary 2 <sup>nd</sup> cycle) | 17,8  | 9,3      | 25,4 | 20,3             | 6,2   | 14,8  |
| - Rate net of schooling (Superior)                        | 7,8   | 6,6      | 14,3 | 9,8              | 8,2   | 7,7   |
| - Number of years of study (25 years and more)            | 8,4   | 7,5      | 10,0 | 8,1              | 8,2   | 8,1   |
| - Average income of working people (1000 Fmg per month)   | 182   | 154      | 275  | 170              | 400   | 176   |

|  |      |      |      |      |      |      |
|--|------|------|------|------|------|------|
| - Percent manager  | 7,7  | 4,5  | 14,1 | 5,0  | 9,8  | 6,5  |
| - Average income of each head of family (1000 Fmg per month) | 83   | 75   | 125  | 80   | 160  | 83   |
| - Owner of his house with land title                         | 37,7 | 27,3 | 20,3 | 33,2 | 15,2 | 32,1 |
| - Running water in residence                                 | 19,8 | 11,7 | 26,6 | 16,2 | 27,9 | 16,8 |

Chart 5: Average income of working people.

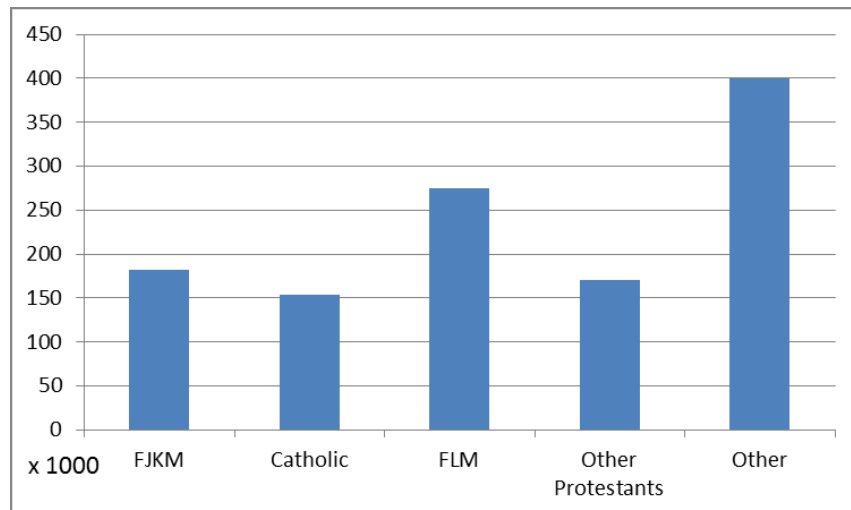
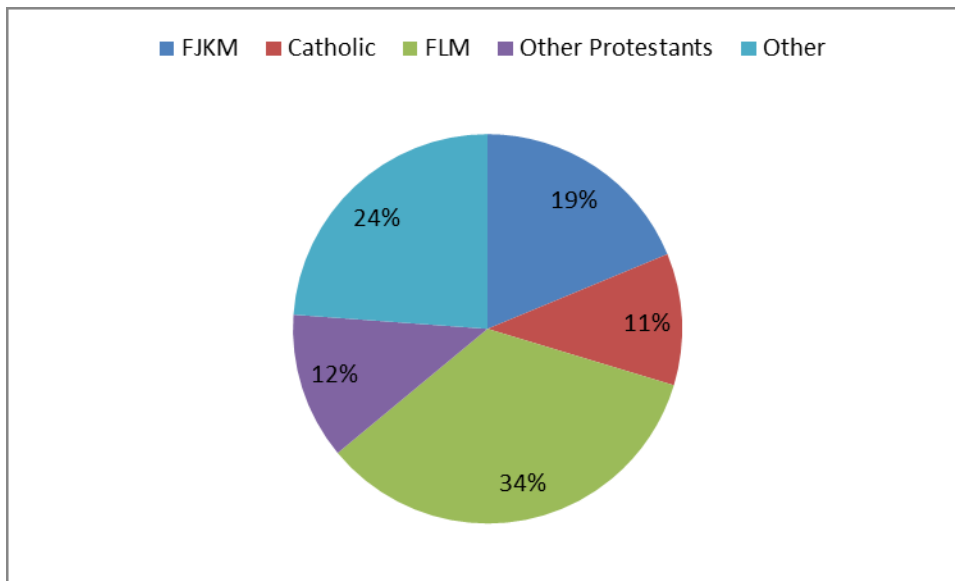


Chart 6: Number of managers among the different kinds of religion

Chart 7: Percentage of managers among the different kinds of religion



The above tables show that the “Other Protestants” grouping, including the Biblical Baptists, is in third place in terms of income in comparison with the three established churches. The “Other Protestants” also holds the third place in the number of managers, that is to say, those salaried people who generally function as managers within an organisation. As for housing allowances, the “Other Protestants” are in the second position after the FJKM.

### **2.3. The studied denomination**

After an overview of the surrounding context, the next step will focus on the selected denomination itself. Because the FFBBM follow the universally accepted Baptist belief and practices, an overview of the Baptists’ history will be given followed by a brief history of the Malagasy Protestant mission and the last part will deal with the denomination to be studied itself.

#### **2.3.1. The History of Baptists**

Even though almost all denominations claim to be connected directly to Christianity founded by the Apostles, some Baptist authors also claim, according to Jackson (2013), that ‘Baptist history can be plotted back to the first century’, but he continues to say, ‘most Baptist historians have surrendered this position altogether’. The FFBBM show their acceptance of this view when they say, ‘The Baptists’ connection with the first Christians is related to the Apostles’ practices’ (Raharolahy 2012:13). The author goes on to say that ‘churches

which hold to Jesus' teaching (John 8:31) and devoted to the Apostles' teaching (Acts 2:42) are called heirs of the first Christianity even though there is no connected genealogy'.

Hiscox (1949:495) makes mention that, 'From the days of the Apostles to the Reformation there existed congregations and communities of Christians separate from the prevailing and dominant churches, claiming to be of a more primitive, and therefore of a purer, faith'. He asserts, 'Those communities were stigmatized as heretics and were defamed and persecuted perpetually by prevailing and dominant secularized churches' (1949:496). According to the author, the reasons for such persecution were as follows:

If not technically Baptists, the principal points in which they differed from the dominant churches, and for which they were persecuted, were those which Baptists have always emphasized, and in respect of which they still chiefly differ from other Christian communions. They held that none but regenerate persons ought to be received to membership in the churches; they rejected infant baptism; they baptized by immersion, as did all Christians during those ages; they rebaptized converts received among them from the Romish Church, and hence were called Anabaptists (1949:599).

This conviction is still shared by the FFBBM, according to Raharolahy's (2012:14) views of how churches should portray true Christianity. Among them are the requirement that church members must be regenerate, while another insists that converts must be baptised by immersion. He also mentions the existence of a variety of Anabaptists, and emphasises that true Anabaptism which is 'following the principles of the Holy Scriptures in the same way the first Christians and Swiss Anabaptists did so' (2012:15). In his discussion of the beginning of what he calls the "True Baptist", he starts his overview with the English Baptists (2012:16) and asserts that Baptist history began in England. During his discussion about the beginning of the English Baptist, Hiscox (1949:509) comments that it is impossible to say when the Baptists appeared in England in a definite denominational form. He adds, 'The first regularly organized Church among them, known as such in England, dates from 1607, and was formed in London by a Mr. Smyth, previously a clergyman of the



established Church' (1949:511). Wayne Jackson (2013) gives more information about Smyth when he says that through his study of the New Testament he became convinced that the practice of infant baptism was erroneous and contended that baptism should be administered only to those who professed repentance of their sins.

### **2.3.2. The Biblical Baptists**

As far as the history of the Malagasy Baptists is concerned, its history went through colonisation, experienced the nationalist movement of 1947 and embraced Malagasy independence in 1960. In this part of the study, four major points concerning the selected studied denomination will be considered: the history, the statutes, ecclesiology and the statistics.

#### **2.3.2.1. History**

The FFBBM Chairman divided the history of the FFBBM into five periods during his presentation at FFBBM's seventieth anniversary in 2002: mission, extension, self-government, continuation and expansion periods.

In 1932, a Scottish missionary named Brinley Evans and his wife came to Madagascar. The couple started to work in Antananarivo with a conviction that the Bible should be read, studied and lived out daily. This period lasted twelve years, from 1932 to 1944, during which they shared the Gospel and trained local ministers. As they grew in number, they asked approval from the authorities to start a worship service within the missionary's house. They became known as *Mission Biblique* or "Biblical Mission". As the number of those who were convinced about the place and the authority of the Word of God increased, they could build their first church building in 1936 with such an enthusiasm. This was because while the government stipulated eighty people as the minimum required number, one hundred and twenty people signed the building permit. Apart from that, a couple among them offered their land for the construction, and some women offered their jewels to fund the construction. When the work faced financial problems, one of them was willing to sell a precious treasure so that the construction could be finished in time (Raharolahy Edelyn 2012:25-29).

On 28 February 1936, the French Administrator gave permission for them to conduct the worship service in the new building. During 1939 to 1944 they

began evangelization and church planting in the eastern part of Madagascar by means of Malagasy pioneer workers. This period is called the extension period, and lasted five years.

If the arrival of the missionary couple in Madagascar was considered to be the beginning of the Baptist mission in Madagascar, the next historical period started right after their departure. When the missionary couple departed from Madagascar, local Malagasy ministers took their place and continued the work. This period, which lasted from 1945 until 1965, is called the self-government phase. Many things happened during that period and the most outstanding events were the Malagasy nationalist movement of 1947 and the proclamation of the independence of Madagascar in 1960. Between 1947 and 1954, all local churches of the eastern part of Madagascar were closed. It was only in 1955 that the Moramanga church was opened again. This was followed by Andrindra in 1955, and Ambohimanja in 1964. During the same period, churches were planted in the second biggest town in Madagascar named Antsirabe and in the southern part of Madagascar.

When Madagascar became independent, the institutionalization of the church began. The First Republic of Madagascar promulgated laws concerning religion. Ever since, Ordinance no. 62, 117 of 10 October 1962, page no. 2504, and the Decree of Application no. 62, 666 of 27 December 1962, categorised Christian meetings into three categories. Meetings under ten members are called a “religious meeting”, those with 100 members are called a “religious association”, and those with more than 1 000 members are recognised as a church. The Biblical Baptist Church followed this law; in addition, they established their statutes and statement of faith and they changed their name to FBBM (*Fiangonana Batista araka ny Baiboly eto Madagasikara*) or Baptist Church According to the Bible in Madagascar. In 1963, under ministerial decree no. 2472 of 7 October 1963, the Interior Ministry accepted the FBBM as a moral and legal entity. The FBBM had appointed their first Board of Trustees during their convention on 2 and 3 December 1978 (2012:48).

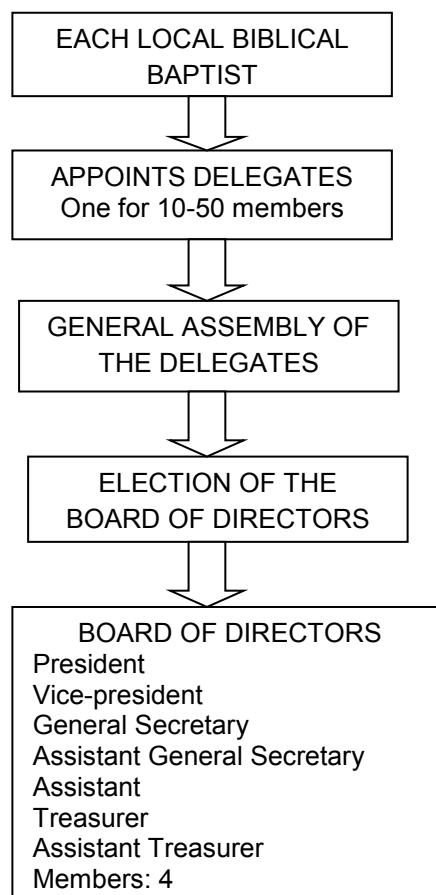
The next period is called the “continuation” period and it lasted from 1966 to 1982. During this period, the name was changed again into *Fiangonana Batista Biblika eto Madagascar* or Biblical Baptist Church of Madagascar. Missionaries

from the CBFMS (Conservative Baptist Foreign Mission Society) came to Madagascar to work with the FBBM, and a Bible school was opened.

The last period, that is to say from 1982 until their seventieth anniversary, was called the “expansion” period. During that period, the FBBM had local churches in all the six former provinces of Madagascar. Other mission societies from the USA and UK also came to work with them, namely, the SBC (Southern Baptist Convention) from the USA, the Tear Fund and so on. The Association also began to be involved in social activities with the establishment of a hospital named HVM (*Hopitaly Vaovao Mahafaly*) or Good News Hospital. In order to train their ministers and those who come from other denominations, they founded their seminary in Antsirabe. In 2012, they reached their eightieth year of existence, and they are about to be categorised as a recognised church. Each local affiliated church is called FBB (*Fiangonana Batista Biblika*) or Biblical Baptist Church and the Association is called FFBBM (Raharolahy Edelyn 2012:25-26). Other Baptist denominations also exist in Madagascar, but the present study will focus only on FFBBM.

### 2.3.2.2. The statutes

The FFBBM was established by Ordinance no. 62,117 of 1 October 1962. Its structure is as follows



Two different sorts of members compose the local Biblical Baptist church. The first one consists of all who regularly attend the worship service, no matter how old they are. The second one consists of the registered members, namely those who have been baptized through immersion and are permitted to take part in the Lord's Supper. Only the registered members have the right to vote or to give their opinions during church meetings (Raharolahy 2012:49-50).

According to the ordinance, the General Assembly of the Delegates has to meet twice a year; however, they can organize an extraordinary meeting if necessary. During the meeting, the delegates give reports concerning the local congregation where they come from. Together, they find a solution to each problem and plan the future programme of the denomination.

The Board of Directors takes all the important decisions concerning the Association, such as purchasing or receiving land for church buildings and sending out evangelists supported by the Association.

#### **2.3.2.3. Ecclesiological principle**

Edward Hiscox (1949:144) comments, 'Baptists claim that a Christian Church is a congregation of baptized believers associated by mutual covenant, self-governing, and independent of all others'. Such conviction is shared by the FFBBM, because their ecclesiastical principles mention that a local Biblical Baptist church is a congregation of believers managing their own affairs. They are among those who adhere to the congregational system of government (Raharolahy 2012:95). Hiscox (1949:144) gives a definition of such system when he says, 'The governing power rests entirely with the people, i.e. the body of the members of each local Church, each being entirely separate from and independent of all others, so far as authority and control are concerned'. He adds, 'The government is administered by the body acting together, where no one possesses pre-eminence, but all enjoy equality of rights; and in deciding matters of opinion, the majority bears rule' (Hiscox 1949:144).

#### **2.3.2.4. Statistics**

In 2006, according to Raharolahy and Radanielina (2006:20), the local churches affiliated to the FFBBM amounted to sixty-three, with a total of 17 955 members. According to the latest statistics, which became available during the eightieth

year of its existence, the FFBBM has ninety-four communities scattered within sixteen areas of Madagascar (2012:96-106). The FFBBM has local congregations in sixteen regions out of twenty-two. Some of those local churches are not yet officially affiliated to the Association, but they are fruits of the work of affiliated communities. The FFBBM also has fifty-nine pastors ministering within those local communities. Some have more than one pastor, but some do not have any, and are led by elders or pastors sent by other communities. Thirty-eight local churches out of ninety-two do not have their own pastor yet, and eighty out of ninety-two have a church building.

Chart 7: Biblical Baptist local churches within the Regions of Madagascar.

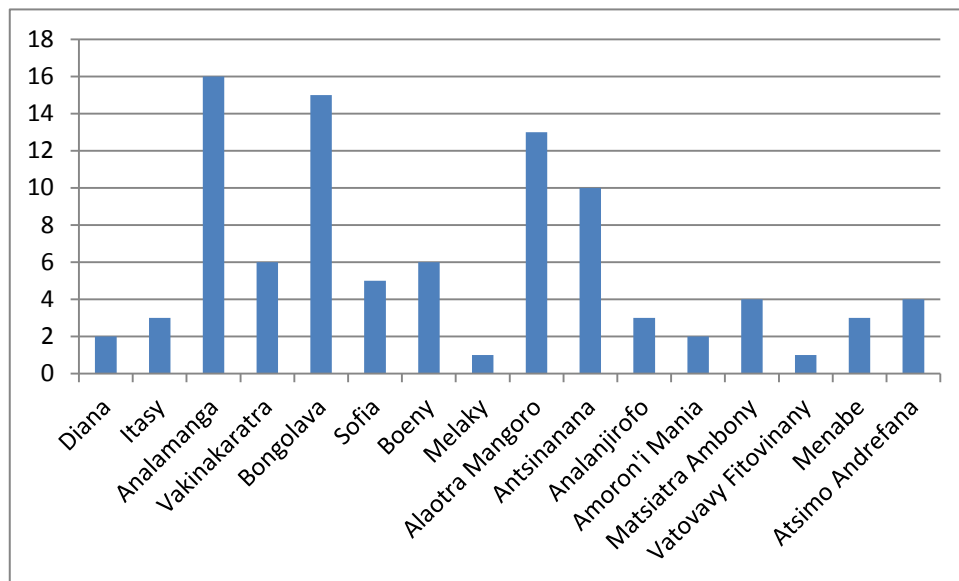


Chart 7 shows that the region to be researched contains the greatest number of Biblical Baptist local churches.

### 2.3.2.5. Ministers

The FFBBM ecclesiastical principle stipulates that everyone who officially holds responsibility concerning the government of the church is a person who received a calling from the congregation when they recognized that such

person possessed the necessary scriptural character and knowledge to exercise a ministry. The document mentions three types of ministers: elders, deacons and evangelists. They designate an elder as a “presbyter, pastor or shepherd” and specify that there is no hierarchical difference between those types of ministers, that they exercise the same ministry. Apart from those ministers, who are mainly focused on teaching and the spiritual development of the congregation, the document also mentions the existence of other ministers such as deacons or deaconesses who help pastors and elders in their ministry (Raharolahy Edelyn 2012:37-40). After this historical overview, the next part of this study will focus on analysing data taken from a sample of seven local Biblical Baptist churches.

## **2.4. Field research**

The aim of this part of the study is to discover the financial circumstances of pastors, and how FFBBM local churches understand the issue. In doing this, qualitative research will be performed through semi-structured interviews and a format analysis. The target population will be seven pastors within local FFBBM churches in Antananarivo, and the officers in charge of the finance within each congregation.

### **2.4.1. FFBBM documents**

From Moramanga, a town on the way to the eastern part of Madagascar where the work was extended from Antananarivo, the missionary Evans sent a letter to the local church in Antananarivo on 13 January 1940. The letter mentions the few numbers of workers, because at that time, only two ministers worked full time. In order to support another one who was also ready to work as full-time minister, the missionary asked the two existing ministers if they were willing to accept a reduction in their income. Both of them indicated willingness to do so. The letter also mentions the willingness of Ankadivato local church in Antananarivo to support the ministers as much as they could (Raharolahy 2012:42-43). There is no mention of the origin of the two ministers’ salary, but the letter shows that they received some financial support. While the letter shows that the remuneration of ministers was a problem from the beginning of

the work of the Biblical Baptist mission, it also indicates there was an eagerness of some local congregations to support ministers who worked in other places.

In their ecclesiastical principles, the FFBBM maintains that supporting the living of the churches' ministers is a responsibility and a privilege for the congregation. Their statute stresses this belief when it says that churches are responsible for their ministers (2012:54). Their ecclesiastical principles add that the congregation should encourage, help, love and honour those ministers (2012:37). On the other hand, their rules of procedures highlight two principles concerning ministers' remuneration. Firstly, the document mentions that ministers must rely on God concerning their living. Secondly, it reminds the church that, according to the Word of God (1 Corinthians 9:7-14; Galatians 6:6; 1 Timothy 5:17-18) 'workers are worthy of their wages' (2012:41). Their statute also says something about how local congregations should use the money they collect. The Article 20 mentions that they should use the money collected for current needs, supporting their ministers, for church building or maintenance, for evangelization and to support the needy (2012:51). As for the whole Association, the document also shows the existence of collected money, called the "common fund", which they use to buy land for church buildings, purchasing furniture and evangelization, but also to contribute to the living expenses of ministers if churches are not yet able to do so.

Those documents show the FFBBM's concern about the issue of supporting their ministers, whether it is through local congregation or for the whole Association. However, what is the reality of this issue? How do they put those convictions into practice? This question leads us to the field work; its aim is to understand what happens in practice with regard to the remuneration of pastors.

#### **2.4.2. Inquiry about pastors' financial situation**

In order to perform this inquiry, questions will be open-ended rather than directed, in order to encourage pastors and treasurers to share a diversity of their convictions and experiences. Two major groups of questions will be utilized in this part of the study. An enquiry into the personal history of pastors and their convictions constitutes the first part, and research into the issue of

remuneration will constitute the second part. An analysis of the pastor's responses will follow.

#### **2.4.2.1. Are you full-time or part-time pastor of your church?**

M1: part-time

M2: full-time

M3: full-time

M4: part-time

M5: full-time

M6: full-time

M7: part-time

Four out of seven of the interviewed pastors consider themselves as ministering full time, that is to say, according to them that they are not engaged in other ministries or bound by other employment contracts. The three other pastors are engaged in remunerative activities alongside their pastoral ministry. It should be noted that some of the pastors who indicated that they were in full-time ministry are also obliged to undertake some financial activities or are self-employed.

#### **2.4.2.2. How many years have you been serving at your current church?**

M1: 2 years

M2: 10 years

M3: 4 years

M4: 22 years

M5: 1 year

M6: 1 year

M7: 6 years

The origin of the ministry of those pastors can be divided into two major categories. The first category consists of those who continue the ministry of their predecessors, and the second concerns those who were sent by local communities to establish new churches. Even if some of them have already



ministered within their local church, what is mentioned above consists of the length of time since they started, were sent, or appointed to be a full-time or part-time minister within the local church where they are ministering now.

**2.4.2.3. Did you have previous work experience before entering into pastoral ministry?**

M1: Yes

M2: Yes

M3: Yes

M4: Yes

M5: No

M6: No

M7: Yes

Almost all the interviewed pastors have already done or are doing other jobs. However, the circumstances differ from one to another, because some of them have earned a considerable amount of money or had key responsibilities during their previous, secular jobs. The two other cases consist of those who invested time in theological training and entered into the ministry immediately afterwards. The answers to this question highlight firstly, pastors' determination to enter the ministry, and secondly, show that some pastors bring significant experience with them when they enter the ministry.

**2.4.2.4. What kind of theological training did you have before entering your ministry?**

M1: local training, training by distance

M2: seminary

M3: local training

M4: seminary

M5: seminary

M6: seminary

M7: seminary

All of the interviewed pastors received training before entering the ministry. The duration and the way they received their training differs from one to another. Five out of seven have received training in the Biblical Baptist Seminary before entering into the ministry. Even so, those who were trained within a seminary had their own specific way of doing the training, according to the different options the FFBBM offer to their ministers. However, as far as remuneration is concerned, previous training plays an important role within a secular job. In comparison with secular employment, pastoral ministry is more than a job, because it requires special and continued training in order to be exercised efficiently. Pastors' determination to invest in training before and during pastoral ministry shows the importance they place on their ministry.

#### **2.4.2.5. What was the reason for your decision to enter the ministry?**

It is enlightening to know that seven out of seven of the interviewed pastors consider their decision to enter into the ministry as a calling. Some of them felt their own calling and shared it with the church; on the other hand, for some pastors, the church recognized their calling and appointed them to the pastoral ministry. Their calling was confirmed by the church, by their decision to leave their previous jobs, through their willingness to be trained and by their perseverance in their ministry in spite of all the challenges they faced, and are facing, including the issue of remuneration.

#### **2.4.2.6. From where do you receive your financial support?**

The financial support referred to the source of the income they receive to meet their living expenses.

M1: the church and other remunerative activities

M2: the church, and my wife's salary

M3: the church, my wife's salary and from an individual donor

M4: the church and other remunerative activities

M5: the church and other remunerative activities

M6: the church and other remunerative activities

M7: the church, my wife's salary and other remunerative activities

Seven out of seven of the interviewees have other resources in addition to the church as far as their financial support is concerned. Even though some of them consider themselves as called to invest totally in the pastoral ministry, they are obliged to find other remunerative activities or self-employment to make ends meet. A comment worth noting is that some of the pastors' wives are engaged in remunerative activities. This observation may lead to another study, which would deal with the role of pastors' wives in a local congregation.

#### **2.4.2.7. How do you deal with the issue of remuneration within the church where you serve?**

This question seeks to know if churches have policies and procedures in place concerning the remuneration of their pastors.

All the seven pastors confirm that they teach the churches in which they serve about giving in general. They also argue that there is teaching in the FFBBM on the issue. However, they affirm that the issue of the remuneration of pastors is not yet discussed or taught. It is written in their bylaws, but there is no clear principle about how to implement it within the local congregation or within the Association.

The Biblical Baptist Church of Antananarivo follows the congregational system of governance, which insists that decisions concerning the congregation belong to the members. Such a system also advocates the autonomy of the local church. Obviously, that belief influences the way pastors deal with the issue of remuneration. The result of the interview shows that half of the interviewed pastors have faced or are facing great problems about their financial support. This problem is particularly evident especially when they plant a new church in a new area. The remaining half of those interviewed minister in churches where they continue the work of their predecessors, but in spite of this, the problem remains. For the former, there is not yet a policy within the Association to provide for their support. In addition to that, the local church, which sent them to establish a new one, already has their local pastor to support. However, the new congregation is usually few in numbers and weak in its knowledge of the Bible. In addition to supporting a pastor, they have to rent a building for their meetings or have to raise money to build one. The decision about the amount of

money the pastor receives belongs to the church; the pastors just accept what the church gives them.

Reality shows that pastors face a great financial challenge. This is caused by the small number of people in their congregation, resulting in a low income, the lack of a policy to guide a church when starting a new work and the lack of a formal structure dedicated to regulating pastors' salaries. Because of such problems, although many pastors faithfully continue their ministry, they are obliged to find additional ways of supplementing their income, including seeking sponsorship from individuals.

#### **2.4.2.8. How do you plan to meet your needs when you retire ?**

Apart from the difficulty of their ministry, pastors face a further problem – how to provide for their retirement? Six out of seven of the interviewed pastors declared their concern about the non-existence of any kind of retirement fund for them, either in their local church or in the Association. One of them indicated that the fact that there is no clear plan for his future makes him worried. He adds that it is a bad testimony to his family, because he will have to depend on his family during his retirement. However, in some instances, the faith and devotion that drove him to enter the ministry caused a breach in his relationship with his family. Only one respondent reported having the benefit of a retirement plan. However, he makes the point that secular retirement funds within the private sector cost very little. He prays like the Psalmist saying, 'Do not cast me away when I am old; do not forsake me when my strength is gone' (Psalms 71:9).

In brief, it could be said that pastors really want to concentrate on their pastoral ministry. Their devotion and calling are demonstrated, because they left their former remunerative activities to focus on their ministry. In addition to that, they invested time and money in their theological training, and that is for the good of their ministry and for the church which they serve. Unfortunately, because their needs are not met or discussed, they must find other remunerative activities to meet their need.

#### **2.4.2.9. What would be the result of a lack of financial support on your ministry?**

The interview shows that some pastors receive monthly less than the minimum wage for the lowest category of worker specified by the law. One of the interviewed pastors noted that the amount of money he receives from the church is sufficient only for his rent. One of the pastors receives a sum of money from the church, which is not called a salary but “a subsidy” - a contribution to his living expenses. Only one respondent reports that his present needs are provided for, but that a problem arises when unexpected financial demands occur, and he also mentions the non-existence of any retirement fund. Some ministers also declare that what the church offers them is insignificant compared to what they received in their previous secular work. Even though they continue their ministries, in spite of the fact that the money they receive is not sufficient for their needs and the needs of their ministry, almost all of them agree that the lack of support is a hindrance to their ministries. This is because it might adversely affect their performance and cause them to spend a great part of their time doing other jobs rather than the pastoral ministry. One interviewee affirms that the lack of money is not much of a problem for the ministry: like Paul, he has learned *the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want* (Philippians 4.12). He supports the idea that pastors should do secular work like Paul *in order not to be a burden to anyone* (1 Thessalonians 2:9). However, he affirms that a full-time supported pastor is an ideal for churches.

After this inquiry into the situation of pastors, the next part of the thesis will present questions addressed to the people in charge of finance within the seven local churches. This will be followed by an analysis of their responses.

#### **2.4.3. Information from churches about the remuneration of their pastors**

In this section, the interviewees are the people in charge of finances within the local congregation, and the goal is to understand how they deal with the issue of pastoral remuneration. Two major groups of questions will be posed here. The first group will be focused on the history of the church, statistics and money

matters. The second group of questions will deal with their understanding of, and practice concerning the issue of pastors' remuneration.

#### **2.4.3.1. How many members are there in this church?**

This first question concerns the numbers of members together with the history of the church. Such information may give an understanding concerning the ability of the local congregation to financially support their minister.

As was said in the first chapter, those who are called "members" in the FFBBM are the baptized believers within a local congregation. The number of members within the interviewed congregations varies from ten to seventy-five members. The number does not depend on the length of the church's existence, because even though two congregations are equally old, the first one has a double the number of members. Such information confirms what was said in the first part of the study, that the FFBBM's membership places them among the minority churches in the "Other Religions" category.

#### **2.4.3.2. How much money is collected on average every month ?**

The importance of this question is that it will highlight the actual situation concerning pastors' salaries within local congregations affiliated to the same denomination, and it will also show the financial situation of local congregations.

The interview shows that members of those local churches consist of students who still depend on their parents for financial support, people with low incomes, workers within free zones and private enterprises, civil servants, and traders. However, some local congregations have members who have quite a high standard of living. The percentage of members who are gainfully employed varies from sixty percent to ninety percent. However, the average monthly income does not depend on that percentage but on the members' actual incomes. One local church, for example, has a high percentage of members who are gainfully employed; however, their monthly income is very low in comparison with other congregations. The average monthly income for the interviewed local churches is between ten and 360 USD (22 000 Ar to 800 000 Ar). The number of members and their lifestyles play an important role in the local church's income, but their convictions about giving and their willingness to do so cannot be ignored.

#### **2.4.3.3. What is your method of collecting money?**

Because each Biblical Baptist Church is autonomous, the only income it receives comes from its own members. Obviously, the method of collecting money will affect the income, so it is important to know the reality about this issue.

The result of the interviews shows that the way of collecting money differs from one church to another. The Biblical Baptist Church generally does not practise public fund raising, but because of a particular teaching, one local congregation has chosen to change the traditional way of collecting the offering, and includes the offering in the worship service. Another exception can be noted in two local congregations. At the beginning of the year, members make pledges and the budget is drawn up based on the pledges. One local church found an unusual way to manage its income by dividing the offertory into three. The first offering is intended for the tithe and is intended for pastoral support. A tenth of the tithe is used to support other ministry. The last two offerings are for their projects, such as the construction of buildings. Another church prefers to have two offerings - the first one for the functional budget, including pastoral support, and the second one for the church building fund. In order to help their members to set aside their offering when they receive their salary, members of another local church decided to make a separate offertory box for each one of them. During the week, they set their offering aside, and then on Sunday during the worship service, each one brings his or her own collected offering. A local congregation has other ways of increasing its income, because apart from their giving based on biblical teaching, they also encourage their members to do projects, and through the fruit of their work, they can participate more in giving and supporting the church. They also arrange what they call "Bible stands". These are intended to sell books in order to raise money, but also to share the gospel.

#### **2.4.3.4. What are your specific budget allocations ?**

The question will seek to evaluate how local churches manage their income in order to gain more information concerning how they deal with their pastors.

Generally, the principles of self-support and self-government are practised by all the interviewed local churches, because their only financial resource is their

own offerings. Each local church differs from others concerning the way it manages its income. The following table represents the way each local church manages its money.

Table 8: The way each local church manages their money

| <b>Heading</b>                       | <b>C1</b> | <b>C2</b> | <b>C3</b> | <b>C4</b> | <b>C5</b> | <b>C6</b> | <b>C7</b> |
|--------------------------------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| Church building                      | 10%       | 20%       |           |           | 27%       |           | 24%       |
| Pastoral care                        | 20%       | 14%       | 46%       | 80%       | 29%       | 5%        | 50%       |
| Operational budget                   | 10%       | 5%        | 24%       | 10%       | 13%       | 90%       | 2%        |
| Other ministers                      | 20%       | 13%       |           |           | 5%        |           |           |
| Training                             |           | 2%        |           |           |           |           | 2%        |
| Groups of people: children, youth... | 10%       | 30%       |           |           |           |           | 4%        |
| Mission                              | 10%       | 12%       |           |           | 10%       |           | 10%       |
| Other ministry                       |           | 4%        |           | 10%       | 5%        |           |           |
| Social                               | 10%       | 2%        | 30%       |           | 4%        | 5%        | 2%        |
| Materials                            | 10%       |           |           |           | 7%        |           |           |
| Vacation                             |           |           |           |           |           |           |           |
| Retirement fund                      |           |           |           |           |           |           | 6%        |

Church building: This is money dedicated to maintenance or intended to buy land for construction or for construction itself.



Pastoral care: The amount of money allocated to pastors, including salary, health, ministry reimbursement, and bonus.

Operational budget: Water, electricity, taxes, and so on.

Other ministers: Those who receive support from the local church apart from their pastors

Training: The amount of money used for pastoral training

Groups: The amount of money used by different groups within the church such as youth, Sunday school, and so on.

Mission: The outreach budget

Other ministry: The budgetary allocation intended to support non-local ministry, such as support of the seminary

Social: The money intended to help members in difficulty or to offer gifts to those having special events such as weddings and births.

Equipment such as the sound system

The above table shows that all interviewed local churches have what they call “pastoral care”, namely, the amount of money they set apart to meet the financial needs of their pastors. Such budgetary allocation includes the salary, or what some of them commonly call the “subsidy”. This amount is intended as a contribution towards the needs of their pastors. Health care and gifts offered during special occasions are also part of this. Housing allowances and vacation expenses are not included because two out of seven pastors have parsonages. Only one local church out of the seven has an amount of money in its budget set aside for its pastor’s retirement fund. However, the percentage applicable to this is quite difficult to interpret because sometimes it seems very high because the local church’s income is very low; sometimes, it seems low because the pastor works as a part-time minister. Five out of seven churches support other ministers or ministries apart from their own, whether within or outside their own denomination. Three out of seven support other pastors who are starting new congregations or who are exercising other ministries.

#### **2.4.3.5. What principles do you apply to the issue of your pastor's remuneration?**

This question seeks to understand what biblical foundation they apply, and what practical procedures local churches implement as they deal with their pastors' remuneration.

The result of the interviews shows that almost all the treasurers interviewed focus more on how to remunerate their pastors than on why they do it. None of them have cited or used the studied passage. Their answers are focused on how to pay. It follows from this that the low income and the resulting difficulty of providing for their pastors' needs are always mentioned. Concerning the way to evaluate the amount of money given to pastors, every local church has its own method of deciding how much to pay its pastor.

What is common to the interviewed churches is the fact that pastors simply receive what the church proposes. However, the way the proposed amount is decided on differs. Five major principles are used: firstly, the amount of money given to pastors is evaluated according to the average salary applicable to highly paid secular jobs. Secondly, the evaluation depends on how much is left once operational expenses have been deducted from the church's income. Thirdly, pastoral remuneration is determined by the number of members the church has. Fourthly, the calculation is based on the pastor's essential monthly needs. Lastly, when the church knows that its pastor has other sources of income, such as from his wife or from another occupation, the church takes account of all of those elements as they evaluate their pastor's remuneration.

A striking observation to note is that there is no differentiation between basic salary and benefits and allowances within those local churches. Only three out of seven give their pastors an amount of money for transportation, telephone, stationery and training. Only two out of seven apply the principle of ministry reimbursement. The interviews also show the non-existence of a written pastor's job description among all of the local churches interviewed. All of them believe that pastors know their job. Some try to suggest to their pastor what they expect from him. On the salary issue, only one church consulted its pastor before fixing his salary. The usual procedure is to decide on the pastor's salary

and then to inform him. Concerning pastors' salary raises, only one local church has a clear policy about it. That church adjusts its pastor's salary annually to compensate for inflation.

#### **2.4.3.6. Summary**

From the beginning of its history, the FFBBM has faced a big challenge concerning the issue of pastoral remuneration. However, their willingness to support the ministry and their ministers has been proved. Through their official documents, they show their concern about supporting their ministers, whether in local congregations or in the whole Association.

Although some biblical passages are cited in their documents, no clear procedures concerning the remuneration of pastors based on these passages have been formulated. The interviews conducted among a sample of local churches show a variety of practices and procedures: however, the influence of their theological convictions regarding the issue is evident. Each local church differs from every other one as far as the length of its existence, number of its members and income are concerned. Each one has its own approach to the collection and use of its income. As a result, pastors differ from another as far as their financial situation is concerned. Some of them live contentedly, but there are also unhappy ministers. Most of them have to rely on other remunerative activities, such as their wives' jobs, self-employment activities, or other ministries in order to make ends meet. The survey shows that pastors are facing a great financial challenge. This arises from low membership numbers and the inadequate income derived from this, the lack of a policy about remuneration applicable to the founding of new churches, and the absence of any official structure dedicated to making recommendations about pastors' salaries. In addition to that, there is no structure which can consider the pastoral remuneration. Because of such problems, although pastors are faithfully continuing their ministries, they are obliged to find other sources of income such as additional employment or sponsorship. Such problems adversely affect their performance and cause them to spend a great part of their time and energy on how to make ends meet rather than on the pastoral ministry. Improvements are needed in this regard; however, any improvement should be based upon a biblical foundation.

## **Chapter 3: BIBLICAL ANALYSIS OF 1 TIMOTHY 5:17-18**

### **3.1. Introduction**

While the previous chapter aimed to understand the current situation and principles regarding pastors' remuneration within the Biblical Baptist Churches of Antananarivo, the present chapter will focus on searching biblical principles for pastoral remuneration contained within 1 Timothy 5:17-18 followed by an overview of two other New Testament (NT) passages dealing with the issue.

In this part, a biblical analysis of the chosen passage will be carried out. The reason for the choice of this pericope is firstly the fact that it concerns pastors and the passage is included within a group of writings, which are commonly called the Pastoral Epistles. Achtemeier (2001:254) affirms that the four groups of persons in the selected epistle, namely, bishops, deacons, widows and elders, played special roles in the early Christian community. The present study is focused especially on elders. Their qualifications are given in 3:1-7, but in the passage being studied, the issues of honour and discipline are highlighted. Honour is discussed in verses 17-18, while discipline is dealt with from verse 19. Secondly, the meaning of "honour" in this passage has been the subject of much scholarly debate.

The two other chosen passages are Luke 10 and 1 Corinthians 9. The reason of the choice is that the same expression found in 1 Timothy 5 was used by Jesus when He sent the seventy in Luke 10, and 1 Corinthians 9 is often used to sustain the idea that ministers should follow the example of the Apostle Paul as far as the issue of remuneration is concerned.

The objective of this part of the study is to expose the meaning and significance of the chosen text, especially concerning the expression "double honour", through a biblical analysis. In order to achieve this, scholars' understanding of the expression and the issue of remuneration will be considered first before a biblical analysis of 1 Timothy 5:17-18.

## **3.2. Survey of commentators' comments**

This chapter will research the issue of remuneration and the meaning of the expression “double honour” throughout history. In so doing, four major periods of church history will be surveyed, namely the Early Church age, the Middle Ages, the Reformation and lastly the 20th century church. The reason for this survey is to see how Christians understood and implemented pastoral remuneration in the past.

### **3.2.1. The Early Church**

Kim-Kwong Chan has conducted research concerning the organization of the ministry of caring in the Early Church. Useful conclusions about the remuneration of pastors can be drawn from his study. The author adopts Burke's division, which divides Early Church history into three periods. The first one is called the “Period of the NT Writings” (excluding the Pastoral Epistles) and stretches between AD 42 and AD 90. The second period is between AD 90 and AD 110 and the last period includes the middle of the second century to the middle of the fourth century (1984:105).

As far as the issue of remuneration is concerned, during the first period, the author says that ‘contrary to the later period there is no mention of the church workers as part of the beneficiary of the church fund except for the itinerant preachers - prophets who were in need and who were members of the Christian community’ (1984:107). It may be noticed here that even if there is no mention of the existence of paid church workers, the reference to itinerant preachers and prophets shows that the church financially supported some ministers.

With regard to the second period, Chan (1984:108) comments on a passage in the Didache, chapter 13, that ‘in this passage, the stress is on the salary, or honorarium, of the prophets’. He continues to write that ‘the church gave aid to the poor from the left-overs of the honorarium intended for the prophets’. Such affirmation highlights the importance the Early Church attached to the financial support of prophets.

Although the Didache 13 deals with the support of prophets, there is no mention about how much they received. However, the nature of the support and those considered worthy to receive it are mentioned as follows:

But every true prophet that wills to abide among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Matthew 10:10; cf. Luke 10:7. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you have not a prophet, give it to the poor. If you make a batch of dough, take the first-fruit and give according to the commandment. So also when you open a jar of wine or of oil, take the first-fruit and give it to the prophets; and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the commandment.

The same biblical principles apparent in the first period are seen in this second period. The first of these is that the prophets should be members of the congregation. A new description of ministers is seen when the document affirms that the prophet and true teacher are both worthy of support. Secondly, chapter 13 of the Didache shows that the support of the prophets was a priority for congregations. Réveillaud (1966:38), from Didache 11, says that, 'the Jews' priests have right to claim a salary because it is ordered by a precise law but the principle which prevailed during the Early Church period was a liberty towards money'. However the author mentions that it is always difficult to implement the principle of liberty; and because of that, since the third century the church faced the practical problem that 'in one place believers gave less but in another some pastors became outrageously rich' (1966:38).

Davidson (2005) makes mention of the existence of two different kinds of principle during the apostolic period concerning the issue of remuneration. The first principle is that leaders should partially or entirely support themselves, and the second principle follows the biblical rule which says that workers are worthy of their hire. The author quotes 1 Corinthians 9:1-18 and 1 Timothy 5:1-18 for the latter. The author also mentions a belief in this period, which says:

Giving to prophets, teachers and other leaders continued to be seen as an important duty in the subsequent generations grounded in biblical principles about devoting the first fruits of labour to those who

serve in such ways and showing hospitality to visitors who minister 'in the name of the Lord' (2005:300).

If this practice has continued from generation to generation and is considered as an important duty today, it was the Early Church that first showed the importance of supporting their ministers. Frances Young, in his book *Christian Attitudes to Finance in the First Four Centuries* (quoted by Bradshaw 2008) indicates that during that period, clergy were not paid, but 'regular collections were made for the support of considerable numbers of virgins, widows and orphans'. However, he makes mentions of the existence of the 'first paid officials of the Church' who 'were responsible for administering the communal charity funds'. Of course, the scarcity of references to paid clergy does not necessarily imply that during that period, the church was against supporting ministers financially.

Chan (1984:109) sheds light on the historical development of the issue when he states that 'starting from the second period, the church workers began to become the recipient of the church fund' and 'they were, so far, in the position of the widows and orphans and helpless poor.' He also mentions the existence of a common fund, which was used 'to support both the poor and the church officer in need.' As the author is focused on the church's caring ministry, it is worth noting a quotation from Greer's book entitled *Hospitality in the first five centuries of the Church* which says that 'the line between the support of the poor and the support of the church worker was narrow and was very difficult to draw' (1984:110). If during the early period, priority was given to prophets concerning support; Chan and Greer show that the church took care of church workers and the poor with equal consideration.

For the last period, namely, the middle of the second century to the middle of the fourth century, Chan says that the Church was more structuralized and unified. He quotes the *Didascalia Apostolorum* which makes mention of 'a pay scale: the widow got one portion, the deacon double, and the bishop quadruple' (1984:112). A change is noticed here in comparison with the previous period, and it seems that the priority afforded ministers in the first period reappears in this one. The author supplies additional information relevant to the study when he says that 'there was also the beginning of a separate fund for charitable work

and a salary for the church worker. The first-fruit was for the bishop, presbyter and deacon; the tithes were for other church workers and the poor' (1984:111).

Constantine reigned during this period, and he brought an important change to the church history. After his adoption of the Christian religion, he showed open favour to the church. Davidson (2005) in his book dealing with the period between AD 313 and AD 600 of church history mentions the fact that Constantine 'devoted large sums of money to the rebuilding of churches after the ravages of the persecutions, and he financed the copying of sacred texts'. The author also mentions that Constantine 'endowed the Christian community with vast resources to provide for the maintenance of all these properties and for the extension of charity to the needy' (2005:21). It could be said that Constantine's intervention changed the church's praxis, because it was no longer the church which took care of its needy and its ministers, but the secular authority. The New Advent site (2013) confirms such change when it says that 'in regard to so-called state aid of the clergy, the State began indirectly to help the clergy in the time of Constantine, who gave a legal existence to churches as corporate bodies, permitting them to receive donations and legacies and to hold the same in perpetuity' (Cod. Theod. XVI, 2, 4). They continue to quote from this source to the effect that Constantine 'ordered contributions of grain to be given annually to the clergy out of the public granaries' and 'he contributed large sums from his own resources for the support of the clergy in Africa, and exempted the Church from imposts in an edict imposing a general tax' (Cod. Theod., XI, i, 1).

Chan (1984:106) confirms the fact that Constantine once gave grain to the Church, and it was used for distribution to the needy and as the salary of the Church workers. Obviously, such intervention was not without effect on the way the church cared about its ministers. Hamman (1971:171-172) gives information about both the second and third periods when he says that 'since the second century, the community seems to have two kinds of contributions: the spontaneous silver alms, deposited in a trunk and the offerings in nature, oblations that the deacons gathered'. He mentions Tertullian's understanding of the use of this fund as 'a monthly contribution of use in the professional colleges'. From the offerings in nature, some were used for celebration and the



surpluses went to the ministers and the poor. The author mentions that from the third century the Church became less generous and was obliged to return to the Jewish practice of offering the first fruits and tithes.

During this early period, even though there was no clear mention about the quantity and nature of church ministers' support, certain biblical principles were known and applied. The Early Church was convinced that prophets, true teachers, workers and other leaders were worthy of their financial support and they even gave such support priority above their support to the poor. They considered such practice as an important duty and they devoted their first fruits of labour to those who served among them so that they could concentrate on their ministry.

### **3.2.2. The Church Fathers**

Oden and Gorday (2000:64-67) present some Church Fathers' understanding of the expression "double honour" in their book entitled *Ancient Christian Commentary on Scripture*. The first one they discuss is Tertullian. According to Tertullian, the expression means, "double status"; that is to say, the apostle ascribes "double honour" to them as being both brothers and officers. Tertullian does not see any basis for remuneration in this expression, but understands it as relating only to esteem.

As for Chrysostom, in his Homilies on 2 Timothy interprets this expression as meaning "liberal support". According to the authors, 'the honour of which he here speaks is attention to them and the supply of their necessities'. Schaff adds information from Chrysostom's point of view as follows:

Therefore to teachers should be granted a supply of their necessities without grudging, that they may not faint nor be discouraged, nor by attention to inferior things deprive themselves of greater; that they may labour for spiritual things, paying no regard to worldly things. It was thus with the Levites; they had no worldly concerns, because the laity took care to provide for them, and their revenues were appointed by the law, as tithes, offerings of gold, first-fruits, vows, and many other things(2002: 615).

One thing which can be noticed here is that Chrysostom sees that if teachers are financially supported, they can devote themselves totally to their ministry as the Levites did.

Cyprian, a bishop of Carthage and an Early Christian writer seems to have had the same thought as Chrysostom. He sees a sort of similarity between the Levites during the Old Testament period and the clergy when he says:

As the eleven tribes supported the needs of the Levites through their tithe so that they can devote themselves to the divine worship, so the clergies should receive a kind of tithe from the church so that they will not divert from the divine ministry and will not run the danger to be committing in the embarrassments and the businesses of the world (2005:28-29).

Cyprian puts the Levites and the clergy in the same category and gives the reason why the church should support their ministers.

Ambroasiaster declares that 'effective elders, effective presbyters should be rewarded not only with sublime honour but with earthly as well, that they not be burdened with poverty' (Oden and Gorday 2000:67). His view here is totally in opposition to Tertullian's. He sees in the expression two sorts of honour: the sublime and the earthly. The latter is aimed to release church workers from the burden of poverty.

Even if views differ from one to another, the church fathers were concerned and had something to say about the issue of remuneration and saw its importance in connection with the ministry of those who devoted themselves to it.

### **3.2.3. The Middle Ages**

In this period the issue of pastors' remuneration and its priority in church budgets underwent change. First of all, differences concerning the amount of money each member of the clergy received were introduced. Davidson (2005:279) points this out when he says, 'some bishops came to enjoy considerable prestige and social privileges, and they earned significantly higher stipends than other clergy'. This difference also depended on the context and background of the clergy. The author says as follows:

While the overall social status of senior clergy had been raised markedly after Constantine, with figures such as Ambrose coming from obviously privileged backgrounds, many ordinary clergy continued to hail from poor economic contexts in which the educational opportunities available to them had been distinctly limited (2005:280).

Heinze (2005:32-33) also gives an enlightening insight into the clergy's condition during that period when he says that 'During the Middle Ages period, bishops were powerful secular rulers who controlled a great deal of land and wealth; they were also princes of the church with major spiritual responsibilities and authority'. The author also mentions that the church, during that period, possessed enormous wealth and conflict arose between the laity and the clergy because according to him, 'Bishops were often notorious for their ostentatious lifestyles and failure to carry out their spiritual duties'. As a result, the author mentions that 'some German bishops were rulers of important areas of the empire, with great secular power, and they lived and behaved much like the other princes in the empire'. It could be said that the ministers were no longer in the same place as poor and needy people whom the church has a duty to take care of.

During this period, some members of the clergy were materially very privileged; unfortunately, it became a hindrance to their ministry and constituted a source of conflict. However, in spite of this problem, Heinze (2005:200) mentions that 'People continued to give large sums of money to the church and were often very supportive of their local clergy'. On the other hand, some members of the clergy lived in need because of their social status and the nature of the lowly positions they held.

#### **3.2.4. The Reformation**

One of the reasons that led the Reformers to begin the Reformation was the clergy's misbehaviour. Calvin (2009:1029) reproaches the bishops for their mishandling of the offering, but also mentions the old practice of dividing the offering into four parts: the first and second parts were donated to the poor and strangers. While one quarter was allocated to church maintenance and

extraordinary expenses, the remainder went to the clergy. This practice had already been evident during the period of Gélase (end of the fourth century), according to Réveillaud (1966:41). Indeed, such a practice had also already been noticed by Chan as his references to the pay scale in the *Didascalia Apostolorum* reveal.

The Christian Classics Ethereal Library (CCEL 2013) mentions that during that period ‘the government fixed and paid the salaries of the pastors, and approved their nomination and transfer from one parish to another’. This practice was similar to the one in Constantine’s period. However, Calvin (2005:139) shows his conviction concerning the issue of remuneration in his commentary on the chosen passage when he says ‘...Paul...enjoins that support shall be provided chiefly for pastors, who are employed in teaching.’ He considers this as a command and the issue of supporting ministers to be a priority. He completes his arguments with the following comment:

In this passage, Paul did not look to himself, but spoke by the authority of God, in order that the Church might not be destitute of persons who should teach faithfully. For the devil, from the beginning, had the trick of attempting to hunger good pastors, that they might cease to labour, and that there might be very few who were employed in preaching the word of God. Let us hear God speaking, and let us know that there is no accepting of persons, but that, knowing what was profitable to the whole Church, and perceiving that many were cold and indifferent on this subject, he has laid down a rule, that they whose duty it is to preach the gospel shall be supported; as we see that Paul speaks of it in other passages, and treats it very fully in the First Epistle to the Corinthians, though he likewise mentions it in the Epistle to the Galatians (2005:139).

Calvin is convinced that if the church does not support their ministers, they drive to destitution those who should teach them faithfully. He is convinced that if ministers receive adequate support, it benefits the entire church.

As for Luther, according to Packer (1965:32), he is convinced that 'each prince who desired reformation in his territory was free to get on with the job'. The effect of such reforms, according to the author, was 'a series of state churches managed by the princes, in the ordering of which neither the clergy nor laity had any effective voice'. The author mentions that 'the principle of the Church governing itself under Christ had to wait for Calvin before it was given substance' (1965:33). History shows that if any other authority or any source other than the congregation itself interferes in the church, problems occur.

It could be said that the issue of the relationship between the state and the church was not dealt with sufficiently during the Reformation period; because of that, the difficulty behind the issue of pastoral remuneration was quite different from the situation in the contemporary church.

### **3.2.5. Contemporary commentaries**

As far as the understanding of the issue of remuneration and the interpretation of the expression "double honour" is concerned, Towner (2006a:361) sees double motivation behind the concept of rewarding faithful leaders: the first one is to identify the faithful ones and the second one is to formulate guidelines to deal with the unfaithful. In biblical terms, the former concerns honour and the latter discipline. This study will focus only on the first one, but the second one will be a subject for another study. The author considers Paul's household imagery in his Epistle when he entitles the passage of 1 Timothy 5:1-6.29 as other groups in God's household (2006b:329). Those groups include widows, elders and slaves. According to the author, 'teaching concerning widows (5:3-16), elders and their assessment (5:17-25) and slaves (6:1-2a), is to be received and acted on by members of the groups addressed and, in some cases, by the larger community as a whole' (2006b:329).

By a comparison with the care accorded to widows, Towner shows how Timothy should act in order to handle the administration of elders. He sees in 1 Timothy 5:3 that 'the honour that is due the real widow, which on the model of 5:17 where the cognate noun "honour" includes the thought of remuneration in some sense, might be understood to refer to payment corresponding to an office' (2006b:333). After explaining the importance of identifying the real widow who

really needs to be supported by the church, Towner affirms, through 1 Timothy 5:17, that Paul commends the community to reward its faithful leaders (2006b:361). In so doing, the same principle has to be applied, the church should identify ‘those who have exercised leadership with distinction’, namely, those ‘who lead well’ (2006b:361).

The author gives more insight concerning elders who deserve such concern from the church. In the wording of the whole verse, Towner affirms the presence of different categories within the group of elders, but those who deserve to be sustained by the church are, according to him, those who lead well, when he says, ‘Within which is a smaller group who also preach and teach, are distinguished from those who have exercised leadership poorly’ (2006b:361) and ‘In view of the emphasis on preaching and teaching, the element of the heresy should be factored in’ (2006b:362).

As the author addresses the expression “double honour”, he is convinced that it has produced a good deal of discussion. He makes a connection between what was in the previous verse to explain his understanding of this expression, as he says ‘The backing for the instruction that Paul gives in v.18 suggests that at least in some cases more than respect in form of acknowledgment – that is, some form of material compensation – might be meant’ (2006b:263). He adds, ‘Something on this order for those engaged in ministry was clearly the practice in Pauline churches (1Corinthians 9:7-14; 2Corinthians 11:8-9; Galatians 6:6; 1Thessalonians 2:7)’ (2006b:263). His understanding seems to take on a numerical meaning when he says, “Double” might then have meant literally “twice as much as” some implied on an earlier-named group, whether it be other elders who do not teach, deacons, widows, or figuratively, “great, more, most, or additional” in a superlative sense’ (2006b:264). The author remarks that Paul did not focus on material remuneration ‘though he did expect to be treated with the respect to be accorded to those in the service of the gospel’ (2006a:364). He continues to say, as he returns to the context of Ephesians, that, ‘surely elders who were householders and who had “led well” had no need of double pay; but the appropriateness of urging community acknowledgment of their faithfulness is perfectly sensible in the situation of false teaching’ (2006a:364). In the IVP N.T. series, Towner says that ‘the full-time minister’s right to

remuneration was not an innovation but a well-established tradition in the Early Church' (1994:125).

Barton, Veerman and Wilson (1993:93) seem to go with the same thought as Towner as they speak about the existence of the 'groups within the congregation needing special attention'. In order to help Timothy, and of course, the congregation through Timothy, to take care of those groups, they affirm that 'Paul chose the treatment of widows and elders as prime examples' (1993:93). They continue their line of thought as they write that 'The Greek word for honour is the same word used in verse 3, where it refers to respect and material support' (1993:110). The reason for such consideration for those two groups is that 'Both their age and their abilities were worthy of deference' (1993:110). As the expression "double honour" is addressed, they affirm that 'Paul singled out those elders who carried the twin responsibilities of *preaching and teaching* as particularly worthy of "double honour"' (1993:110), however 'Double honour does not mean twice the pay, but both respect and remuneration' (1993:110).

Earle (1981:357) also stresses the care that the church should give to those special groups in the Church. Starting his consideration with the care given to widows and the verb used, the author affirms that widows in real need should be given proper compensation. As the author comes to the second group, which is the elders, he affirms that 'Those who performed their functions well were worthy of "double honour"' (1981:357). He continues to say that 'Since the word for "honour" (*timē*) was used in the sense of a price paid for something, it has been suggested that here it might be translated "honorarium"'. The author does not neglect the presence of problems concerning the existence of the word "double". He sees Bernard's suggestion as helpful when he says that '*Double* honour, i.e. *ample* provision, must be ensured for them; *diple* is not to be taken as equivalent to "double of the sum paid to widows," or in any similar way, but without any definite numerical reference' (1981:362). Earle advances that 'Perhaps we should allow both "honour" and "honorarium," as Paul may have intended both' (1981:357).

Huther (1881:208) has a different understanding concerning the issue of remuneration in this passage of 1 Timothy 5. He agrees that *τιμῆ* does occur in classic use in the sense of "present, reward"; but the context by no means

demands that meaning here'. According to the author, 'We must keep here to the general meaning of τιμή, "honour,"—as in 6:1' (1881:208). If another understanding is used, the result according to Huther is that 'We may grant that the apostle was thinking particularly of the honour which the church was bound to show to their elders by presenting them with the means necessary for their support' (1881:208). He concludes that 'It is quite erroneous to interpret τιμή of a maintenance definitely fixed' (1881:208). The author does not see in the expression "double honour" a reference either to heavenly or earthly honour, nor a distinction between respect and reward, but 'The double honour here is that which comes to the presbyter on account of his office and that which he obtains by filling his office well' (1881:209).

Moss (1994) insists on the fact that 'The key word in this larger section about the church's responsibility to widows is "honour" (τίμα, tima)' and 'The word carries with it both the idea of respect and that of material support'. He continues his line of thought as he affirms that, 'Like the concern for widows at the beginning of 5:11–15, Paul expresses concern that elders be cared for'. As for the expression "double honour", the author sees respect that includes remuneration. He presents the five different interpretations of this expression as follows:

- (1) Elders are to be properly honoured and properly paid;
- (2) they should receive "honour" (not pay) first because they serve as elders and second because they serve "well";
- (3) they should receive "double" the stipend of "widows indeed";
- (4) they should receive more pay than the widows, although not necessarily double;
- or (5) they should receive more honour, not pay, than widows (5:3) and masters (6:1).

Collins (2002:143), in his commentary, favours the phrase "word and teaching" which he uses in parallel with "ministry of prophecy and teaching". He classifies this saying of Jesus as an adage. In his thinking, double honour may mean "support and a right for a good name". With regard to the issue of double honour, an explanation of the word "honour" is given as follows: 'Honour is something rendered to someone or something on the basis of the recipient's worth or value' (2002:144). The author concludes that 'rather than suggesting



double wages, it is likely that “double honour” means that the elder ought to be held in esteem by the community as well as be sustained by it.’

Kelly 2007 firstly expresses the importance of Christians’ offering, which will be used ‘to meet the needs of the mysterious living organism, the church, the body of Christ, in which they are called to serve’ (2007:1). The author includes the passage of 1 Timothy 5:17 among what he calls “important post-Calvary texts” in order to respond to the issue of tithing. In his work, he provides nineteen thoughtful arguments to reinforce his disagreement with many commentators who claim that the correct interpretation of verses 17 and 18 of 1 Timothy 5 is “worthy of double pay”, or “double salary” (2007:210). The author focuses his arguments on the word “honour”; firstly in its translation and use, and secondly, in its context - whether immediate or broad.

Firstly, concerning its translation, the author starts his argument by saying that ‘Greek scholars who translated the most respected versions refused to translate “double honour” as “double pay”’ (2007:210). He concludes that the ‘the best translation of the Bible reads “honour”’. Concerning its meaning and use, in his third claim, the author insists that ‘if “wages,” or “salary,” were the intended meaning for “honour” in verse 17, then the inspired writer would have certainly used a better word than “honour”’ (2007: 212). He emphasizes this thought in his fourth and fifth claims, whether within the immediate context or in the rest of the NT, this word does not mean “salary” or “wage.”

In his discussion of the context, the author, through his second contention, declares that, ‘The context of “double honour” in 5:17 is that of rebuking wrongdoers in the church, and not “salary”’ (2007:211). He affirms that ‘ruling and teaching elders are worthy of double “honour”, that is, of a “double-cautious rebuke”’. According to him, the next verse reinforces this interpretation for he says, ‘the quotes are included to remind the church of the honour of the elder about to be disciplined’ (2007:213).

As for the remainder of verse 18, the author seems to agree with many commentators that Paul must have based his argument on the passage in Deuteronomy 24:14-15. However, he argues that the passage in Deuteronomy is not about teaching elders when he says, ‘...these verses ... refer to the

poorest farm workers who lived from meagre earnings day by day and were required to be paid at the end of each working day' (2007:214). His tenth point emphasizes this when he says, 'if Paul had meant "double-pay" in First Timothy 5:17', then 'why did he quote references to paupers who owned or accumulated nothing? How can one refer to penniless paupers to prove that one should receive double salary?' (2007:214). He draws his last eight points from 1 Timothy 6.

Repeatedly, he insists on the word use within the epistle and its context to oppose the concept that teaching elders should receive double pay. From 6:1, he asks the question, 'If "worthy of double honour" in 5:17 means "worthy of double pay," then what does "worthy of all honour" mean?' His answer shows his conviction that 'Paul is not saying that a Christian slave should give his master ALL the money he accumulates!' (2007:214). He then concludes, 'The context and word usage in First Timothy does not support the translation of "double pay"' (2007:214). From Paul's exhortation to "withdraw" from those who think that religion, or godliness, is a means of gaining wealth in 6:3-5, the author assumes that an understanding of double salary in 1 Timothy 5:17-18 is an interpretation of "double honour" as meaning "double salary" would be a strange command for Paul to issue.

Furthermore, in the verses that follow, Paul's exhortation to seek contentment is inconsistent with the concept of "double pay" (2007:215). Kelly's remark concerning the existence of wealthy ministers is valid, for he bases it on Paul's warning against accumulating wealth in 6:9-11. However, as this research has already shown, ministers who are unhappy because they receive inadequate income cannot be ignored. Though Kelly's work focuses on tithing, he discusses tithing only in his last argument. He says that Paul 'did not tell the church that the pastor is due full-time support through tithing'. He concludes that 'First Timothy 5:17, 18 do not teach that a minister should receive double salary for his services' (2007:215).

In the same way, Erkel (1997) says that 'historically, pastors during the first-century period were normally not paid on a full-time basis'. He quotes a number of scholarly writings to support his opinion. One of these is Hoch Jr who says in his book *All Things New* that 'in New Testament days, leaders were normally

not paid. That is, money was given more as a gift than as an income or a salary' (Erkel 1997). Watchman Nee seems to have the same opinion, for he says in his book *The Normal Christian Life* that 'it is not necessary that elders resign their ordinary professions and devote themselves exclusively to their duties in connection with the church'. Erkel continues to quote scholarly authors when he refers to the writings of John Polhill, who draws attention to the example of the Apostle Paul, saying that 'the minister is to be a servant, a giver and not a taker'. According to Erkel, FF Bruce takes the same approach when he says '...that those who take care of the people of God must do so without thought of material reward'. Concerning verse 17 of 1 Timothy 5, Erkel (1997) quotes Atkerson and Svendsen, who wrote that 'if Paul had intended to teach that elders are to be paid, he could have used the Greek word *misthos*, which means "wages" (which he used in v.18)' (Erkel 1997).

An article written by Winston (1987:10) provides further insight into the issue. Even though he does not directly address the question of remuneration, he mentions, 'As a whole, evangelic works know financial problems and give sometimes the impression to suffer from chronic malnutrition'. Somerville (1989:39) also offers helpful thoughts about the issue of work and especially about the subject of this study. He asserts - as he treats the work according to the Bible in the part II of his book - that: 'the work allows man to meet his needs and the needs of his own. "The worker deserves his wages"'. He continues to say that this word of Jesus (Luke 10:7) summarizes the constant teaching of the Bible. He mentions in his comment on his note the passages of 1 Corinthians 9:6-12 ; Galatians 6:6 and Deuteronomy 25:4 where this expression of Jesus is found, also in 1 Timothy 5:18. He, in a way, put a condition concerning the remuneration of a work when he said, 'a work is not remunerated unless it is useful for a society or for some of its members' (1989:46). This condition also applies to the work of pastors.

An Evangelical Lutheran church in Tanzania Karagwe diocese has instituted what is termed a "remuneration and salary top-up package for specific church workers in the Karagwe diocese". Their motivation for this is that: 'this project has been perceived as a motivational package for specific church workers in Karagwe Diocese' (The Evangelical Lutheran Church in Tanzania 2010: 1).

Four groups of ministers are taken into consideration, namely, evangelists, diaconia, pastors in active service and retired workers. In the paragraph dealing with pastors, they say:

The pastors are the core personnel for the Church work. They perform functions such as: leading services, administering sacraments, undertaking pastoral visits, chairing various Parish committees, supervising subordinate staffs, overseeing church projects in their respective areas, teaching Christian education to institutions, preaching, nurturing church groups and guiding families. However, presently, most of them receive wages that are bordering on the unacceptable minimum wage level. Already, the implications of this poor salary system are manifest (2010: 6)

Stott (1996:136-138) is convinced that 'conscientious elders should receive both respect and remuneration, both honour and honorarium.' He supports the importance of the former when he says, '...human beings are prone to discouragement and need to be affirmed'. For the latter, he says, 'Paul took it for granted that the pastorate was a stipendiary ministry'. He continues to say, 'as in the Old Testament days the priests were supported so that they could devote themselves to the Law of the Lord; so in the New Testament days, pastors should be supported so that they could devote themselves to the work of the gospel' (1996:137).

As he seeks to explain Paul's personal attitude to remuneration, the author says that it '...was a special case for special reasons', but 'elsewhere he strongly defended the right of teachers to receive financial support, as an example Galatians 6:6' (1996:137). He ends his comment on 1 Timothy 5:17-18 by saying that the 'true presbyter is not to be "a lover of money" (3:3), and verse 17 and 18 are not intended to stimulate covetousness' and according to him, 'good work is to be appreciated and that appreciation may quite properly take a tangible pecuniary form' (1996:138).

After identifying the different interpretations of the expression "double honour", Hendriksen (1957:180) seems to have the same opinion as Lenski who sees in this expression an 'honour as brothers, extra honour as those who rule

excellently'. He agrees with Lenski that the context itself explains "twofold honour". He continues to say that such extra honour concerns remuneration. He ends by saying that 'a man who spends all his time and effort in kingdom-work (a "minister") certainly deserves "a good salary"' and '...it would be evidence of *lack* of honour if the church should demand of a man who devotes himself entirely to spiritual work that he does this gratis' (1957:181).

Liefeld (1999:194) sees in "double honour" a reference to respect and remuneration. According to him, 'honour was far more important in that society than in ours and would have been a deeply valued "reward" to the worthy elders' and '...since the provision of needs would have been a practical expression of honour'.

Thomas Lee and Griffin Jr (1992:155) have the same thought as Hendriksen: they say, 'the term "honour" does not refer merely to honorarium, but the failure to give proper pay would imply a lack of honour'. As they explain how they understand verse 18, they assert that Paul's '...statements assume that financial remuneration was at least a part of the "honour" to which he referred in 5:17'. For them the quotation from Deuteronomy 25:4 justifies the proper treatment of the pastor.

Mounce (2000:306) starts his exposition of 1 Timothy 5:17-25 - which he entitles *Payments and discipline of elders* - by saying that 'Paul begins the first of his four statements about elders on the same note with which he began and ended the preceding discussion of widows – honour – and in both cases honour involves money.' For him, verse 18 gives two reasons for paying elders. From the Old Testament (OT) quotation he concludes that '...it is part of God's design that Christian workers be paid for their work' and 'the second reason that elders should be paid is that Jesus so instructed' (2000:310).

Hughes and Chapell (2000:130) seem to have the same opinion as William Hendriksen and Lenski, who see a "twofold honour" in Paul's expression, but for them the twofold honour consists of respect and remuneration. They insist that 'Paul quotes two unquestioned authorities to bolster his insistence on pastoral remuneration – Moses and Jesus'. They continue to say that 'Paul did not claim

this for himself (cf. 1 Corinthians 9:12b) but nevertheless commended such remuneration as the norm for the established church' (2000:131).

Knight III (1992:232) also uses the adjective “twofold”– in the sense of “honour and honorarium” – to explain this debated expression. For him, τιμῆς (*timēs*: honour) is used here in the same double sense as the related verb was in v. 3, i.e., “honour, reverence”, but more particularly in the sense of “honorarium” or “compensation,” as v. 18 makes evident with its reference to wages.

As he continues his examination of the eighteenth verse, he highlights the verb used by saying that ‘Paul appeals to a scriptural principle to undergird the imperative in v.17’ (1992:233). He is persuaded by Paul’s saying in 1 Corinthians 9:10-11 that the principle applies to humans in general and also to the ministry. In addition, he believes that ‘Jesus uses the term consistently for agricultural workers, always with an application to the spiritual realm’. According to the author, ‘Jesus regards the worker in the kingdom as a real labourer who is thus worthy of his wages’ and ‘Jesus’ saying states the justness of such wages, and has the effect of an ethical imperative’ (1992:235).

Montague (2008:113) finds that ‘the Early Church realized that these ministries were important enough to endow them with monetary support and to encourage excellence by rewarding with an additional stipend – double – those who do their service well’. Therefore, a numeral perspective on the expression is seen here, to which Kelly (2007) is totally opposed.

Bénétreau (2005:243), believes that the verb *timan* in 1 Timothy 5:17-18 as in some other texts (Didaché 13: 1-3; Constitution Apostolic 2: 28), does not refer only to an attitude of respect, but may also imply the right to a material benefit as a material advantage, a tangible sign of the community’s recognition. However, he admits that it is excessive to interpret the expression to mean double wages in the expression, because, according to the author, there was no regularly paid ministry in that period. In order to justify the existence of what he calls “tangible honour”, the author is convinced that term owes its existence to the fact that some ministers devote more time to their ministry than others do. Such conviction is supported by the use of the verb κοπιάω (*kopiaō*), which,

according to the author, does not necessarily imply suffering, but rather, engagement in labour and assiduity (2004:244).

Andria (2008:1587) asserts that Paul specifies the elders' responsibilities in this passage, namely, preaching and teaching. Concerning "double honour", the author refers to its two possible meanings, namely, a double salary or a double regard. However, he is convinced that as Paul partially quotes Deuteronomy 25:4 and Matthew 10:10, financial support should be considered as a legitimate meaning in this passage. He concludes by saying that because of their pastoral ministry, the elders deserve honour and remuneration and they should be regarded as any other employed persons.

It can be seen through this overview how Christians throughout the centuries have understood and practised the issue of remuneration and how commentators' interpretations of the expression "double honour" differ from one to another. In sum, three meanings are evident: double pay, double status and twofold honour. However, as previously indicated, practice is determined by the meaning adopted. Thus, in the light of the overview, the next part of this study will aim at finding principles concerning pastors' remuneration within the chosen passage, namely, 1 Timothy 5:17-18.

### **3.3. Context of the book**

Knowing the context of 1 Timothy is important because Paul wrote specifically to Timothy and the church in which he was ministering in the first century. Such study will be an important tool to understand this epistle, to understand what occasion gave rise to it, and to understand the situation which Timothy and Paul were facing as specifically as possible, so as to make an appropriate connection to the situation of the church today. In so doing, in this part of the study, four major points will be taken into consideration. The first of these will focus on its general background while the second its historical context.

#### **3.3.1. General background**

This part of the study will seek to have more understanding about Paul's Epistle to Timothy, and at the same time to 'know how and why people did things' (Fee 1983:94). Everything that was written in this epistle is tied up with its context. Fee (1983:93) is right when he affirms that 'The NT does not come in the form

of timeless aphorisms; every text was written in a given first-century time/space framework’.

The Apostle Paul wrote letters in different circumstances of his life after his conversion. He wrote letters during his missionary trips and during his imprisonment. The particularity of the book from which the pericope has been taken is that it is part of a group of writings which is called the “Pastoral Epistles”. The origin of this designation is commonly attributed to Berdot in 1703, followed by Paul Anton in 1726. Guthrie (1975:584) believes that ‘The name...is a convenient one to distinguish the group’, and Bénétreau (2008:13) expresses his approval of the title ‘to indicate collectively these three related writings which assert also their Pauline origin’ and it is, according to him a ‘possibility of not drowning them in a vast unit and of emphasizing their particular contribution’.

Most of Paul’s writings are addressed to churches. However, here, we are in the presence of a group of writings addressed to individuals. Even though Paul writes to four individual in his epistles, one of the particularities of this group is that they were addressed to two Christian ministers. Carson and Moo (2005:516) describe the mission of those men as ‘people who have pastoral responsibilities and whose task is to name pastors ... the three letters form a unit, they are the only letters of the N.T. that are addressed to individuals equipped with such responsibilities’.

Timothy is in Ephesus, invested with a special mission, and Paul is writing to him to help him to accomplish his mission. However, it seems that Paul is also addressing the congregation, for McGee (2011) remarks that ‘although they were addressed by Paul to his young friends in the ministry, the message is for churches. He gave instructions for the orderly procedure of local and visible churches’. As he discusses the purpose of 1 Timothy, Fee (1985:145) asserts, ‘the letter betrays evidences everywhere that it was intended for the church itself, not just Timothy’. In the following sentence he gives reason for his opinion when he says that ‘...because of defections in the leadership, Paul does not, as before, write directly to the church but to the church through Timothy’ (1985:145).



In his discussion of the style of the Pastoral Letters, Collins (2002:3) states that '...the texts were clearly intended to be read aloud' and 'several of their stylistic features...were intended to increase the rhetorical impact of an oral text that sounded well.' He continues to say that 'the final words of each of the epistles show that they were directed to an audience larger than the named addressee' (2002:7). In the same vein, Lock (1978:13) also includes the whole community when he says that the main purpose '...may be summed up in the words of 1 Timothy 3:15' and that is 'to build up a high standard of Christian character and intercourse in the church as the family of God'. Such standard of life is related to the good order within the church. For this reason, Smith (2011) affirms, 'the apostle ...warns us against evils that may arise from worldliness within the Christian circle'. Accordingly, the apostle instructs, 'How to deal with the needs of God's people so that nothing may be allowed that would be an occasion for reproach and thus hinder the testimony of God's grace before the world'.

In this context, references to two men of God, Timothy and Titus, each having his own character and personality, should be noted. Both of them were called by Paul as his true sons in the faith (1 Timothy 1:2; Timothy 1:4) and his fellow workers (Romans 16:21; 2 Corinthians 8:23). Paul sent them to different places, but they were also sent to the same place, which was the church of Corinth. However, even there, each had his own mission. As for Timothy, he '...was sent to Corinth to help believers doctrinally', while 'Titus was sent to deal with them in more practical matters, including the delicate matter of their delinquency in giving (2 Corinthians 8:6)' (Stam 1983:12).

Titus was left in Crete to '...straighten out what was left unfinished and appoint elders in every town' (Timothy 1:5), while Timothy was in Ephesus within a church which already had elders. Bonner (2008) remarks that 'the church in Ephesus was a well-established church, whereas the church in Crete wasn't established at all'. As he discusses the presence of a support structure for widows in the Ephesus Church, Towner (2006a:51) concludes that it was a mature church.

As Paul through Timothy has something to say to the congregation in which he was ministering, the principle contained in his writing can still be applied even though their background was totally different. His writing deals with ministry and

ministers by giving instructions for the orderly procedure of local, visible and mature churches, which will continue until the second coming of Jesus.

### **3.3.2. Historical context**

Bénétreau (2008) agrees with Fee and Towner that the false teachers taught as elders. Fee (1985:141) shows his conviction when he says, ‘...the letters are seen as responses to the encroachment of aliens in some Pauline churches with a view to setting the churches in order as the proper antidote to heresy’.

Carson and Moo (2005:536) characterise Timothy as ‘a young man for whom the apostle has much affection, whom he entrusted with important missions for many years’. The importance of his mission lies in the fact that it concerned ministry and ministers within a definite context of a local church in Ephesus (1:3), so Paul urged him to stay there. The word παρακαλέω (*parakaleō*) is used meaning “give orders, command, instruct, direct” (*Shorter Lexicon of the Greek New Testament* – GIND) and this in opposition to ‘...certain men who teach false doctrine’ (1:3). The word τινες (*tines*) or “certain” is repeated in 1:19 to apply to those who have rejected the faith and good conscience; also in 6:10 ...it is used about those who have wandered from the faith.

As indicated earlier, Timothy had a special mission because the problem he had to face was from the inside; there were false teachers within the congregation. What Fee (1985:144) says in the following quotation confirms this:

The reason for the great urgency in 1 Timothy, and for Paul’s concern over Timothy’s own reception and well-being, lies in the probability that the false teachers in that letter were some elders who had themselves strayed from Paul’s gospel and were in the process of taking the church, or many within the church, with them into error.

This group of letters deals with the issue of order within the church, according to Litfin (1988:821). The growing need of the church led Paul to focus on that issue. Andria (2008:1580) gives another possible reason, which is in agreement with Litfin’s similar view as he says the following:

At the time when they were written, the church existed during thirty years and the apostles arrived at the end of their lifetime. So it became necessary to think about the person who will take over but

also of the way in which the church was organized. Thus, Paul writes these letters to help the person in charge to ensure the good governance of their church (2008:1580).

All through the ages, the church in its visible expression is not safe from such problem. The context may differ, but the principle of the Word of God remains eternally. Among the thirteen epistles of the Apostle Paul, nine of them are addressed to churches in seven areas, but the text being researched (1 Timothy 5:17-18) occurs within three related writings forming a unit. These three writings are addressed to two persons having pastoral responsibilities to help them set the church in order and to deal with the issue of its continuity. Paul's exhortation to those two persons is focused on the threat from false teachers within the congregation. With regard to false teaching, Stam (1983:29) comments, 'Paul had predicted its appearance in his address to the Ephesians' elders (Acts 20:28-32)'. He continues to write that it is only by the time 1 Timothy was written that the false teaching was substantially developed. Collins (2002:11) says that 'the pastor urges those to whom he is writing to shun these teachers, their teaching, and the various forms of their deviant behaviour.' Towner (2006a:26) also sees the existence of such false teaching and proposes several solutions, that is 'to reassert the sound apostolic gospel, resist unruly behaviour (2:8-15; 5:9-15; 6:1-2), maintain strong leadership in the church (3:1-13; 5:17-25), pay attention to prayer and other aspects of orderly worship (2:1; 4:13), and model the life of godliness that others must take up'.

Because of Paul's concern about sound ministry and godly ministers to enable the congregation to live a godly life, false teachers are censured and several instructions are given concerning different aspects of the local congregation's life. However, the interest of the present study is focused on the issue of elders, namely the honour due to them. In the next section, there will be an attempt to discover what Paul's intention was when he gave Timothy those instructions concerning the elders.

### **3.4. The meaning of the passage**

This part of the study will perform an in-depth analysis of the chosen pericope. In so doing, a provisional translation will be given followed by a contextual

analysis. The third step will tackle a verbal analysis of the passage, namely a lexical and grammatical study. After that, an examination of the literary features of the passage will be undertaken in order to determine their role in understanding the meaning of the passage. The last part will be a summary of the biblical findings gathered from the entire study.

### **3.4.1. Preliminary analysis**

#### **3.4.1.1. Translation**

The following is the researcher's provisional translation of 1 Timothy 5:17-18:

The elders who direct well deserve double honour, especially those who work hard in teaching the Word and teaching. For the Scripture says: 'you shall not muzzle the treading ox' and 'the worker deserves his wages'.

The word "direct" is preferred to translate the perfect active participle nominative masculine plural of προϊστημι (*proistemi*) which can be translated as "be at the head (of)", and "rule" (GIND). The reason for the choice is because it is not the elders who are the head of the church, but Christ, and the verb "to rule" has as its synonyms, "to order" or "to decree", which is not what elders are called to do. On the other hand, "to direct" is the job of a the supervisor of a business, an office, work, movements or traffic (Larousse 2003) and that is in harmony with what the elders are supposed to do in terms of the qualification of elders in 1 Timothy 3:4. The question that may arise here is the following: how can the church evaluate the quality of the ministry of the elders in connection with this meaning ?

The expression διπλῆς τιμῆς (*diplēs timēs*) is generally translated as "double honour" by versions. *The Bible in Basic English* (BBE) prefers "honoured twice over", the *Holman Christian Standard Bible* (CSB) opts for "worthy of an ample honorarium" and *New Living Translation* (NLT) chooses "respected and paid well". At this stage, the preferred translated meaning will be used, but the expression requires further analysis.

The related verb to this expression is also translated in different ways. Among others, it may be translated as 'think of as worthy, consider worthy or deserving'. Bible versions mostly use the words 'worthy, esteemed and counted', but the *New American Bible* (NAB) makes an exception by using the word "deserve".

“Deserve” is opted for at this stage, because in verse 18, the adjective having the same root as this verb is used in connection with a merit due for something done (see also Luke 12:48; 23:15; Acts 25:11 and Romans 1:23).

For the word “labour”, “work hard” is mostly the preferred translation for the present active participle nominative masculine plural of the verb κίπιαω (*kopiaō*: become weary, tired, work hard, toil, strive, struggle, labour for - GIND). The word “work hard” is preferred because the next verse uses the word ἠργάτης (*ergatēs*: worker, labourer - GIND).

The two dative masculine singular nouns that follow the participle present a difficult choice, especially the first of them, namely the word λόγος (*logos*: Word - GIND). Bible versions are divided; some prefer translating it by “word” and others by “preaching”. At this stage of the study, the preference falls on the literal translation (“Word”).

The last of these explanatory notes concerns the word μισθος (*misthos*: pay, wages, reward, punishment - GIND). Bible versions use a variety of words such as “hire”, “wages”, “reward” and “pay”. At this stage, the word “wages” is preferred, because literally, this word means “payment due for labour”, according to the Friberg Lexicon. A question may arise: why Paul uses the word here but not in the previous verse? In addition, why does he choose to use those two quotations?

#### **3.4.1.2. Contextual analysis**

The city of Ephesus was known for its wealth and its life was as religiously complex as that of any other Imperial Asian city (Towner 2006:38). The church was composed of Jews and Gentiles. The text leads us to see that among the false teachers in the church, there were Jewish elements (1 Timothy 1:4, 1:17). It could be said that in order to prevent the speculative use of the Jewish law, Paul does not use the usual expression “for it is written”, but he stresses the superiority of the OT for teaching and correcting the church in 2 Timothy 3:16. Towner (2006a:58) comments on his study concerning Paul’s use of Scripture that Paul’s ‘view of the OT’s supreme usefulness in teaching is amply demonstrated in various ways throughout his letters to churches’ and ‘the same is true of these three letters to co-workers’ (2006:58). In addition to a discussion

of the OT quotation in 1 Timothy 5:17-18, the issue of the saying attributed to Jesus will also receive attention. In this section, the study will focus on the cultural context of the OT quotation; while Jesus' saying will be discussed in the next section.

Considering the Jewish cultural use of oxen, Barnes (2011) indicates that 'in other kinds of labour the oxen were usually muzzled.' He continues to say that 'when driven to and fro over the threshing-floor in order to stamp out the grain from the chaff, they were to be allowed to partake of the fruits of their labours.' In addition, Keil and Delitzsch (2011:953) mention that leaving the animals employed in threshing without a muzzle is a custom in the East. The point to be clarified are: what does the Scriptural quotation have to say about the issue of pastoral remuneration, and what is Jesus' view about it?

Reflecting on the passage from Deuteronomy 25, it is quite difficult to understand the connection between the four verses beginning with verse one through verse four and 1 Timothy 5:17-18. The first three verses do not speak at all about hire, wages or remuneration. What matters in this passage is that punishment should be meted out equally. Calvin (2011) describes verse 4 as 'a confirmation of the foregoing decree'. Peterson (1964:379) said that the verb ἀξίω (axiō) properly means 'bringing up the other beam of the scales,' 'bringing into equilibrium' and therefore 'equivalent'. The use of this Greek word and its opposite shows, according to the author that 'two distinct magnitudes are equal or equivalent; and act "deserves" praise or punishment'.

In Deuteronomy 25:1-3, the Scripture stresses the act which deserves punishment, but in verse 4 it is the praise due to an act which is stressed. The same quotation is used by Paul in two different passages, namely in 1 Corinthians 9 and in 1 Timothy 5:17-18, where he speaks about the issue of how the church should care for those who minister among them. In 1 Corinthians 9, Paul's use of the OT quotation is clear, which is to insist on the fact that '...a labourer was not to be deprived of his wages' (Keil and Delitzsch 2011:953). Knight III (1992:233) remarks here about the tense used when he says that the future indicative is used imperatively as a prohibition. When we consider the use of the equivalent Hebrew word, we find that fifty-two occurrences are found within the OT. The word used is *sakar*, which is

translated differently by the *New International Version UK* (NIB) according to its context as “reward”, “hire”, “wages”, “pay”, “return”. This word is used twice as a proper noun in 1 Chronicles 11:35; 26:4.

The second quotation in 1 Timothy 5:17-18 is found in two passages in the N.T., namely in Luke 10:7 and Matthew 10:10. There is a slight difference between the two, in that Matthew uses the word τροφή ( *trophē*: nourishment, food - GIND) when Jesus sent the seventy, while Luke uses the word μισθός ( *misthos*: pay, wages, reward, punishment - GIND) when He sent the twelve. Apart from this difference, the main similarity is that they did not go on their mission at their own expense (1 Corinthians 9:7). Vincent (2011), on the one hand, puts forward the view that there is no corresponding passage in the OT, but on the other hand, Towner (2006a:58) regards the two passages as an allusion to a teaching about the rightful wages of the Levites in Numbers 18:31. However, both of them conclude that this quotation came from an oral tradition and they regard it as fully inspired.

### **3.4.2. Verbal analysis**

#### **3.4.2.1. Lexical Aspect**

The two verses in 1 Timothy 5:17-18 are bound together by the conjunctive γάρ ( *gar*: for - GIND) which has several functions. Firstly, it is used to express cause or reason; secondly, it is used to give grounds for a conclusion and thirdly, it is used in an explanatory form (Friberg Lexicon). The second use might be the best meaning in this study, namely, giving a reason for the instruction contained in the previous verse.

An explanation is also necessary for the use of the preposition ἐν ( *en*: in, at, with, by - GIND) preceding the two datives in verse 17. Its meaning varies according to the context. Wallace (2000:168) gives the different uses of this conjunction as follows: ‘Spatial/sphere, temporal, association, cause, instrumental, reference/respect, manner, thing possessed, standard and as an equivalent for εἰς ( *eis*: in, at, on, for) (with verbs of motion)’. The meaning “sphere” is preferred here as Watchmen Bible Study Group (2011) in its study of Greek prepositions says that the preposition ἐν ( *en*) also has regard to a sphere of action. Huther (1881:209) sees the same as he says that ‘The preposition ἐν

denotes that λόγος και διδασκαλία (word and teaching) is the sphere in which the work takes place’.

It could be said that the importance of this preposition to the biblical analysis of 1 Timothy 5:17-18 derives from the fact that it sets the limit of action, the area of activity and action of the elders.

#### **3.4.2.2. Grammatical Aspect**

According to Schlenker (2011:5), if a group of words can stand alone or can be moved as a unit, they form a constituent. It could be said that, in verse 1 Timothy 5:17, οἱ καλῶς προεστῶτες πρεσβύτεροι (*oi kalōs proestōtes presbuteroi*: the elders who rule well) is a constituent and the rest of the sentence depends on this first constituent. The second constituent is διπλῆς τιμῆς ἀξιούσθωσαν (*diplēs timēs axiousthōsan*: deserve a double honour) and the last one is μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ (*malista oi kopiōntes en logō kai didaskalia*: especially those who work hard in word and teaching). The first and the third constituents explain each other and the second constituent could be their outcome. In the eighteenth verse, it could be said that the verse has one constituent with a connective conjunction, and this verse explains the reason for the outcome in verse 17. The use of the explanatory conjunction γὰρ (*gar*: for - GIND) reinforces this view. Here it could be said that the first and the third constituents answer the question, “who deserves?” the second constituent answers the question, “deserves what?” and verse 18 answers the question, “why deserve?”

Two participles, three words, one verb and one adverb also need in-depth consideration. The two participles are προϊστημι (*proistemi*: be at the head (of), rule, direct, be concerned about, care for, give aid, busy oneself with, engage in - GIND) and κοπιῶντες (*kopiōntes*: become weary, tired, work hard, toil, strive, struggle, labour for - GIND). The three words are λόγῳ (*logō*: word, teaching - GIND), διδασκαλίᾳ (*didaskalia*: the act of teaching, instruction - GIND) and τιμῆς (*timēs*: honour - GIND). The verb is ἀξιούσθωσαν (*axiousthōsan*: consider worthy, make worthy, consider fitting - GIND) and the last one is the adverb μάλιστα (*malista*: especially, above all, particularly, (very) greatly - GIND). A



study of the history of these words and their range of meanings in the NT will follow.

### **προΐστημι (*proistemi*)**

The verb προΐστημι (*proistemi*: proistemi: be at the head (of), rule, direct, be concerned about, care for, give aid, busy oneself with, engage in - GIND) from which the first participle comes from '...was originally a military term, used by a general arranging soldiers in battalions in military order' (Kenneth 1984). So it can therefore be said that the apostle's choice of the word is appropriate, because as already indicated, the focus of his epistle is good order within the church. Within contemporary NT literature, according to Balz and Schneider (1990:156), there are 'no parallels for this word in the LXX, but several in Greek literature (Sophocles *Antigone* 661f. Plutarch *Lyc.* 19)'.

This word is among Paul's specific words because it is only used within his epistles, namely the Pastorals, Thessalonians and Romans. Knight III (1992:232) gives the following analysis of the use of this word:

It is repeated four times in the pastorals and once for both Thessalonians and Romans. Six out of his eight uses of the verb refer to officers and their activity in the church (Romans 12:8; 1 Thessalonians 5:12; 1 Timothy 3:5; 5:17) or in their family (1 Timothy 3:4, 12), the latter serving as proof of their ability to lead the church (1 Timothy 3:4-5).

In Romans, it is used when Paul talks about how to use spiritual gifts. Here the verb is associated with the word σπουδῆ (*spoudē*: haste, speed, eagerness, enthusiasm, diligence, zeal, good will, devotion - GIND). Reicke (1985:938) says that the use of the word in 'Romans 12:8 is to the special charisma of caring for others'. He continues to say that the same applies to 1Thessalonians 5:12, where Paul exhorts the church to respect those who work hard among them and those who direct them. But in Thessalonians, the word is used with another verb, namely οἶδα (*oída*: to know, to be acquainted with, stand in a close relation to, to understand, to recognize, to remember, to respect, to take an interest in - GIND). The first verb is used three times in 1 Timothy 3 where the context is the qualification of church ministers, that is to say, elders and

deacons. This qualification is based on the way they direct their family. Reicke (1985:938) indicates that ‘in 1 Timothy 3:4-5 ruling and caring are closely related’ and ‘the point in 3:12 is similar: Deacons should be heads of their households but with an emphasis on proper care for them.’ In Titus 3:8, 14 the exhortation is addressed to believers to apply themselves to do well on behalf of others. Bénétreau (2005:243) asserts that translating this verb into ‘to be at the head of’ is too weak. He continues to say that ‘this verb expresses a real authority and an effective direction, a “government”, but within the spirit of the Gospel, that is to say carrying the concern of the people and by seeking the good of the whole but not to personal advantages nor of a party’. Towner (2006b:261) affirms, ‘In relation to church, the notions of guiding, administering, and caring for are all relevant, but the terms stops short of “ruling”’. The author adds that ‘Here Paul adds the adverb – those who “lead well” – which underlines proficiency and, given the context of heresy, faithfulness of service’ (2006b:261).

In the light of what was said earlier, Paul’s use of this verb is always associated with action, that is to say, care for others. A ministry of that nature, characterised by hard work and by an identical approach to the care of the church as to the care of the family, will win the respect of the church. For a minister, ruling and caring are closely related. In conclusion, it can be said that the word “rule” is the appropriate one to translate the first verb instead of “to direct” as was proposed previously.

### **ΚΟΠΙΩΝΤΕΣ (*kopiōntes*)**

Hauck (1965: 827-828) makes a remark about the use of the noun κόπος (*kopos*: trouble, difficulty, work, labour, toil - GIND) from which this verb comes from, that in prose it is the ‘...proper word for physical tiredness induced by work, exertion or heat, expressing severe labour, it is synonymous with πόνος (*ponos*: labour, toil, pain, distress, affliction - GIND) which expresses the most tense or strenuous effort e.g., of the soldier in battle, or the exertions of messengers or manual workers.’ Paul’s use of this word in 1 Timothy 5:17-18 makes the ministry of elders the same as soldier and manual workers. The author continues to say, ‘in the N.T. κόπος (*kopos*) is used in the sense of “to weary”, it is also used in the sense “to tire oneself out” and ‘a final and

distinctive N.T. use of the noun is for Christian work in and for the community' (1965:828). Spiros (1992:2872) points out the existence of the 'teacher who labours in the gospel' according to John 4:38, 1 Corinthians 15:10 and 16:16. Hauck notices that 'Paul uses κόπος (*kopos*) to show that his work for Christ is a severe and exhausting burden' but the reason behind such burden is to accomplish a clear goal so that 'he may present mature Christians to Christ (Colossians 1:29)'. Moreover, this goal is not only for him but also for others (1 Corinthians 15:58; 2 Corinthians 10:15). Hauck's summary is that, 'since their work is labour in the Lord (Romans 16:12) and for the Lord and the community (Romans 16:6), it is worthy of the highest esteem (1 Corinthians 16:16; 1 Thessalonians 5:12)' (1965:829).

According to what has been discussed so far, the ministry of elders demands more than average exertion, for it requires very strenuous labour. In accordance with an earlier observation, the preferred meaning in this thesis will be "to work hard". This interpretation is closely related to the English translation of ἐργατής (*ergatēs*: worker, labourer - GIND)

λόγος (*logos*)

This word is missing from only three out of the twenty-seven books in the NT, namely, Philemon, 2 John and Jude. It is mostly used in the book of Acts and followed by the Gospel of John. In both books, along with Hebrews and Revelation, Jesus and the message about Him are represented as λόγος (*logos*: word, teaching - GIND). However, several other meanings are found throughout the N.T., and Arndt and Gingrich (1957:478) are correct when they say that 'each meaning depends on the context in which it is used. It can be just a word, a subject under discussion, a statement, a proclamation, an instruction, a teaching, or a speech'.

Paul uses this word eighty-two times in his epistles, and twenty times within the pastorals. Some Bible versions do not translate it at all. Within the pastorals the expression πιστός ὁ λόγος" (*pistos ho logos*) is found four times, and is translated by the NIB as "this is a trustworthy saying" (1 Timothy 1:15; 3:1; 4:9; 2 Timothy 2:11; Titus 3:8). In plural form, it is used to represent the sound

teaching or sound doctrine, (1 Timothy 4:6; 6:3; 2 Timothy 1:13; 2 Timothy 2:15; 2:17; Titus 1:9).

Considering the origin of the word and its various uses throughout the New Testament, it can be concluded here that preaching is just one aspect of the variety of meanings the term encapsulates. With regard to preaching, the linkage between the use of λόγος (*logos*) and the ministry of elders implies that the word means more than preaching in public. Another aspect of the ministry of the Word can be seen in 1 Timothy 4:13, and consists of the public reading of Scripture, exhortations, encouragement or consolation. Second Timothy 4:1-2 adds correction, rebuke and encouragement, which are to correct, to rebuke and to encourage. Such information shows the variety of the ministry of the elders with the word. The results of this enquiry support the literal translation of λόγος, which is “Word”.

### **διδασκαλία (*didaskalia*)**

Λόγος (*logos*: word) is connected to διδασκαλία (*didaskalia*) by means of a conjunction. A few remarks are necessary here about this conjunction. It may function as a continuative or coordinate one; it may connect an additional element or attach an additional idea to the train of thought (Wallace 2000:296). Then, a further issue is whether διδασκαλία is connected to λόγος, or whether it refers to something different? In other words, do the two terms represent related or separate concepts? In Rengstorf's (1964:160) study of its use outside the N.T., he asserts that the meaning of this word is “teaching”; it is linked to the authority of the διδάσκαλος (*didaskalos*: teacher - GIND) and bears an unmistakable intellectual character. It suggests also the communication or intensification of an insight. In the deuterocanonical literature, Rengstorf (1964:161) refers to the use of the word in Sir 24:33, where the word is linked to the will of God as revealed in the Law. Moreover, the author indicates that this word is rarely used in the LXX. Nelson (1996:180) sees two elements of meaning in this word: the first element is “that which is taught, doctrine” and the second is “teaching, instruction”.

This word occurs only twice outside the epistles of Paul, once in Matthew and once in Mark. It can even be said that it occurs once because Matthew 15:9 and

Mark 7:7 are parallel passages. In those parallel passages, the noun is in plural form and is preceded by the verb, which has the same root. In the passages, Jesus calls into question the Jews' tradition, which has an important effect on their practice. Jesus even rebukes their teachers because their teachings go beyond the authority of the Word of God.

In its Pauline use, it occurs twice in Romans, once in both Ephesians and Colossians, while all its remaining occurrences are found in the Pastoral Epistles. The first use of the term in Romans 12:7 is related to the spiritual gifts of teaching. Rengstorf (1964:161) comments that in this verse '...Paul admonishes the one who teaches to see ἐν τῇ διδασκαλίᾳ (*en tē didaskalia*: in teaching) a service to the community and to exercise it in relation to the totality.' The second use of the word relates the fact of teaching to its object, which is the Scriptures, and to its result. Again in Ephesians 4:14, the word is used in the context of spiritual gifts where Paul shows that the result of their use prevents the church from being misled by false teaching. Here again, Rengstorf (1964:161) makes mention of a single διδασκαλία (*didaskalia*: teaching - GIND) pursued in the community. Likewise, Paul, in Colossians, deals with false teaching which has its impact on the behaviour; the word is again in plural tense because it does not concern the teaching of God's will.

The other fifteen uses of this word are found in the Pastoral Epistles. Rengstorf (1964:162) remarks that διδασκαλία (*didaskalia*: teaching) plays quite a small role in Judaism and the NT, apart from in the pastorals. The reason according to him is because 'new situations in the community created a new use of terms'. He continues to say that in the church's vocabulary this word means the "sum of teaching". The usage of this word is connected to the present participle of the verb ὑγιαίνω (*ugainō*: be in good health, be healthy or sound, be sound or correct - GIND), translated commonly by "sound" in 1 Timothy 1:10 ; 2 Timothy 4:3 ; Titus 1:9 ; 2:1. In those passages, sound doctrine is preceded or followed by a list of bad performed by the opponents of sound doctrine. Generally, when it appears in the Pastoral Epistles, its use is related to its '...connection with the historical revelation of God as attested by Scripture and fulfilled in Jesus...' (Rengstorf 1964:162) and secondly, to its result in people's lives.

If the literal translation of λόγος (*logos*) is chosen, because of the variety of aspects related to the ministry of the λόγος (*logos*) within the congregation, at this stage, διδασκαλία consists of an intellectual character of communication or intensification of the thought. It deals with the totality of a historical revelation of God constituting the foundation of the faith and the congregation's behaviour. Two different but connected subjects can be seen here. The first constitutes practical theology, which 'seeks to apply theological reflection to solve real-life problems' (Smith 2008:204). The second deals with systematic theology; its task is 'to construct a model that accounts for what all the relevant scriptures teach about a topic' (2008:185). Towner (2006b:263) sees in those terms a continuous activity. According to him 'the distinction should perhaps be sought in application or audience, the former being directed to unbelievers and the latter to the church'. Barton, Veerman and Wilson (1993:111) follow the same train of thought and write the following:

Preaching and teaching are closely related. Preaching (literally, "labouring in the word") involves proclaiming the Word of God, explaining its truth, helping learners understand difficult passages, and helping them apply God's Word to daily life. Teaching refers more to the extended training of others in Christian doctrine and the gospel message.

Those two words underline how wide and how important is the elders' ministry in connection with the word.

### **τιμῆς (*timēs*)**

According to Schneider (1972:169) generally τιμῆ (*timē*) means the "worth" one ascribes to a person, i.e., "satisfaction", "compensation", "evaluation", "honour". The author shows how the idea behind this noun changes gradually in history. 'It began with a strong material orientation, and then became more ethical and finished as an abstract concept of honour'. He says that '...in the koine τιμῆ (*timē*) can mean both "honour" and "price"' (1972:171). He also observes the existence of two kinds of honour in Plato, namely "inward honour" and "outward honour"; the latter is defined as "the distinctions accorded to a man by the world around". Moreover, the author draws attention to its use in the LXX for twelve

Hebrew words that bring firstly the idea of honour due to God or which comes to man from God and which is in connection with earthly good. Secondly, this word means “payment” (Job 31:39), especially an honorarium for services (1972:172). Hübner (1990:357) says that ‘since Homer τιμή (*timē*) encompasses the range of meaning “estimation, price, value, honour” as well as “compensation, penalty, punishment”’. It can be seen through this range of meaning that τιμή (*timē*) depends on something in the future. He indicates also that all through the book of Acts, τιμή (*timē*) refers to price, proceeds or value, and only in 28:10 the word is used for honour (1990:358).

However, in the second part of the verse, it is a question of supplying needs apart from the fact of honouring. As for Schneider (1972:174-175), he indicates different use of the present noun. In 1 Peter 3:7, honour is due to wives, in John 4:44, John speaks of recognition, in Hebrews 5:4 a sense of “dignity of office”, in Acts 4:34 it is about control of “money received” and in Acts 19:9 the value of magical books burnt in Ephesus.

In Colossians 2:23, this word is used in relation to the heretics and is used in the theologically significant sense of how Christ paid the price for liberation from sin. In 1 Timothy 5:17 it is attached to its disputed use. Hübner (1990:358) makes mention of honouring certain parts of the body in 1 Corinthians 12:23f. With regard to the disputed use in 1 Timothy 5:17, he cites the two possible interpretations and their advocates. The first view of the meaning of this verse argues for double compensation for pastors, and the names of Jeremias, Dibelius, Conzwlmann and Schneider are cited. The second view interprets it as meaning double honour, as per Michaelis.

Plato, the philosopher, refers to two kinds of honour, which are the inward and outward. The twofold use of this word can be seen in the NT, namely its material and immaterial use. Moreover, although in the beginning its meaning focused on its material orientation, its meaning developed until it became an abstract concept of honour. Its use in koine Greek embraces the two meanings. As a result of this analysis, the use of the English word “honour” – encompassing both meanings – is justified. It stresses the twofold manner of honouring those who rule through such a wide and various ways and with a strenuous effort to dispense the word of God within the church.

### **ἀξιούσθωσαν (*axiousthōsan*)**

The noun from which this verb comes from properly means, “bringing up the other beam of the scales,” “bringing into equilibrium” and therefore “equivalent” (Peterson 1964:379). The author states that the use of this word and its opposite in Greek ‘shows that two distinct magnitudes are equal or equivalent; and act “deserves” praise or punishment’ (1964:379). As for the verb itself, three meanings are advanced. The first is “to make worthy”, the second is “to regard as worthy,” “to value or appreciate” and the last is “to regard as right,” “to ask” (1964:380). This verb can be regarded as a hinge to the first and the second parts of 1 Timothy 5:17. The treatment of ministers and their ministry should be in equilibrium or equivalent and their deeds deserve to be honoured, so the provisional translation of this word is confirmed, namely “to deserve”.

### **Μάλιστα (*malista*)**

This adverb comes from the superlative of the adverb μάλα (*mala*) which means “very much, exceedingly” expressing “the highest point in the extent of something” (Friberg Lexicon). This word is used twelve times in the N.T. outside the Gospels. The three occurrences within the book of Acts refer to Paul and of the nine references in the epistles, only one is found in Peter, all the rest are used by Paul. Six times, Paul draws attention to a smaller group of people within a larger one (Galatians 6:10; Philippians 4:22; 1 Timothy 4:10; 1 Timothy 5:8; 1 Timothy 5:17; 2 Timothy 1:10). Peter does the same in 2 Peter 2:9-10. Once, Paul focuses on specific items within a larger things (2 Timothy 4:13). In Philemon 1:16, the word is used to show his high regard for a brother. Towner (2006b:262) proposes two meanings for μάλιστα (*malista*). The first one is “above all” and the second one “namely, I mean”. However, he prefers using the first meaning. As he gives reason to his choice, he says that, ‘particularly if the elders are understood to possess a variety of gifts: all faithful elders have “earned their pay”, but, especially in the context of a battle with heresy, those equipped to preach and teach, who have persisted in teaching the apostolic faith, receive even more recognition’. Moss (1994) proposes that through this word, Paul has in mind those who spend perhaps all their time preaching and teaching. This would indicate “full-time elders” which ‘may explain the need for compensation’.



When these occurrences are considered, it can be noticed that a small group within a larger one receives special attention within a special context. In 1 Timothy 5:17-18, among all ministers within the church, those who invest tangible effort and time on the ministry of the word deserve such special attention; in this case “especially” could be the best word to translate such insight.

### **3.4.3. Literary analysis**

#### **3.4.3.1. Logic and argument**

As indicated earlier, the pastorals are addressed directly to two persons having pastoral responsibilities and who are exhorted to take action against the threat of false teachers within the congregation, particularly among its leaders. However, Paul also speaks to the congregation itself. In 1 Timothy 5 exhortations are given concerning its members, and 1 Timothy 5:17-18 is focused on how to show concern for elders, namely how to treat them appropriately in the light of their diligence and the quality of their ministry. The quality is defined by an adverb qualifying a verb which shows what they do and the quantity by a verb which highlights the difficulty of their job. The verb itself is followed by two dative nouns describing what they really do as elders. The way the congregation could show their concern is conveyed by the expression διπλῆς τιμῆς (*diplēs timēs* - double honour) and further reason why the congregation should do so is given in the eighteenth verse by means of the use of a Scriptural quotation and the word of Jesus.

In contrast with ‘some elders who had themselves strayed from Paul’s gospel and were in the process of taking the church, or many within the church, with them into error’ (Fee 1985:144), it seems that Paul’s purpose in this section is to instruct the congregation how to treat those who perform their ministry in conformity with sound doctrine.

#### **3.4.3.2. Rhetoric**

When he instructs the congregation through Timothy, Paul uses a verse from the Law of Moses, namely a verse from Deuteronomy 25:4 and the word of Jesus when He sent the seventy as missionaries (Luke 10:7). The expression is also used by Paul in the ninth chapter of First Corinthians, where he also deals

with the issue of the rights of Christian ministers. However, it is noteworthy that he does not use the Scriptures with the expression “for it is written”, as he usually makes use of it in the other epistles, especially within Galatians. Jesus himself often made use of this expression from the beginning of his ministry. For the purpose of this study, it can be said that the expression “the Scripture says” is preferable in order to show the right thing to do. Furthermore, its use highlights the statement of Jesus when he gave instruction to his missionaries. The use of the present tense, according to Knight III (1992:233), is preferable ‘to indicate the present and immediate relevance of the scriptural principle’. Towner (2006b: 365) sees in Deuteronomy 25:4 that the word order of the Greek ‘slavishly copies the Hebrew, which in the legal setting stresses obedience (and therefore “you,” the subject of the verb)’. He continues to say that the rearrangement in 1 Timothy 5:18b allows for stress to be placed on the “threshing ox”, which by analogy stands for the faithfully labouring elders who are the main topic’ (2006b:365). Barton, Veerman and Wilson (1993:111) are convinced that ‘Muzzling the ox would prevent it from eating while it was working’. In the same line of thought, ‘Paul used this illustration to argue that productive Christian workers should receive financial support’, and they add that ‘The fact that a person is in Christian ministry does not mean that he or she should be poorly paid’ (1993:111).

#### **3.4.4. Biblical synthesis**

With regard to the preliminary translation of 1 Timothy 5:17-18, some words will be changed in verse 17. For verse 18, all the words used will be translated according to their voice, mood, tense and case. In other words, the second part will not be subjected to any change. The researcher’s final translation is the following:

17 The elders who rule well deserve double honour, especially those who work hard in the Word and teaching. 18 For the Scripture says: ‘you shall not muzzle the treading ox’ and ‘the worker deserves his wages’.

Paul, through the Pastoral Epistles, has something to say about the ministry, the church’s structure, order, organization and governance. In First Timothy, he speaks to his direct addressee, his “son in the faith”, his co-worker, namely

Timothy, and to the church through him because of the falling away of some of the church's leaders. By means of the household imagery he uses, he deals with church ministry and ministers, having in mind a clear purpose which is 'to build up a high standard of Christian character and develop relationship in the church as the family of God' (Lock 1978:13).

Paul expressed his concern to the Ephesians church thirty years after its founding, and he did so by means of a particular element in the context of the community. The structure and syntax of this passage give an idea of who in the congregation deserves what and why, and each step of the biblical analysis process will produce elements of response to these questions. The logic and arguments advanced so far show that the church should grant to its elders double honour, firstly because of the quality and quantity of their ministry as ministers '...who perform their ministry in connection with sound doctrine' (Fee 1985:144) through the Word and the teaching. Secondly, the reason is because the Scripture and the words of Jesus support such principle. The rhetorical analysis of the passage clarifies the latter, because through these two quotations, Paul shows the right thing to do and 'indicate[s] the present and immediate relevance of the scriptural principle' (Knight III 1992:233).

Grammatically, verse 17 and verse 18 of 1 Timothy 5 are linked by a conjunction, which highlights the reason why elders who carry on their activity in the Word and teaching should deserve double honour. From the use of scholarly reference, it was seen that elders who deserve double honour are those who have been and are caring for the church with godly authority and effective direction through the transmission of the historical revelation of God by means of their varied ministries. They are those who invest strenuous effort into Christian work in and for the community. Such ministers deserve equal treatment to other faithful ministers, that is to say, "double honour". Such treatment is especially deserved in a context where deviant teachers are present. The first honour consists of recognition, and the second is about remuneration. The second "honour" becomes evident when the cultural context of the treading ox is considered, because the Jewish custom allows it to partake of the fruits of its labours, and Scripturally, it is prohibited to muzzle the ox.

On that basis, there is greater reason that those who labour in the church should not be deprived of the honour due to them. Proficient, faithful and hardworking elders, especially in a context of false teaching, deserve acknowledgement and some material compensation. Such praxis is not an innovation, but was a well-established tradition in the Early Church (Towner 2006).

This conclusion is largely confirmed by the section in the thesis on commentators' views about the remuneration of pastors. Towner proposes the same principle as the church cares for both their widows and elders. According to him the honour that is due the real widow, which on the model of 5:17 where the cognate noun "honour" includes the notion of remuneration in some sense might be understood to refer to payment corresponding to an office. Barton, Veerman and Wilson go with the same thought, as they consider the treatment of widows and elders as prime examples of how the church should care for its different groups, including elders. They affirm that both their age and their abilities were worthy of special respect. Earle is convinced that those who performed their functions well were worthy of "double honour", that is to say, according to him both "honour" and "honorarium". As for Huther, it is quite erroneous to interpret τιμή as definitely fixed maintenance and double honour is that which comes to the presbyter because of his office and that which he obtains by filling his office well. Moss sees in honour both the idea of respect and that of material support, like the concern for widows. Collins also recognizes the necessity for the community to hold in esteem, sustain or to support their minister. Stott affirms that Paul took for granted that the pastorate was a stipendiary ministry, and if the community supports their pastors adequately, the pastors can devote themselves to the work of the gospel.

According to Liefeld Lee and Griffin Jr failure to give proper pay would imply a lack of honour. Mounce also uses the word "pay" to designate the alternative way of honouring elders. He is convinced that it is part of God's design that Christian workers be paid for their work. Hughes and Chappell use the term "remuneration" with reference to the second meaning of "twofold honour". In order to give some recognition to those who use Paul's examples as a reason for being against pastoral remuneration, they assert that Paul did not claim this

for himself; nevertheless, he commended such remuneration as the norm for the established church.

As matter of fact, this principle can be found throughout the history of the church. Calvin takes the same vein when he says that Paul did not look to himself, but spoke by the authority of God, in order that the church might not be destitute of persons who should teach faithfully. That is true because one of the reasons a great number of ministers are obliged to undertake other employment or resign their ministry is because they cannot feed their family, and so they have to find other solutions to make ends meet.

The ministers on whom the studied passage focused differ from those who peddle the word of God for profit (2 Corinthians 2:17); they are characterized by their proficiency and faithfulness in their didactic activities. They are true labourers worthy of their wages, and Jesus' saying in 1 Timothy 5:18 and Luke 10:7 states the justness of such wages, and has the effect of an ethical imperative. However, those ministers carry heavy burdens, not only in connection with their ministry, but also owing to their financial problems. As previously indicated, while the two honours due to elders are tied together and cannot be separated, the subject of this study is concerned with practical ways of honouring elders. The matter of helping local congregations to deal with how to affirm, hold in esteem and recognize their elders should be the subject of a separate academic enquiry.

### **3.5. Other Scriptural passages dealing with the issue of remuneration**

Because the anchor text of the present study is 1 Timothy 5:17-18, a biblical analysis has already been performed. In order to see how other passages from the Bible deal with the issue of remuneration, a commentary survey of those passages will be done in order to grasp how commentators understand the issue. Two other scriptural passages will be considered, namely 1 Corinthians 9:1-14 and Luke 10:1-7.

#### **3.5.1. 1 Corinthians 9:1-14**

According to the account in Acts 18, Paul was in Corinth for eighteen months. Somerville (2001:11) asserts that Paul left a community in Corinth that was

firmly established after eighteen months. However, the church was not safe from the influence of its context. The Corinthians' world vision was influenced by the political and economic situation. According to Somerville, Greek culture had supplanted Latin, and the Corinthians had become more independent because of the economic development of the area (2001:14). Because of that development, 'all the social life of the city turned around the recognition and of the respect of the differences of statute' (2001:15). In addition to that, the religious context also affected the Corinthians' way of thinking. Somerville remarks that religion impregnated all the aspects of the Corinthian's life. The most remarkable mark of such impregnation was the inauguration of Associations gathering together people having the same interests, and each Association was placed under the patronage of a divinity.

As for members of Corinthians' church, Paul's saying in 1 Corinthians 1:26 implies the existence of some members who were influential and noble and who enjoyed quite high standards of living. However, the mention of the couple Aquila and Priscilla (Acts 18:3; 1 Corinthians 16:19) also shows that some of the church members were from the craftsmen class.

As far as the epistle itself is concerned, after a teaching concerning the gospel of Jesus Christ, Paul deals with practical questions (7:1-14:39) which the Corinthian church had asked him. After a chapter dealing with meat sacrificed to idols, where Paul gives his argument in favour of freedom, which agrees to be limited by love, he continues with the same thought while he answers another question. According to Somerville (2001:27), chapter nine is aimed at answering the Corinthians' reproach of Paul for working with his hands instead of living from the generosity of some rich church members. As Somerville remarks, this attitude weakens Paul's social position, undermines his authority as an apostle and humiliates the Church, as if they are unable to take care of their ministers (2001:31). The author mentions a common principle, which says that preachers, like Greek philosophers, are salaried or are supported by rich persons. Paul however, maintains his line of thought, which he had introduced in the previous chapter, that he is free to give up his rights for the good of others.

Again, in this ninth chapter, Paul highlights some of his rights, which he is ready to give up. In verse 4, Paul defends his right by using the word ἐξουσία

(*exousia*), which the *Greek-English Dictionary* (GED) defines as “authority”, “right”, “liberty”. In this verse, he says that he and Barnabas have the authority, the right, the liberty for two things. The first one is presented by the word ἐσθίω (*esthio*), which means, "to eat" and which literally means, "get sustenance" according to GIND. The second right is presented by the word πίνω (*pinō*: to drink - GIND). Somerville (2001:35) sees in this verse Paul's right to be nourished by the Corinthians, to receive from them material support and daily food. Godet (1969:31) says that eating and drinking according to the context means eating and drinking at the expense of the church. The next verse goes further, because such care does not concern only the minister, but his wife also.

In order to establish this principle, Paul makes appeal to three points of view: human, legal and religious. Through what he calls the “human” point of view, Paul underscores the fact that he, as an apostle, has the right to be sustained by the church. He uses three well-known activities to explain his thought. Firstly, he mentions the case of the soldier. He uses another word, which has the same meaning as μισθός (*misthos*), namely, ὀπσονιον (*opsonion*: wages, pay, salary, and compensation - GIND). The *Analytical Greek Lexicon* (AGL) defines this word as "a military technical term for what is appointed to soldiers to buy food". Secondly, Paul uses the case of a person who plants a vineyard. Here again, the word ἐσθίω (*esthio*: eat), is used. However, Paul does not use the word σταφυλή (*staphule*: grapes GIND) here, instead he uses the word καρπός (*karpos*: fruit – GIND). This intention may point to the idea that the vine-grower may benefit from his labour. The last human activity that Paul uses in verse seven seems to be similar to the previous idea; in his reference to the milk, he does not use the verb πίνω (*pinō*: to drink GIND), but instead, he prefers to repeat the word ἐσθίω (*esthiō*: to eat). Somerville understands this to mean dairy products (2001:36). In sum, those three allusions show the apostles' right to depend on the church for support and to reap the fruit of their labour as soldiers of Jesus, church planters and pastors.

In addition to this human point of view, Paul makes an appeal to the law in order to clarify this right to be sustained by the church, namely the prescription which says: "Do not muzzle an ox while it is treading out the grain." Somerville (2001:36) sees in this law a protection of the dignity of the weakest member of

society and a compassion, not only for animals but, all the more so, for those who devote themselves to the ministry. Godet (1969:35) sees in this law the goal of God, which is to cultivate in the heart of his people a feeling of justice and equity. Deluz (1959:130) sees in this passage an expression of justice and mercy, for its intention is that workers should be recognized and their efforts rewarded. As for Towner (2006b:264), he affirms that while Paul uses the OT principle in 1 Timothy 5, he can assume that its application is clearly understood. On the other hand, he affirms that it was not the case as he interprets this passage of 1 Corinthians 9. According to the author, in this passage, 'Paul takes the time to disabuse the Corinthian congregation of any simplistic material notions concerning the true import of the Deuteronomy text by drawing on another ethical development of the agricultural logic that promised the plowman and the thresher a share in the harvest' (2006b:264). He combines his interpretation of 1 Timothy 5 and 1 Corinthians 9 and gives his conclusion as follows:

The argument works, *a fortiori*, by applying the reasoning of the Torah concerning provision for working oxen to the situation of those labouring in the gospel ministry. In both Pauline texts, Paul followed or adapted the Jewish interpretation of the text and applied it to material support for those engaged in ministry (2006b:264).

The last perspective that Paul uses to sustain the fact that he has the right to be supported by the church is the religious perspective. Two present participle verbs are used in verse 13 to designate those who have the right to earn their food from their work. The first one denotes someone who works, or who is active; accomplishing, practising, performing ministry. The second word denotes someone who sits beside, or who serves regularly. Such insights reinforce the right of ministers to be financially supported, and this is not only a matter of custom, but is also instituted by God. Paul concludes verse 14 that 'In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel'. The word which the NIB translates as "living" here is the infinitive of the verb ζῶω (*jao*) which denotes the natural physical life (GIND) and which the GED translates as "live, be alive, remain alive, come back to life". Godet (1969:47) comments on verse 14 as follows:



While the other believers live the new life in the exercise of a terrestrial profession for their living, members who occupy a particular position give up terrestrial occupation to devote all their time and all their effort to the development of the spiritual life of others. It is consequently the Church, to which they devote their life that has the duty to provide for their material maintenance.

As a matter of fact, Blomberg (1994:173) mentions four ways Greco-Roman philosophers and religious teachers supported themselves, namely: charging fees, staying in well-to-do households, begging, or working at a trade. According to the author, working at a trade was least common, but at the same time, it was generally acknowledged to give the philosopher the greatest freedom to teach however he liked. As Paul refused to rely on the powerful patrons in the Corinthian church, according to Blomberg, those people 'charged that his unwillingness to go along with their patronage demonstrated that he did not have the same authority as other itinerant apostles or preachers' (1994:173). Blomberg sees four interconnected questions in verse 1, questions which all demand positive and unambiguous answers. As Paul deals with his right to receive material provision for his ministry, he asks another three questions in verse 4-6. According to Blomberg, the food in verse 4 does no longer refer to idol meat, but has to do with physical nourishment and sustenance. As for verse 5, he asserts that most itinerant preachers were married and brought their wives along on their travels, and he says, 'It was only natural and appropriate that the local Christians should take care of the wives needs as well' (1994:174). From verse 7 to 12a, Blomberg sees five lines of argument through which Paul maintains the fact that he has the right to request payment for his services, namely, common practice, scriptural precept, intrinsic justice, Jewish custom and Christ's command (1994:174). From the three analogies of common practice in verse 7, Blomberg says that 'Few in Paul's day would have disputed the logic of these examples'. As the author reads verse 9, he is convinced that the application of the Mosaic Law cannot be limited to animals. The application of this principle to preachers is clarified by verses 10-11 with what the author mentions as 'imagery favored by Jesus in his parables of seed and sowing' (1994:175). From this principle, Blomberg advances that 'If oxen should not be

muzzled as they plow, neither should preachers be prevented from eating due to lack of support from those among whom they minister' (1994:174). Even if his right to be supported is clear, he 'defends his total freedom from all merely human impositions on his ministry, which the acceptance of payment would have invariably brought' (1994:176). Applying this to the contemporary situation, the author mentions as follows:

Believers who individually and corporately benefit from the ministries of full-time Christian workers need carefully to examine and heed Paul's call in verses 1–12a. Such ministers should not have to be so preoccupied with providing for their basic needs that they cannot devote themselves wholeheartedly to their work. Congregations should not think of their giving as providing a salary, however, in ways that tempt them to demand satisfaction of their personal whims. The church does not pay its ministers; rather, it provides them with resources so that they are able to serve freely (1994:176).

One may think that the right to be supported belongs only to apostles. However, according to Blomberg 'The verse 14 allows us to generalize Paul's principles to anyone in full-time gospel ministry' (1994:177). In order to give more clarification to Paul's model and contemporary practice, the author presents insightful argument as follows:

Paul's model of accepting help from other churches but not from the congregation to which he is currently ministering finds a partial parallel in the common practice of itinerant Christians ministering freely in their home congregations but receiving gifts or love offerings elsewhere. A closer parallel emerges with the practice of missionaries receiving support from one or more congregations in one location to enable them to minister full time somewhere else. But none of these models can be absolutized, since the first Christians themselves employed different methods in different places. No one model, therefore, should be mandated as the only legitimate practice for a certain organization or group of believers (1994:177).

Even if the author is convinced about the importance of tent making, or part-time ministry, he also points out the weaknesses of such ministry, namely 'the amount of time available to devote to evangelism discipleship, preaching, teaching, and so on'; he adds, 'The paid professional minister is not likely to disappear from the horizon in the near future' (1994:181).

Even if he formulates it differently from Blomberg, Fee (1987:399) also mentions four ways Philosophers and wandering missionaries in the Greco-Roman world were supported, namely, fees, patronage, begging, and working. From the evidence of Acts 16:15, Fee suggests that by the time of his ministry in Thessalonica Paul had generally replaced patronage by working as his basic means of support. Because of that, according to the Corinthians, 'Paul's activity would not have been the renunciation of assumed rights; rather, he must have worked with his hands because he lacked such rights' (1987:340). In order to handle the issue, Paul shows them that 'he has the right not to work for a living, and therefore to be supported by them' (1987:340) and he explains why he has given up this right. Paul through his argument shows that 'He has the right to have them supply his daily needs, to have a wife, who would also accompany him in his ministry, and not to have to work at a trade in order to make ends meet' (1987: 405). Through the example of everyday life, one expects to be sustained by one's labours. At the same time, according to Fee, Paul 'should expect to be sustained from his "produce" or "flock", the church that owes its existence to him (1987:406). According to the author, Paul thus applies the analogy of the threshing ox to yet another analogy from farming, both of which together make the point that he has the right to their material support (1987:409). However, according to the author 'The problem for the Corinthians is not simply that he took no support from them (i.e., that he refused to take patronage in the home of one of their wealthier members), but that he supported himself in the demeaning fashion of working at a trade' (1987:404).

Thiselton mentions another aspect of Greco-Roman culture as he addresses the context of the Corinthians. The author says that the 'Greco-Roman writers most certainly perceived friendship as a "bond", Seneca is not alone in talking of an explicit return or benefits which even friendship entails'. He continues and says that 'Friendship brings "advantage" (*utilitas*), in Cicero's view' and 'To

regain the advantage, the recipient is obliged not merely to reciprocate but to outdo his benefactor in generosity' (2000:662). Such a remark leads one to think about the double honour mentioned in 1 Timothy 5:17-18. As the author gives his understanding about Paul's right, he comments about the two verbs φαγεῖν (*phagein*: eat) and πείν (*pein*: drink) which, according to him 'most commentators take to mean the right to have meals at the expense of the Church' (2000:679). As for the verb περιάγειν, the author presents the two commentators' proposed meanings. The first group of commentators sees in this verb a general married relationship in the sense of going through life with, the second group sees here a female assistant (2000:680). The author seems to agree with the first group as he says that Paul and apostles 'had the right not only to be married and to be accompanied by their wives on their journeys (*perigein*) but also to have them supported by the Church' (2000:681). He adds that 'Verse 5 does not assert that all apostles were necessarily married, but simply that they had the "right" to be married; and if they were, to receive additional financial support' (2000:681). The author quotes Herbert Gale's argument, which holds that, 'in 9:7 the three analogues of the soldier, the planter of a vineyard and the shepherd are not merely illustrative. They are obviously intended to constitute an argument: what is true in these areas of activity ought also to be true for Paul (and Barnabas)' (2000:683). The author mentions another word, namely, ὀψωνίοις (*opsōnios*). He says that 'in the papyri and inscriptions it very frequently occurs with the meaning rations or food, although also to denote a workman's pay' (2000:683). He quotes Moulton-Milligan who argues that 'here in 9:7 it means ration money or allowance, but allow that it often means rations or provisions in Koine Greek' (2000:683). As he comments on the use of OT quotation, the author quotes Philo who asserts that 'The law does not concern the benefit of creatures without reason but the benefit of those who have mind and reason' (*De Specialibus Legibus* 1.260) (2000:686). Thiselton adds that 'The surrounding laws in Deuteronomy 24 and 25 (esp. Deut 24:6-7, 10-22; 25:1-3) almost all serve to promote dignity and justice for human beings' (2000:686). He agrees with Hays, Straub and Fee that 'Deuteronomy 25:4 functions as an elegant metaphor for just the point that Paul wants to make: the ox being driven around and around on the threshing floor should not be cruelly restrained from eating the food that his own labour is

making available ... so, too, with apostles' (2000:686). His perspective on the application of Deuteronomy 25:4 goes further as he says that 'in principle this serves as an aid in understanding the situation and God's will for the new community, rather than as legislation exclusively aimed at the church in such a way as to override its first immediate context' (2000:686). For an application to the Gospel's ministers, Thiselton is convinced that 'No labour should be mere drudgery without any "recognition" or incentive, whether this be financial or in kind'. He goes on to say that 'Neither human persons nor even animals are to be reduced to mere mechanical instruments serving only the welfare of others without thought for the welfare or encouragement of those who toil and need something more in life than the sheer toil alone' (2000:688). He comes to the conclusion that 'these verses offer a double lesson for today's church: (i) its pastors and leaders deserve material support; (ii) there is no place for that special "friendship" which predisposes pastors or leaders to favour the wishes or inclinations of some against those of others' (2000:690). To complete his thought, the author mentions Don Carson who 'applies this principle to the whole notion of support for the ministry in broad terms'.

Gerald makes an appeal to church's fathers as he studies this passage of 1 Corinthians 9. Concerning Paul's right, he quotes Augustine, who sees that 'Paul shows that the privileges granted to the other apostles are his also, namely, exemption from manual labour and livelihood in recompense for his preaching as the Lord appointed' (1999:79). As for the issue concerning woman in verse 5, Augustine seems to agree with the second group of commentators mentioned by Thiselton. Augustine see here faithful women possessing the goods of this world, who went along with the apostles and ministered to them from their own supplies, so that the servants of God might lack none of those commodities which constitute the necessities of life (1999:79). Augustine's understanding of the expression "live by the Gospel" is 'to maintain at the expense of the faithful that life for which food and clothing are essential' (1999:79). He continues that 'those who serve the Gospel have the right to receive support from the churches and bodily nourishment for the spiritual nourishment they provide' (1999:80). Gerald shows his conviction in sharing the same thought as Augustine as follows:

Paul emphasizes the fact that his fellow apostles were not transgressing in any way when they did not engage in manual labour to provide the necessities of life, but, as the Lord directed, living on the Gospel, they accepted, without offering payment, bodily nourishment from those to whom they in turn furnished spiritual nourishment without demanding payment (Gerald 1999:80)

As Gerald continues to quote the church fathers' understanding of the issue of remuneration, he mentions Ambroasiaster who gives his thought concerning the reason why Paul did not use his right when he says that 'Paul does not exercise his rights because they might be an obstacle to the Gospel. That left him free to argue that he was not one of the false apostles' (1999:81). Ambroasiaster affirms that 'Paul indicates here that his position corresponds to the teaching of Scripture and that his refusal to accept any payment from the Corinthians was with good reason' (1999:80).

If soldiers and shepherds are sustained while they are engaged in their work, Chrysostom sees that 'the apostles are like soldiers standing firmly against the demonic powers, and at the same time they are like shepherds guiding rational souls' (1999:80). Chrysostom continues by affirming that 'The reason why Paul mentions about the oxen, when he could have used the example of the priests is that he wanted to prove his case beyond any shadow of doubt', that is to say 'If God cares about oxen, how much more will he care about the labour of teachers'. He continues to affirm that 'The case of the apostles was much stronger than that of the priests. The priesthood was an honour, but the apostles were exposed to dangers, slaughters and violent deaths' (1999:81).

Gerland sees in this unit that 'Paul is not defending his status as an apostle but establishing that as an apostle he has certain rights and these rights are framed in such a way that they tie in to the issue of food' and 'This fact allows him to set himself up as an example to be followed' (2003:402). Smit (1999b:487, cited by Gerland 2003) says that Paul 'highlights his right to a living by emphasizing that it is inherent in his apostolic office, and that he is undeniably entitled to it'. According to the author, Paul as an apostle has 'the right to receive assistance for the basic necessities to survive', 'to take their wives along with them and that

their wives also share in the right to receive support from the churches' (2003:406).

However, concerning Paul and Barnabas, if they have to work to support themselves 'it implies that they do this not because they have no right to expect support from the churches in the areas where they are preaching but because they possess the right and have waived it' (2003:407). Gerland accepts the fact that the expression ἀδελφὴν γυναῖκα (*Adelphen gynaika*) is best translated "believing wife", but it was read quite differently by early interpreters. Tertullian claimed that it does not refer to a wife but to a female attendant who ministered to the apostles in the way that rich women ministered to Jesus (Luke 8:1-3). He continues that, 'If Paul were referring to some female member of an apostle's entourage, the word γύνῃ (*gunē*: wife GIND) would be superfluous'. He adds, 'If the apostles travelled accompanied by someone who was not their wife, it would have exposed them to unnecessary gossip and defamation of their character, to say nothing of temptation' (2003:407). As for the three more rhetorical questions, the author mentions that Paul draws examples from typical practice in the workaday world, where persons receive some kind of compensation for their labour, that is to say, 'The soldier does not have to supply his own rations when he is sent to war' (2003:408). He adds that the word ὀψώνιον (*opsōnion*: wages, pay, salary, compensation – GIND) 'does not refer to wages or salary in this context but to food and provisions. The army supplies the soldier with the wherewithal to live, and the soldier has the bonus of enjoying any spoils of war' (2003:408). He concludes, 'Those who are soldiers in the army of Christ, working in God's vineyard, and shepherding God's sheep also can expect to receive upkeep from their service'. He affirms, 'These analogies refer only to maintenance for basic subsistence, and questions about wages for the work are far from Paul's mind' (2003:409).

This understanding is obvious all through the author's argument. It seems that he is not against the fact that preachers should be recompensed, but he prefers using the word sustenance and asserts that 'God has authorized preachers of the Gospel to receive sustenance from those to whom they preach' (2003:409). As he comments on the OT quotation, his thought is quite different from Thiselton's understanding. Thiselton sees a promotion of dignity and justice for

human beings; on the other hand, Gerland sees 'commands that feature the obligation of exercising due regard for the needs of others'. He states that 'If God shows concern for the sustenance of working beasts, God is even more concerned for the sustenance of those who serve him' (2003:410) and 'Paul makes the case that a minister who sows spiritual things in God's field has a right to reap material things from that field' (Gerland 2003:411). He concludes that 'Since Jesus considered the preaching mission to be a full-time task that prevented the missionary from earning income in a normal occupation, he established their right to be supported' (2003:415).

According to Barker and Kohlenberger 1994, Paul brings up certain rights that he and others, such as Barnabas, had the authority to exercise. The first one, "the right to food and drink," means, in the context, daily provisions at the expense of the church. They note that some apparently misunderstood this to mean that he was not on a par with other apostles and Christian workers who depended on the church to support them. They affirm that in not denying that principle, Paul asserts, by way of a rhetorical question, that he has a right to be supported. From verses 7–10, Paul presents illustrations supporting the proposition that God's servants have the right to be supported with food, drink, and other necessities of life as they labour in their work. According to them, this merciful command covered the practice in ancient times of oxen pulling the threshing sledges over the grain or treading it out with their feet (Isa 28:28; 41:15; Hos 10:11).

In sum, even if commentators understand differently the elements surrounding the expression "double honour", and a variety of thoughts are given concerning the reason for Paul's decision, it could be said that they tend to follow the same thought, namely, a Christian worker who sows the spiritual seed of the Gospel has a right to be supported materially by those who benefit from the Gospel.

### **3.5.2. Luke 10:1-7**

The reason for the choice of this passage is firstly that it concerns the sending of missionaries out of their Jewish cultural context and secondly, Jesus uses the expression concerning salary in this passage. When Jesus sent the seventy missionaries to go before him, he said that such workers were few in number.



As a result, their work has a twofold dimension because, apart from the fact that they are already tasked with carrying out a mission, they are also "requested to request" (Chappuis 1997:29) more workers.

Concerning the means to accomplish their mission, it is said here that those workers are sent without "purse", that is, without money. The question is: why did Jesus send those appointed men to the mission field without purses? Chappuis (1997:30) in her interpretation of this passage, gives two reasons. She asserts that they were being taught to depend on the One who sent them, and on those to whom they were sent. Verse 3 insists on the necessity for those missionaries to depend on the One who sent them. Bovon (1996:56) underlines the fragility of those men and their dependence on the Lord and on the inhabitants of the visited place. Bock (1998:292) is convinced that such a worker 'must not be concerned with the normal affairs of life as other people are; ministry is their priority'.

However, how can they perform their ministry as a priority unless those to whom they are ministering support them? In the FFBBM's ecclesiastical principle it is clearly mentioned that ministers must rely on God concerning their living but, also, that workers are worthy of their wages. However, the reality shows that the first principle surpasses the second. Verse seven shows how the saying 'the worker deserves his wages' should be applied. The two verbs that Paul uses in 1 Corinthians 9 are mentioned in this passage, namely, "eating" and "drinking". The prescription is clear; they have to stay in one and only one house during their mission. Chappuis (1997:30) calls this house "a place of resource", and here their resource consists of sustenance and refreshment. This comment shows that 'the mission of the disciple is terrestrial; it is done in a world which cares about eating and drinking' and that it could consist of "a house to live" (Bovon 1996:56). It could be said in this instance that the nourishment, the sustenance, the refreshment, the house offered to those missionaries all constitute the salary they deserve and that they receive this salary from those whom they serve. Godet (1969:26-27) sees here the fact that 'they must be considered at once like family members and eat without scruple the bread of their hosts'. He says further that 'It is not alms; their message is worthy of these wages'.

Those missionaries were told not to take a bag. The word used here is the *πήρα* (*pera*: knapsack, pouch, bag), which is a leather bag or sack with a strap, used by travellers for carrying food provisions (AGL). In this case, they are not required to take any food with them, just like the soldiers whom Paul mentions in his arguments concerning the right of ministers to receive financial aid from the church. Marshall Howard (1978:414) understands the fact that they are told to go out without any equipment as a sign of their faith in God to supply their needs. In addition, the three items mentioned above were considered to be burdens, because the verb used here is *βαρτάζω* (*bastajō*), which figuratively, means anything burdensome or difficult to bear (AGL). Those missionaries were exhorted not to carry those burdens with them, but instead, to put their trust in the One who sent them and the people among whom they would exercise their ministry.

According to Green, in addition to what is found in chapter nine in the directions to the twelve is the present emphasis on the wages of the labourer. He writes that 'The term used in both instances generally describes one who works for wages; in the case of the mission, pay is specified as the reception of hospitality' (1997:414). Stein seems to have the same thought as he writes, 'The mission of the historical Jesus to the Samaritans as presented by Luke became symbolic, foreshadowing the church's later role in worldwide ministry extending far beyond ethnic Israel'. He adds, 'The instructions given in this account would also serve, with several important qualifications, as instructions for the church's mission in Luke's day' (1992:308). Such qualifications include remuneration as he mentions the following:

Luke reinforced the missionary movement of the church in his day by emphasizing its urgency (10:2, 4), the need for commitment (cf. 9:57–62) and endurance in time of persecution (10:3, 6, 10), the means by which the mission was to be sustained (10:4a, 7–8), the message to be proclaimed (10:9, 11), and the eternal significance of the mission (10:5–6, 11–15). He did this by recounting Jesus' own words and ministry, although some modifications would be necessary after the resurrection (22:35–36; 24:49; Acts 1:8) (1992:308).

### **3.5.3. Summary**

Even though the seventy missionaries, Paul and his companions lived and ministered within a context considerably different from ours, the Master of the harvest in his unchangeable will has something to say through them to his workers and to his harvest field today. Paul's personal decision due to his personal context, background and ministry purpose did not use the right to be supported by those to whom he was ministering. Instead, ministers should be taught to rely on the One who appointed them and on those to whom they are ministering. In order for them to exercise their ministry as it should be exercised, they need to be relieved from the burdens connected to earning their living. Both Paul and Jesus insist that those who work for the gospel have the right to be nourished and receive material support from those to whom they minister. Human experience, the law of God, religion and especially Jesus' instructions to his missionaries support such belief. However, Paul's arguments go further, as he uses different words, which stipulate a variety of benefits the soldiers of Jesus, church planters, and pastors should receive from their work.

## **Chapter 4: PRACTICAL SUGGESTIONS**

### **4.1. Introduction**

A previous chapter makes clear that secular employers have clear principles which they use to evaluate the salaries of their employees. Each factory or business can use what is stipulated by legislation, a comparison with what competitors pay, dialogue with their employees or their own salary structure to determine the amount they pay to their workers. They can also choose to base the increases they award on productivity, seniority or on new skills that have been acquired. Apart from their basic salary, those workers also receive different sorts of bonuses from their employers. The analysis shows that the companies have principles in the matter of remunerating their employees because of what the law prescribes and because of their concern in connection with the benefits of their company.

On the other hand, the churches do not have such ways to remunerate those who work among them. Even if the church does not depend on the law of the world to arrange its community life, the passage being studied and the two other NT texts show the right thing to do. They also confirm the present and immediate relevance of the scriptural principle concerning the remuneration of those who invest strenuous effort in Christian work in and for the community. The adequate remuneration of proficient, faithful and hardworking workers is a recognised practice within the kingdom of this earth, and within the kingdom of God. It is not an innovation, but a well-established tradition dating from the Early Church. Therefore, the remainder of the study will deal with practical suggestions as to how the church can improve its practice in remunerating pastors. The Synod of Evangelical Lutheran Church (SELC 2008:1) asks fair questions about this issue, that is to say, how much should a pastor be paid? What other benefits should he receive? And what particular professional expenses arise in connection with his ministry? Tubbs (2009) proposes another question, which is, "how compensation negotiations should be handled?" He sees the difficulty of dealing with the issue of remuneration within the Baptist church when he says, 'Baptist churches are traditionally autonomous, whereas

other denominations are more hierarchical in nature'. The result of this ecclesiological doctrine is, according to him, that 'Baptist pastors can't usually rely on denominational funding to supplement their pay and local Baptist churches aren't typically bound by denominational guidelines or criteria in fixing salaries'.

This situation is a reality within the Biblical Baptist local churches of Antananarivo, because each local church is different from the other and each one tries to support its own pastor by itself. The questions then are: how can each local community improve its practice, and are there any issues for the Baptist denomination selected for this study to tackle with regard to their pastors' remuneration? Those questions need to be considered wisely if local churches want to improve their actual practice on remunerating pastors and if they are to provide their pastor with a fair level of support' (SELC 2008:1).

In this chapter, suggestions will be made about possible improvements to pastors' salaries based on the findings of the previous chapters. To enable this to be done, it will be necessary to discuss the doctrinal significance of 1 Timothy 5:17-18 and to take into account the prevailing practices in local churches, with a view to suggesting improvements. The intention is to turn the doctrinal findings of the study into practical action.

#### **4.2. Theological aspect: the doctrinal significance of the passage**

This part of the study will seek to deal with the contemporary significance of the chosen passage. Smith (2008:176) proposes two elements for this kind of study, namely, doctrinal and practical significance. Because the present study is within the field of Practical Theology, the second element must receive attention. The goal of this study will be 'to explain the original meaning of the text' (2008:176) to the FFBBM, and 'to help them connect with the truths in the text' (2008:176). The study will accordingly examine 'how the text applies to today's situation', that is, how to remunerate pastors fairly within the socio-economic context of the Biblical Baptist Church of Antananarivo.

#### **4.2.1. Pastors' remuneration is a biblical priority**

In the previous chapter, through the study of the key passage, answers were found concerning the questions about who deserves honour, what its extent is and what the reason for it is. Through the study, two different kinds of honour were identified, but it was indicated that the focus of the present study is remuneration. In the previous section, it was said that some church leaders do not consider their remuneration to be a priority of the church. Fee (1985:151) shows his disagreement towards such belief when he says, 'we who take Scripture seriously as the Word of God must stop our "pick and choose" approach to obedience or at least articulate reasons for it'. The remuneration of pastors is part of the teaching of the Word of God, and is important for the ministry of those 'who work hard in word and teaching'. Dumond (2006:1) gives priority to both parties, namely, pastors and the congregation, when he says that 'the Scripture is very direct: pastors are expected to work hard; churches are expected to offer fair compensation'.

Malphurs and Stroope (2007:124) regard adequate remuneration as a sign of a church's obedience to Scripture. They present two goals, both of which need to be considered when the congregation sets salaries. Those goals are 'to obey the Scriptures and to retain good staff'. Paul through the two passages taken from his epistles (1 Timothy 5:17-18; 1 Corinthians 9:1-14) and Jesus, when he sent the seventy (Luke 10:1-7), stress the fact that gospel ministers have the right to be sustained. Practice sometimes shows how serious – or otherwise – a church is about the issue of remunerating its pastor. Henry (1995:108) is correct when he says that 'many new or struggling churches include a salary for the pastor in their budget, but when the weekly offerings are down they pay the other bills and skip the pastor's salary'. He continues, 'paying the pastor's salary is just as important as paying the utility bills'. The reason for paying bills is obvious, because failing to pay bills will certainly lead to serious consequences. However, a failure to support their leader will also have serious consequences. On the one hand, as was said before, failing to support their leader will also bring consequences for the life of the congregation. On the other hand, unfortunately some churches on their own cannot afford to remunerate their pastors adequately without outside assistance. In cases like this, the existence

of an Association might provide a solution. However, the problem is how this issue can be dealt with in the context of local church autonomy?

#### **4.2.2. Importance of leaders**

Jesus Christ is the Head of the Church. He gave to each local church people to exercise different ministries, and among these ministers is the pastoral ministry. Paul and Barnabas followed this principle, because during their mission trips they appointed elders in each church (Acts 14:23). Malphurs and Stroope (2007:121) are convinced that 'a vital component of any church is its leader'. They continue by saying that the importance of the church's leadership '...is due to the fact that the church is a volunteer-intensive organization and that it needs to spend a significant portion of the budget on the leadership to enlist, train and supervise volunteers' (2007:122). As indicated previously, pastors are equipped with a spiritual gift of direction and the operation of this gift capacity is seen in their quality of caring. They work hard at directing the church in the same way as they direct and care for their household.

Through their ministry, they also express a God-given authority and effective directorship – in effect, a governing function in the congregation. In secular jobs, the work of a manager or a director is considered as a key responsibility and it is often well remunerated. In contrast, pastors undertake a far more difficult task, because their responsibility is related to the spiritual sphere. This applies to each member and to the congregation as a whole. This demanding function merits fair compensation from the church, especially by contrast to those who peddle the word of God for profit (2 Corinthians 2:17). Those so-called "ministers" work full time in taking care of themselves, exploiting both their people and the Bible for material prosperity in order to support their luxurious lifestyles.

#### **4.2.3. The importance of a full-time pastor**

For the purpose of the interviews, church treasurers were regarded as representatives of their congregations. The treasurers affirmed the importance of having a full-time pastor, especially because full-time workers are constantly available. The exegeted passage (1 Timothy 5:17-18) and the two NT passages (Luke 10:1-7; 1 Corinthians 9:1-14), all consider the ministries of missionary,

teachers and pastors as activities worthy to be regarded as salaried activities. Fuller (2012:8) correctly says, 'church members can be disappointed and even bitter when their pastor is not available when they need him or her'.

The functions of pastors, especially within the African context, are not neatly divided into part-time and full-time, as they are in the West. A pastor is a pastor all day and all year long. The author qualifies as unrealistic and dysfunctional the fact that some churches expect pastors to perform full-time duties while the churches cannot pay a full-time one. However, according to Fuller, 'Bi-vocational ministers are especially vulnerable to forced termination because they have difficulty meeting the demands of their churches on a part-time schedule'. He is convinced that 'this can impact the harmony both at home and in the church' (2012:8). Fuller's view is supported by the interviews carried out, because the interviewees, namely the people in charge of the finances, stressed the importance of having a full-time minister. The pastors themselves supported this position.

For those local churches who understand their pastors' circumstances, who value their call to the ministry, who appreciate the importance of having responsible, faithful and dedicated leaders, and who realise that remunerating pastors adequately is a biblical priority, the following steps are proposed.

#### **4.2.4. Churches' responsibility**

Pastors, on the one hand, are responsible to God for the way they perform their ministry, because they will give an account of it (Hebrews 13:17). They are required to work hard, ministering to the church by teaching the word of God by means of an intellectual form of communication or by means of an intensification of thought in order to lay a biblical foundation for the congregation's faith and behaviour. On the other hand, the church has its responsibilities toward its pastors. Talking about pastor's pay, Tubbs (2009) is convinced that '...the most important principle for a church to keep in mind with respect to its pastor is responsibility'. He presents three different ways of how to do so: honouring them, loving them and supporting them. In the history of the Israelites, during the period of Nehemiah, there was a time when the Levites had gone back to working their own fields because the people were no longer



giving them the portions assigned to them (Nehemiah 13:10). Peters (2013) in his article presents ten reasons why pastors quit their ministries, and the fifth reason is financial pressure. Gerber (1992:96) affirms, 'Many brothers groaned several years under the burden which weighed too heavy because of the lack of support'. He says further that 'these men never expressed any complaint, but they sighed in front of the Lord, which had fatal consequences for the churches' (Heb 13:17).

When churches do not take their responsibility to remunerate their pastors seriously, there will always be consequences. It is for this reason – for the wellbeing of the church – that both parties are called to take their responsibilities seriously. Barton, Veerman and Wilson (1993:111) give an insightful comment concerning responsibility for both church and ministers as they say that 'Paul's instruction does not free a minister from financial accountability' and 'The Scriptures Paul quoted cannot be used to argue against the need for integrity and openness in the handling of finances or reporting expenses'. In order to deal with it, 'Wise churches and ministers create systems that avoid both the temptation and the appearance of impropriety in financial matters' (1993:111).

#### **4.2.5. The church's understanding of their pastor's situation**

Pastors are considered to be an example to the congregation on how to live the faith. As someone who exercises God-given authority and is an effective director of the congregation, and as someone who is concerned for the people, being a good example is not optional for pastors. Faithfulness and proficiency characterize a pastor's ministry, but pastors are human just like every member of a congregation. They need to eat, to drink and to have a house to live in. Paul through his epistle to the Corinthians clearly shows that "eating" and "drinking" are a right for ministers. However, most of the time, church members think that pastors are super-human; their life goes smoothly as if on castors. Troop (2011) describes how many church members think about their pastors, when he says that the pastor is 'man of God who is deeply religious'. Because of that, many church members think that talking about money is too "worldly" for pastors. The author cites Lewis Lee, who is an associate professor of religion at Wayland Baptist University in San Antonio. After Lewis Lee observed attitudes

and practices in various congregations over many years, he concluded, 'It's difficult for pastors and church people to deal with the salary issue because some church members overemphasize that they want the pastor to be a man of faith and underestimate the pastor's financial reality and family needs'.

In spite of the fact that pastors are men of faith, like every believer, they still live in the world, and are forced to live with needs and constraints. If each local church is to understand the biblical principle about the remuneration of pastors and be ready to implement it, the place to begin is by having a caring concern for their pastor's financial situation. Just as Moses needed Joshua when he fought against the Amalekites in Exodus 17, pastors need the church to understand when they are tired and needy, so that the church can find ways to help them. Many pastors exert strenuous efforts for the good of the congregation; they work in and for the community. Such pastors can be classified as "good staff" and 'Good staff are not motivated just because of the generous compensation, but they should not have to choose between meaningful ministry and the responsibility to care for themselves and their family' (Malphurs and Stroope 2007:125).

The congregation must also remember that most of their pastors are not like Paul, for they are married and have a family to feed. The interviews undertaken earlier show clearly that each pastor has a family to feed and to take care of; they left their former places of employment in order to focus on shepherding the church. Grabill (1995:130) quotes David Pollock, who discerns the importance of, and the relationship between, efficient ministry and taking care of one's family when he says, 'a pastor who is concerned about providing the basic needs of his own family may not have the emotional energy to concentrate on the needs of his church'. Luke 10:1-13 considers such concern as a burden to ministers. Pollock is convinced that 'financial burdens may contribute to a lack of enthusiasm, a low self-esteem and a negative attitude toward the ministry'. One of the interviewed pastors responded that if a pastor's basic needs are not met, it may lead to his ministry becoming unfruitful and may lead the minister to focus on alternative employment rather than on his ministry.

#### **4.2.6. The church's consideration of their pastor's situation**

Each pastor is an indivisible individual. He is at the same time both body and spirit. His ministry cannot be separated from the fact that he is a father and husband. He is at the same time a member of the congregation and the one who takes care of the congregation; he is a sheep and a shepherd. Like every member of the congregation, he is a person equipped with gifts and talents, but, in addition, he received theological training and relevant experience. The United Methodist Church (2012), in their guidelines on how to determine a pastor's salary, considers, in addition to the circumstances of the church, the nature of pastor's ministry and responsibilities and the fact that the pastor is an individual with particular skills, experience and education. The interviews conducted in this enquiry show that some pastors have a high school degree and some have university degrees. In addition to that, almost all of them have different kinds of work derived from their previous secular activities and all of them have received theological training in preparation for their ministries. Local churches need to take into account pastors' experience, education, training and family needs when they apply the biblical teaching about their pastor's remuneration, because pastors will invest their whole being into the ministry for the good of the entire congregation.

#### **4.2.7. Attitudes about money**

Even though some scholars, through the example of the apostle Paul, are not convinced that pastors should be paid, this study shows the present and immediate relevance of the scriptural principle. This conclusion is considered both reasonable and scriptural, particularly when the attitude of those so-called ministers who are eager for money is considered. However, the focus of this study concerns those faithful ones who invest their time and effort to teach sound doctrine and whose remuneration depends essentially on the income of the local congregation in which they serve.

Another reason why this issue of remuneration is very difficult to deal with is owing to the attitude to money in many churches. Most of the time, talking about money within a Baptist local church is considered to be taboo. The FFBBM rules of procedure prohibit any form of demand for money in the church.

Another difficulty lies in the fact that the surrounding context in which local churches operate is greatly influenced by the popularity of the prosperity gospel. For this reason, local churches are reticent about the issue of money. Some church leaders even say that the issue of pastors' remuneration is not their priority. Dumond (2006:2) provides another perspective on pastors' salaries when he says, 'salaries paid by churches have historically been lower than the average salary paid in most communities'. He continues by saying that 'too often the old adage "Lord, you keep him humble; we'll keep him poor!" has been an actual fact'.

Baptist churches in general have their specific attitudes toward money, and each local congregation differs from others on this issue. Most of the time, the attitude of a local church depends on the attitude of its leader. Berkley (2000:56) states in this case, 'attitudes are highly contagious and the pastor's attitude about money washes across a congregation'. The author refers to different kinds of attitude within a congregation. He says 'a stingy, scared, hoarding pastor will typically produce an overly-cautious tight-fisted, selfish congregation afraid or unwilling to venture'. Secondly, he asserts that 'an embarrassed, apologetic pastor, highly reticent when it comes to the topic of money, will usually teach a church to consider money a forbidden topic, a subject highly personal, even distasteful, and huckstering'. On the other hand, some of those so-called pastors who preach the prosperity gospel live a life of total luxury. Berkley calls an individual like this, a 'Fly-by-night pastor, who is always producing a flashy new way to harvest more money'. Such an approach, according to him '...will show an attitude in the congregation of irresponsibility, materialism, exploitation, greed and often simple avoidance' (2000:56). Berkley's concluding discussion about attitudes to money is worth quoting:

The pastor who evokes a quiet sense of credibility, who radiates the expectation of God's ability to provide, who inspires confidence, by...personal commitment, who demonstrates personally the meaning of sacrificial giving, who can speak unabashedly, without hype about giving, who loves God and doesn't want to see God's work hindered by meagre giving, will be effective as a spiritual leader encouraging proper stewardship (2000:55).

The interviews conducted in this study show that pastors do not dare to speak about money to their congregations. They know the financial situation of their churches and they just accept what their churches offer and find other ways to supplement their income. Both churches and ministers need to improve their attitude toward money as far as the issue of remuneration is concerned.

### **4.3. Proposed steps**

In this section, the study will deal with what Smith (2008:177) calls ‘the here-and-now, the past with the present’. In order for the FFBBM to improve actual praxis grounded upon the biblical principles about remuneration, four proposed steps will be presented. Firstly, the establishment of a pastoral committee will be discussed, followed by a proposal about a pastoral budget. The third step will deal with the importance of an agreement between the pastor and the congregation, and lastly, a proposal will be made concerning how to deal with the issue of pastoral remuneration within the ecclesiastical convictions of the FFBBM.

#### **4.3.1. Pastoral committee**

One of the interviewed pastors said that he would never tell the church to which he ministers whether his pants are torn or not. He continued that if it should happen, it would be to Jesus’ shame and not to his. However, he believed that Jesus would never let it happen. Such testimony shows that if pastors have problems about needs, they do not dare to let the congregation know. Sometimes they do inform their congregation after much hesitation. The Connecticut Conference (2010) proposes the introduction of what they call a “pastoral committee” to address such issues. The role of the committee according to them is to take the initiative to talk to the minister and to find out what his needs are. In addition to fostering open communication about the minister’s needs, the committee promotes the concept of fair remuneration to other church groups. According to the Conference, ‘most experts agree that any discussion about pastoral compensation must take place within a very small group, not before the entire church board’ (The Connecticut Conference 2010:7). Grabill (1995:135) calls such committee ‘a small group of trusted men’ and the

responsibility of those men is to 'consult the pastor, discussing his needs openly, honestly and lovingly'.

Because within Malagasy churches, especially evangelical churches, no research has yet been undertaken in connection with the issue of pastoral remuneration, all the sources that have been consulted in this research are drawn from foreign contexts. Notwithstanding this, their experiences and proposed solutions can be adapted to the Malagasy context. As far as the role of the committee is considered, irrespective of context, it is aimed at prayerfully evaluating pastors' salaries through open discussion with them, a careful consideration of the socio-economic context surrounding their ministry and their family needs. It appears that the role of the committee may differ according to the stage of the church's development, and here the role of a denominational Association comes into play. Firstly, a regional committee would be established and its mission role would be to study the socio-economic context of the region, together with the labour regulations of the country. Secondly, a local committee would be established and its function would be to discuss the issue of living expenses with ministers. The committee would have to hand information from the regional committee, and would therefore be able to evaluate whether or not minister's salaries are reasonable. Whenever the situation in which ministers find themselves changes, the local committee could make adjustments to their salaries. Any adjustment made would depend on a clear knowledge of the different constituents of the local church's pastoral budget.

#### **4.3.2. Pastoral budget**

Each local church studied in this thesis has its own budget, but the budget is concerned only with how the funds collected should be spent. The aim of this section of the thesis is to give careful and in-depth thought to the way in which pastors' remuneration is decided, because as discussed previously, within the secular sphere, the law of the country has already developed a procedure concerning how to evaluate the remuneration given to employees. Furthermore, each employer has his own criteria in addition to what the government specifies. However, even though the work of pastors goes far beyond what a secular employee is expected to do, there is almost no mechanism in existence to evaluate their remuneration fairly.

The next step will discuss the importance and the place of the budget. The second part, that follows it, will discuss different elements within a pastoral budget.

#### **4.3.2.1. The importance and the place of the pastoral budget**

Berkley (2000:35) sees the utility, the place and the role of a budget as follows:

A budget serves as a statement of purpose. It announces to the world the church's priorities. It shows the congregation where their efforts are headed; it guides pastor and leaders in their policy decisions. A budget channels the resources of the church into the work of the church in a thoughtful, purposeful way, unique to that congregation.

Jack Henry (1995:3) stresses that a church's priority is revealed by its budget. He says, 'budgeting money is simply a matter of setting priorities on everything that you want to do so that the money is used for the most important things first.' He even compares the budget to a famous expression which is often used in politics and which Malagasy people know well, when he says that 'the budget is a "road map" to help you from where you are to where you are going financially' (1995:7). Callahan (1992:17) seems to go further in his use of the word "clothing" for the budget. According to him 'the budget represents investments in your congregation's present and future mission.' His study of the word "investment" shows that this word 'comes from the Latin verb *investire* – which means to clothe, to put clothes on'. The verb is derived from *in* plus *vester*, which means "garment" or "clothing" (1992:17). He concludes, 'the budget is the clothing we put on the mission' and 'your investment budget has the purpose of helping people with their lives and destinies in the name of Christ' (1992:17). In the same way, Hudson (1984:43) uses the word "blanket authority" when he speaks about the purpose of the budget.

Pastors have – and do – serve and take care of the church with Godly authority, and with effective leadership through the transmission of the historical revelation of God in varied ministerial forms. They invest strenuous effort into Christian work in and for the community. The Biblical Baptist churches think carefully, prayerfully and fairly concerning the investment they make in their

pastors. A question may arise here, namely, what percentage of the money collected should go to the pastoral budget? The research done within local churches in Antananarivo shows that the percentage depends on a variety of elements. Tubbs (2009) refers to a study done among Baptist ministers, which was conducted by LifeWay Research in 2008. He says that this study revealed that, 'pastoral compensation varied significantly based on church size and location as well as the pastor's education and experience'. This conclusion also applies to the Baptist local churches in Antananarivo which were researched. Malphurs and Stroope (2007:121) propose that 'fifty percent of the general budget should be allocated to staff salaries and benefits' but they also say that it depends on the size of the church; the bigger the church the smaller the budget is.' That conclusion is also supported by the study. It is especially during the initial stages of a church's existence that pastors face challenging financial pressures.

#### **4.3.2.2. The different elements of a pastoral budget**

If a local church wants to improve the way they deal with a pastor's remuneration, what components should be included in the process? What different elements should they consider in order to deal with the issue wisely? The research already undertaken shows that secular employers consider two major things when they decide on their employees' salary. These are the basic salary and the extent of benefits, such as bonuses, allowances and services. Similarly, Mason (2002:1) sees two major categories in the pastoral budget, namely personal compensation and ministry reimbursement. According to him, 'ministry expenses are the church's responsibility and personal compensation should not be expected to cover the church ministry expenses'. The Ministers and Missionaries Benefit Board (MMBB 2012) categorizes it differently, namely, as a salary in cash and as benefits. Malphurs and Stroope (2007:122) use a similar term, that is to say "salary and benefits". The UCC, during the Rocky Mountain Conference (2012:1), proposed three categories of compensation: a cash salary including a housing allowance and social security, the minister's other benefits and the church's operational expenses.

In the light of the discussion above, three major components of a pastoral budget will be considered in this study, namely, basic salary, benefits and



ministry reimbursement. However, the evaluation of pastors' remuneration is a difficult task for local churches. As discussed previously, even secular companies have to consider several options before deciding on their employees' salaries. Throop's (2012) analysis shows why the task is difficult for churches. The first reason, according to him, is the problem of measuring working hours. On the one hand, he says that 'everyone seems to have an opinion about the amount of time a pastor puts into the job or should put into the job', but on the other hand, he says that 'sometimes it's difficult for parishioners to perceive just how many hours a pastor spends on the job'. As was indicated in the first part of this study, the monthly time limit for a non-agricultural worker is 200 hours of work, while for the agricultural worker it is 173.33 hours. However, pastors work during the weekends, during evenings when they prepare sermons and Bible studies and even during days off when they engage in visitation. The second reason, according to Throop (2012), why fixing pastors' salaries is difficult, has to do with comparing salaries. His reasoning is sound when he says, 'every church member may know what the pastor makes, but the pastor knows very little about his congregation's salaries and finances.' It follows then, that if the church is unaware of the biblical principles concerning pastors' salaries, and if the pastoral committee does not function as it should, the decision about pastors' remuneration will be based on comparison – comparison with the salaries of church members and with salaries offered by secular companies. However, such comparison can be problematical when determining a pastor's salary. Throop (2012) clarifies this when he says 'the comparison often ends up being the salary of the person doing the comparing.'

To prevent a breakdown of the process, every element of the salary package should be identified and then principles should be formulated to decide on a monetary value for each element. If churches want to question themselves about their capacity and conviction to offer a fair remuneration to their pastors, Willmouth (2012:6) offers a useful survey to enable them to do so. It is presented in Appendix B. However, in the continuation of this study, the three categories referred to the elements which compose them will be studied individually.

#### **4.3.2.2.1. The basic salary**

The first element which should be taken into consideration, is what could be called the basic salary. Each local church has their own way to determine the amount of money they give to their pastor. The United Church of Christ (UCC 2012:1) appears to function like the FFBBM, because they recognize each church's complete autonomy in determining their pastor's compensation and benefits. However, the difference between them and the FFBBM is that, through their conferences they are trying to set guidelines to deal with this issue and they assume that their '...guidelines are hopefully realistic and fair to both the congregation and clergy' (UCC 2012:1).

Each local Biblical Baptist church of Antananarivo in which this research was done insists on its autonomy and therefore evaluates their pastor's salary themselves. Some evaluate it according to the monthly average expenses of pastors. This might be a good starting point, as it agrees with the pastoral committee approach of evaluating every pastoral family's essential needs. Others evaluate it, not according to the average secular salary, but according to the basic minimum wage in conformity with the law of the country, while others evaluate it according to the average salary of members of the congregation.

Secular companies offer at least four ways to evaluate their employees' salary, and all of those options could be taken into consideration when evaluating pastors' remuneration. Various authors and organizations propose other elements which the church could consider when determining pastors' salaries. Cuckfield (2011) proposes the average church family income, which takes into account pensioners, students, highly-paid employees and the unemployed. However, as indicated earlier, the salaries of members of the congregation are often kept secret. Dumond (2006:2) gives the impression that he is not in favour of basing the pastor's salary in cash on the average income of the church's members. The author says, '...too often the total package for a pastor is based on the take-home net pay of an average worker, not on the total package paid directly and indirectly to that worker by his/her employer'.

In order to make the pastor's salary as fair as possible, other elements should be kept in mind. The Lutheran Church-Missouri Synod (LCMS 2009) proposes

the inclusion of several factors which should be taken into consideration when determining how much to pay a pastor.

The first consideration concerns the church's financial resources. Within Biblical Baptist local churches, the offerings of members are usually the only financial resource. However, the question is how to evaluate the income of the church? Every local church has its own way of dealing with it. Some encourage members to pledge, that is, to write on a piece of paper how much money they intend to give each month of the year, and then they arrange the budget according to the promises received. Some local churches divide the offertory boxes into different parts according to the budget, while some just collect the offering in one offertory box without any indication of how it should be spent. Most local churches prefer doing it secretly according to traditional Baptist practice, but some have broken from tradition by collecting it during the worship service. Berkley (2000:37-39) classifies the various ways of fund-raising as planned offerings according to predetermined needs or as spontaneous and emotional giving. However, the Scriptures talk about financial offerings as a sacrifice (Hebrews 13:15-16), together with offering our praises and our bodies to God (Romans 12.1). The way to do it may vary, but it is important for each local church to consider offering as part of the worship offered to God.

The second consideration, according to LCMS (2009), concerns the housing allowance. Only three out of the seven Baptist local churches surveyed have a parsonage. The Connecticut Conference (2010) is convinced that offering a housing allowance to pastors is part of the church's responsibility to them. The Conference declared, 'The housing allowance is the portion of a minister's compensation that provides him a place to live'. The Queensland Baptists (2011) in Australia agree with this when they say that 'the usual arrangement for full-time and/or senior pastors is that the Church is responsible for providing accommodation for the minister and his family'.

The third factor, according to LCMS (2009), relates to the pastor's responsibilities. The research showed that the local Biblical Baptist churches of Antananarivo do not have any kind of job description for their pastors. Very often, the pastor alone decides on his job responsibilities and how much time he will invest in them. As result, the congregation does not know what their pastor's

responsibilities are, and there is misunderstanding between both parties. The pastor might think he has much to do, but the congregation does not think so. Malphurs and Stroope (2007:123-124) include responsibility as one of the factors to be taken into account when determining a pastor's salary. The Lower Susquehanna Synod (2010) agrees with this, but according to them, the extent of the responsibility factor depends on the nature of the pastor's task, the size of the congregation and the contribution of the staff or team ministry.

The fourth factor in determining a pastor's base salary according to the LCMS (2009), related to pastor's experience and education. The interviews performed show that some of the pastors ministering within local churches had previously worked in secular professions. Some of them had earned a considerable amount of money and they had key responsibilities within their former professions. Some of them possess a high level of secular education and have spent several years in theological training. The Connecticut Conference (2010:7) says that 'experienced pastors bring a level of skill to pastoral ministry for which they should be compensated'. They continue that 'it is also true ... that many pastors who have entered the ministry as a second career bring a wealth of experience and skill to pastoral ministry gained in previous work' and according to them such experience should be taken into consideration in determining pastor's salary.

Such an approach is not something new within secular professions, but very often it is ignored when a congregation discusses its pastor's salary. Willmouth (2012:2) comments that the expression "a worker deserves his wages" 'reminds us that we need to make sure that our pastor's compensation is kept current and that we should pay them as a minimum as well as the world pays its workers.' In addition, he cites different factors which should be taken into account when determining a worker's salary. These include experience and education, promotion by seniority and benefits such as health insurance and contributions towards retirement. He believes that God's word reminds and commands us to do the same - or even better - for our pastors.

The last factor that the LCMS (2009) proposes concerns the cost of living in the area. This is relevant to this research, because the research topic concerns pastors and local churches within an urban context, where money is required to

meet every need. MMBB (2012) proposes that a 'cash salary should include both an annual cost-of-living increase and recognition of merit or appreciation of service'. The Fellowship of Evangelical Baptist Churches (FEBC 2007:24) seems have the same train of thought when they say, 'there are a number of factors that directly affect the salary levels that are appropriate for your church'. The factors include overall church income, years of experience in the ministry, educational background, location – with due consideration of the cost of living in the area and local housing costs - length of time at the church and level of responsibility. This thesis has shown that the people of the secular world already know these principles and they apply them as much as possible when they determine their employees' salary.

One element, which is not included in the list above, concerns social security. During the interviews, pastors were asked what they would do to feed their families when they can no longer exercise their pastoral ministry. Most of them answered that they do not have any idea about it. Significantly, one local church had enrolled their pastor in a retirement fund. Some churches have begun to consider doing this, but have done nothing about it yet. Grabill (1995:130) identifies one of the disadvantages of this lack when he says that 'combined low pay and substandard retirement programs cause some veteran pastors to stay in the ministry long after they should retire'. The result, according to the author, is that 'their fraying health and vigour hurt both the minister and the church'. Here again the connection is obvious. If the church thinks seriously about it, it will realise that provision for the replacement of their minister at the time of retirement will refresh both the minister and the church. For this reason, a retirement plan should be included in a pastor's remuneration package.

In Madagascar, Cnaps (*Caisse Nationale pour la Prevoyance Sociale* - a National Social Welfare Fund) - is well known, but insurance companies offer similar facilities. A church Association in Madagascar has already started to do something about this issue. It is the Association, which is affiliated to Cnaps, and pastors of the local churches affiliated to the Association are considered as the Association's workers. However, making provision for retirement is the responsibility of each local church where pastors serve. As for the FEBC (2007:22), the church and each pastor contribute an amount equal to five

percent of the pastor's salary and it is the fellowship that pays the rest. McAllister (2012) stresses the importance of this issue when he says, 'Churches that fail to provide for their pastor's eventual retirement may find themselves under enormous financial burden down the road'. He goes on to say, '...a good retirement plan may free a healthy retired pastor to serve as an interim pastor or volunteer church worker or to travel, assisting and encouraging other pastors and missionaries'. One of the interviewed pastors said that when he will be unable to minister anymore, he will expect his children to support him. With reference to instances like this, McAllister say, '...an effective retirement plan assists in keeping the ministry couple from becoming an undue financial burden to their own children'.

In summary, when determining a pastors' basic salary, and in the light of the LCMS' proposal, different factors need to be taken into consideration. Firstly, every church needs to think seriously about their income. Research on the matter is also imperative, especially within the context of an underdeveloped country and the law concerning religious Association. Another way concerns a shared experience among local Biblical Baptist Churches on this issue. Secondly, it is the church's responsibility to provide accommodation for their pastor. If the church does not have a manse, an amount of money is added to the salary to pay his rent. Thirdly, pastors are to be compensated according to their responsibilities. Fourthly, pastors' experience and education are to be considered when local churches decide on their pastors' base salary, and churches need to take into account the cost of living in the area. Lastly, a retirement plan needs to be included in the package when churches determine the basic salary of pastors.

#### **4.3.2.2.2. The benefits**

After a consideration of the pastoral base salary, this study will now examine the second element in a pastor's remuneration. This element concerns pastoral benefits. "Benefits" can also be translated as "advantages", and one may wonder why pastors should receive more advantages than the rest of the congregation? The Connecticut Conference (2010:7) advances that 'compensation is, of course, more than salary. It includes a variety of benefits'. The study done by Razafindrakoto and Roubaud (1998) stresses that basic

salary and benefits should not be separated. Generally, in secular employment, the benefits employees receive depend on conditions set by the employers. If employees show themselves to be valuable, employers offer them additional benefits. In contrast, the Connecticut Conference (2010:7) sees the connection between a church's action and its impact when they say 'Churches need to provide benefits, because these are benefits to the entire church and not just the pastor and the church staff'. The nature of these benefits will now receive attention.

The first element of the benefits concerns pastoral development. Malagasy labour legislation (2004), as set out in Article no. 191 considers that professional training is a right for the worker and a duty for the nation. In Article no. 194, the legislation states that a worker deserves a vacation for education or training. Article no.198 refers to the goal of continuing professional training, which is aimed at facilitating workers' adaptation to technical changes and changing work conditions. It is also aimed at supporting their social advancement.

The present study shows that pastors' ministry is hard work, much more difficult than any other work and needs to be developed continually. Pastoral development can be considered as in-service renewal, which is for both parties. The SELC (2012) sees the importance of this benefit when they say, 'a pastor, like any other professional, must continue to study and develop professionally'. It is therefore advantageous to the church to offer to their pastor the possibility of continuing education through conferences or further training, and also through book purchases. The goal of such investment is "to develop professional skills" (MMBB 2012). They say further that, 'books, periodicals and other resources are essential tools for the minister. A reasonable amount should be included in the budget for these items.' For the FEBC (2007:19), such a fund is designated to update pastors' training through books, tapes, and so on, or to attend training seminars.

The FFBBM have what they call "continuous training" and each year they have a pastoral retreat. Recently, in partnership with other organisations, they ran what they called a "library for pastors". Such programmes are opportunities for pastors to increase their knowledge, but at the same time they are a blessing

for the whole congregation. It is therefore the responsibility of the church to sponsor the further training of their pastors and to include it as an item in the budget.

The second benefit concerns vacations. The country's labour regulation stipulates that a worker deserves a weekly rest and days off. In Article no. 86, it is stated that a worker has the right to a paid vacation at a rate of 2.5 days per month or one month per year (Article no. 87). By comparison, pastors who labour hard are usually at work when the whole congregation is at rest, during weekends, days off and very often during the evenings and nights. SELC (2012) sees the importance of a vacation for pastors as a time of refreshment for them and their families. In addition, it is to the benefit of the congregation if pastors have such refreshment, because very often faithful pastors do not want to interrupt their work by going on vacation. That is why the SELC (2012) says, 'it is in the best interests of all concerned to insist that the pastor use his full vacation.' If the secular law stipulates a vacation for their workers, why can the church not do the same for pastors? Local churches may make their own decisions concerning the nature of the vacation, but the important thing is that pastors should have a paid vacation each year.

Another kind of vacation is what is called "sabbatical leave". The FEBC (2007:20) defines it as 'an extended leave for the purpose of continuing education, professional development, spiritual renewal, and revitalization of the body, mind, and soul'. This issue needs to be considered when the church budget is discussed, because if this benefit is to be offered, the church needs to think about a salary for an interim pastor and financial support for their pastor while he is away.

The third benefit is connected to ministry reimbursement. Madagascar labour legislation states in Article no. 92 that if the work place is located farther than five kilometres from the town, the cost of transportation is the responsibility of employer. If this is not the case, the employee receives a travel allowance.

This study has been carried out in an urban context, and it recommended that churches in urban areas should consider subsidising their pastors' transport and communication costs, including their use of the telephone and the Internet. This



will enable the pastors to minister more effectively. The SELC (2012) is clear when they say that 'transportation expenses are the responsibility of the congregation as a business expense and are not compensation to the pastor' and because of that 'they should be paid monthly on a reimbursement basis and not as direct salary.' Berkley (2000:108-109) supports the idea when he says, 'The Church financial consultant agrees that the preferred way for the church to shoulder the professional expenses of employees is an accountable reimbursement plan'. Every expense pastors have in connection with their ministries on behalf of ministry for the church must be reimbursed, but not be regarded as one of the benefits they receive.

The last benefit concerns increases. While the initial determination of a pastor's salary takes into account the elements already discussed, this element concerns safeguarding the value of the salary. It is self-evident that the level of pastoral pay is not something stagnant and which will remain unchanged. The church must consider this issue fairly. Presenting their four steps to better negotiating a pastor's compensation, the Connecticut Conference (2010) declares that 'it is much better for a church to implement an annual salary review process.' The reason is that it '...avoids having the pastor go through several frustrating years without anyone talking to him about salary.' It also links this review process with a performance evaluation. The benefit of such a process is that it might prevent much frustration and misunderstanding between congregations and pastors.

The Connecticut Conference (2010) sees two benefits flowing from it. 'First, the process is objective, at least once all parties have agreed on the criteria for evaluation. Second, an annual salary review and any resultant change in compensation can be separated from a cost of living increase.' Talking about a cost of living increase, Malphurs and Stroope (2007:125) suggest that 'if the inflation rate is two percent, you should, if at all possible, give all your staff at least a two percent raise just to stay even with last year.' One Biblical Baptist local church has already applied this principle. In addition, the Connecticut Conference comments that a cost of living increase '...simply balances the pastor's compensation against inflation, making sure his salary keeps pace.'

Apart from a cost living increase, other elements should be considered while dealing with pastors' salary increase. Malphurs and Stroope (2007:126) suggest several elements. The first one is what they call 'merit raises'. A merit raise 'is based on staff effectiveness'. In terms of the focus of the present study, a merit raise should be considered for those who work hard. The second reason for a pastor's salary raise is what is called a 'promotion and increase in responsibility rise'. In Malphurs' and Stroope's (2007:126) explanation of this second element, they say that 'a staff person should receive a raise when the scope of his or her responsibilities at the church is increased'. MMBB (2011:3) share their view on this when they say, 'when a pastor has met or exceeded the set goals or responded to the year's challenges with energy and initiative, the church should consider rewarding him with a merit increase.'

The last element that needs to be considered concerning remuneration raises is what Malphurs and Stroope (2007:126) call "one time bonuses". The authors believe that this kind of raise is 'another way that the church can show appreciation and affirm the staff person for ministry that honours Christ'. They regard the importance of such act as being, 'when the church gives them a bonus, it's special and is viewed that way, the person feels special and appreciated, and that is vital to good ministry'.

A remark should be added here concerning taxes. Although a question about taxes was not included in those posed to treasurers, most of the church-related and secular documents consulted mention it. As pastors in Madagascar also pay taxes, a question with regard to pastors and taxes was addressed to the head of the office of taxes within the Ministry of Finance and the Budget in Madagascar. Their written response is found in Appendix C, and it confirms that pastors must pay taxes.

#### **4.3.3. Employment agreement**

Within secular jobs, an agreement could be called an employment contract. Article no. 6 of the Malagasy labour regulations mentions what should be included in the agreement: the function, the professional category, the minimum index of classification, the salary and the date of effect of the contract.

At the time when a congregation is deliberating about their pastor's salary, the issues of benefits and increases should also be dealt with. Once this has been done, an agreement should be entered into between both parties. In present practice, there is no question of a salary agreement at the time someone is called to the ministry. The community does not tell the applicant how much will be given to him, and the applicant does not dare to talk about it. After the community's confirmation of the applicant's call, the church sends him to be trained in a seminary or he enters into the ministry and is trained through distance education, or it is the local church itself that trains him and appoints him to minister, either within the congregation or in pioneering work. At the beginning of their ministry, some of those who have the opportunity to be trained at a seminary either support themselves financially or receive support from their local church. While they are being trained, most of them do not receive a salary. Some students do, however, receive small contributions from their churches. It is only while they are being trained that they receive such contributions.

In addition, as already indicated, some of these ministerial candidates left well-paid secular jobs in order to focus on the ministry, and what they receive from the church is very small in comparison with what they used to earn. In its discussion of this issue, the LCMS (2009) comments, 'It is recommended that the remuneration package, terms and conditions be agreed between the church and the minister as part of the pastoral call arrangements and documented prior to the commencement of a call'. None of the local churches that were interviewed has this available for the beginning of a minister's ministry. The Queensland Baptists (2011) recognise the importance of this step when they say that 'all matters relating to a minister's call are based on mutual agreement and trust with both parties seeking to know both God's will in the situation and that the other is satisfied with the arrangements'. The American Baptist churches (2010:2) see this issue of compensation as a covenant between the church and its pastor. Both parties have their own responsibilities in keeping the covenant: the church to compensate fairly and the pastor to serve faithfully. Mason (2002:4) presents an example of a pastoral compensation agreement. This is reproduced in Appendix D.

For local churches to evaluate their pastors' salaries accurately and in order to help their pastors to minister efficiently, both parties need to know their own responsibilities. Pastors need to know the expectations of the church, and the church needs to know how to evaluate or criticize the way their pastor exercises his ministry. It is not only the issue of remuneration that needs to be dealt with, but also what is commonly called the job description. Eckeberger and Hale (1999:10) present a suggested pastor's job description. This can be found in Appendix E. They also present a personal evaluation form, which is presented in Appendix F.

Malagasy Evangelical churches have not yet undertaken a similar study, and the research available is based on foreign contexts. The responsibility of the Malagasy church is not to simply adopt foreign methods, but to seek to improve them by considering the local context and by profiting from years of local experience. According to Zorn (1993:289), between 1905 and 1910 many evangelical mission journals have commented that the Christian mission in Madagascar experienced financial reduction, a reduction of numbers in the schools, reduction in church attendance, and a reduction in missionary personnel. The reduction in the number of missionaries was caused by the reduction of those in Europe who felt called to the ministry in Madagascar. In order to solve the problems cited above, the best way the missionaries found was to accelerate the process of the churches becoming autonomous. In so doing, they created a central fund and instituted a structure designed to make churches aware of their responsibilities and to coordinate all levels of churches (1993:291). The policies and procedures of the Biblical Baptist Association recognise the importance of such a fund, but because of their insistence on their autonomy, not all affiliated churches are aware of the needs of other churches and so each local church wrestles with the problem of pastoral remuneration in isolation.

#### **4.4. Ecclesiological matters**

The Baptists are known as a congregational community, and the FFBBM also shares this understanding of what the Scriptures teach about church government. As opposed to this, Grudem (2010:1016) comments concerning this form of church government that 'some aspects of the government could be

entrusted to the denomination and the local government shape could vary considerably'. Nisus (2009:2) notes that 'various comprehensions of congregationalism flower within the Baptist ground'. He goes on to say that 'the comprehension of the Church can drift towards localism, isolationism, ecclesiological individualism and lead to the multiplication of churches without any bond with one another' (2009:4). One thing is clear: the ability of a local church to support its local minister usually depends on the number of its members. Nisus (2009) recognises the existence of various forms of church government, but he points out that the autonomy of a local church should not be confused with isolationism. In view of what he says, it appears necessary to investigate congregational church government further in order to find a way in which autonomous local churches can work together. However, while this is an important issue for church growth, it is not the focus of the present enquiry. Such a study needs deeper consideration in order to know its possibilities and its exigencies for the multiplication of the church, but in order to bring more practical suggestions in connection with its subject, this present study will try to touch on it briefly.

Buchhold refers to what he calls 'the danger of strict congregationalism' (1998:13). According to him, this kind of conviction is not supported by the NT. The perspective of Ephesians 4, according to the author, is wider than the borders of the local church. He says that God has given ministers to the universal church and it is not 'only pastors and teachers who exert local ministry but the apostles, prophets and evangelists had larger responsibilities'. Because his article concerns the growth of the church, the author asserts, 'the growth of the church into maturity cannot be operated in an isolated existence' and 'a self-sufficiency of a local church or church Association is an illusion'.

Daniel Liechti (1998:19) recalls the reasons for the development of the principle of self-governing, self-supporting and self-propagating churches. According to him, the western missionary societies began to involve local believers in their mission in order to relieve the societies of financial and personal burdens. However, according to Anderson (Liechti 1998:20), while building a mature church may solve certain practical problems, this is not the core reason for missionary work. The essence of the evangelistic outreach is to found mature

and healthy churches, not to solve practical problems. While Liechti (1998) devotes an important part of his article to the issue of the autonomy of a local church, the present study is concerned with the related issue of pastoral remuneration flowing from the Baptist concept of church autonomy. Liechti correctly observes that it is often very difficult for small churches to financially support full-time pastors, teachers or church planters. In his view, full-time ministers should accomplish specific tasks, such as training and accompanying spiritual leaders, teaching within local churches, and working as church planters. Grudem (2010:1021) discerns five types of government within the congregational system: government by one elder, government by elders, the board of directors' model, pure democracy and government by the Spirit only. Their rules of procedures show that the FFBBM supports the first two forms of congregational government identified by Grudem. However, no clarification is given about government by one elder as opposed to several elders. According to Strong (Grudem 2010:1022), the New Testament does not support government solely by a plurality of elders, and the number of elders depends on the size of the congregation. A church governed by one elder can be founded and can function in the same way as one governed by elders.

This view is valid with reference to a newly-established church, because until a local church can apply the principle of self-government, self-supporting and self-propagating, outside help is unavoidable. At this stage of development, the support of the Association is crucial because such support might provide critical assistance in enabling churches to mature and to grow. One aspect of this help could be to support a church missionary who has been sent to plant. The Alabama Baptist congregation (2012) functions like this; for they say that, 'the new congregation should be sponsored by an established church in the association or by the association itself'. The congregation is prepared to assist a new church for up to five years. Their goal is clear: to provide financial aid to help new congregations to become self-supporting. This principle is in agreement with Baptist tradition, because, according to Nisus (2009:9-10), Baptist churches have affirmed the need for the interdependence of the local Churches through alliances, associations, unions, and federations. However, he believes that such interdependence should be developed further. He is

convinced that the rich Baptist tradition deserves to be rediscovered and made more widely known. This tradition can be further enriched through contact with other traditions (2009:15).

Romerowski (2002:15-38) provides five rationales for a church Association, but only two of those rationales will be considered here. From the passage in Matthew 16:15-19, the author argues that while the mission of Jesus is to build one and only one Church, the realisation of this mission can be accomplished through the edification of local church communities. Through the image of the body in 1 Corinthians 12:12-31, he comes to the conclusion that local churches are the local manifestation of the universal church (2002:20), and therefore each member of a local community needs every other member, and each local church needs every other local church (2002:21). The author presents five facets of the relationship between local churches during the apostolic period. One of the reasons for this relationship is to promote the unity of the faith and to preserve sound doctrine (2002:26-27). In this regard, the FFBBM are doing valuable work through the various training programmes and conventions they offer. He sees in the passage in 2 Corinthians 8-9 another rationale for a relationship between churches: this is material solidarity (2002:29) and mentions the important role of the apostle Paul in this regard. Paul knew the churches' needs and the situation in other churches; so he made the needs known and arranged fund-raising when required. Romerowski regards Paul's role as being a link between churches. The function Paul performed could be applied to an Association of churches like the FFBBM, especially concerning the issue of pastoral remuneration. In this, the author says, 'a church or pioneer post will need help to remunerate their pastor or to purchase a church building'(2002:29). In his conclusion, the author argues the necessity for church Associations to adopt guidelines concerning the salary scale for pastors, the retirement age, the duration of the pastoral ministry within a local church and the relationship between churches and their pastors.

The Baptist denomination in Madagascar should improve its practice in this regard. Another evangelical church Association in Madagascar, which also adopts the congregational form of government, has introduced an innovation with regard to the remuneration of their pastors. An equal amount of money is

paid to all of their pastors every month and each local church continues to support their pastors as much as they can afford. In practice, many local churches in Madagascar cannot afford to support more than one minister. For this reason, the Association could fulfil a valuable supporting role by appointing full-time missionaries to work with local churches, to establish new congregations, to evangelise, and to train local workers.

#### **4.5. Summary**

After a biblical analysis of 1 Timothy 5:17-18 concerning pastors' remuneration and two other NT texts (Luke 10:1-7; 1 Corinthians 9:1-14), a practical way to implement the biblical principles identified was discussed in the chapter. Questions were asked throughout this third part of the study, namely about how much pastors should receive and how this should be negotiated within the context of Baptist theological conviction. The goal of this study is for the Biblical Baptist Church to improve its present practice in the way it remunerates pastors. Before proceeding to the practical component, the study discussed the doctrinal meaning of 1 Timothy 5:17. The following conclusions were arrived at: firstly, pastors' remuneration is a biblical priority for churches. Secondly, the ministry of pastors, as leaders of the congregation, is vitally important for the progress of the whole. Thirdly, the interdependence of local churches within a congregational conviction is essential for the development and for the multiplication of the church. Fourthly, local churches need to be aware of their responsibility to provide for the financial needs of their pastors so that they can fulfil their ministry without undue concern about the future. Fifthly, local churches should understand their pastors' circumstances. Sixthly, their individuality also needs to be taken into account because as they minister to the church, they invest their whole being into the work and so their pastoral ministry cannot be viewed in isolation from their responsibilities to their families. Lastly, apart from their responsibility to work hard for the good of the whole congregation, pastors also have their part to play in dealing with the issue of remuneration through their attitude concerning money.

After the consideration of those principles, - which were regarded as the starting point for the practical application of the biblical principle of remuneration, different steps were proposed. The first of these was that churches need to set



up a committee. The function of this committee would be to foster open communication with pastors and to advocate fair compensation for pastors to the whole congregation. After that, the pastoral budget should be discussed with all its components, namely basic salary, benefits and ministry reimbursement. In order to determine the first component, namely basic salary, the LCMS proposals were taken into consideration. It was said that the determination of the amount to be paid depends firstly on the financial resources of local churches. It is evident from the study that local churches need to improve their way of giving. The second factor to be taken into consideration, when determining a pastor's basic salary is the housing allowance. It was said that it is the church's responsibility to provide accommodation for their pastor. The third proposed factor is related to the pastor's responsibility. Pastors are responsible for informing their churches about their needs so that churches can be motivated to remunerate their pastors fairly. The fourth proposed factor to consider in determining pastors' basic salary is in connection with their experience and education. If pastors work as full-time ministers, they use all of their previous training for the good of the church. However, even if they received no previous training, pastors still make sacrifices when they enter the ministry. The last proposed factor to determine basic salary is the cost of living in the area. One added element not included in the LCMS propositions concerns social security. Provision for the retirement of pastors should be included in their basic salary.

These factors, taken together could be used as a starting point to determine pastors' remuneration. The second element of the pastoral budget discussed the advantages of adequate remuneration for both parties, namely pastors and the whole congregation. Pastoral development, a vacation, and sabbatical leave are the constituents of such benefits. The last element of pastoral budget concerns ministry reimbursement, that is to say, the expenses pastors have in connection with exercising their ministries in the congregation.

The consideration of those elements, constituted a starting point for the determination of pastors' salaries, but it was noted that increases to compensate for inflation were necessary. Increases and bonuses were also advocated to recognise pastors who were particularly effective, and who had

added responsibilities. Furthermore, if a starting point is established, its continuation has to deal with raises related to the cost of living increase, pastors' effectiveness, responsibility raise or what are called bonuses. While a starting point is set up, benefits are considered and future raises are discussed; it was also suggested that the remuneration package should be agreed between pastors and the church. After that, a written document should be drawn up as soon as the call is confirmed by the local congregation. It was also said that such agreement could be done between local churches within the same denomination.

The last proposed step concerns the issue of how to apply the theological conviction in a real-life situation? Because the Biblical Baptist Association functions as a congregational one, the disadvantages of congregational government were discussed. Some of these disadvantages are localism, isolationism, and ecclesiastical individualism. It was also said that these weaknesses may lead to the multiplication of local churches without any bond with one another, and they may even hinder the expansion of the church. It was noted that establishing autonomous churches should not be regarded as a solution to practical church problems; instead, it should be the goal of evangelism. The Association has an important role in facilitating the goal of establishing self-governing, self-supporting and self-propagating local churches. The first aspect of this help could be to support church missionaries sent to plant a church. This support would be for a limited period. The Association could also support full-time missionaries on its staff who are earmarked for this work. A second aspect of the help it could offer concerns the fixing of salary scales for pastors, the retirement age, the duration of pastoral ministry within local churches and the relationship between churches and their pastors.

Even if the remuneration of pastors is the responsibility of the local congregations in which pastors serve, and even if the theological position of the FFBBM is in favour of the autonomy of local churches, an approach based on the input of an association deserves consideration. As an example, the Fellowship of Evangelical Baptist Churches in Canada has a specific vision for their movement, namely, to ensure that their congregations receive the finest mission support available (FEBC 2007:4). The members of this Fellowship

agree with and follow the basic belief of Baptist churches that each church is self-governing, self-supporting and self-propagating, and that churches should function under biblical authority by means of congregational deliberation and decision-making. Part of the ministry of their Fellowship is what they call “service to the local church”. Within this service, four major points are cited. The first one concerns “group insurance”. This service is described as an employee benefit and consists of “a liaison between the member and the insurance company”. The second service concerns a pension plan for pastors and staff. The third one is about “financial assistance”. Four areas are listed under this heading. The first is a “church planting fund” which aims to ‘financially assist church plants to attain critical mass by having seed money available for initial outreach and promotion’. The second component of “financial assistance” is what they call a “Baptist builders fund”; this is intended to financially assist a church in the construction of its first building. The two last areas are what they call a “quick build program” and a “property acquisition fund”.

The Alabama Baptist congregation has a different approach in what they call their “cooperative program” and “associational missions”. This programme is aimed at assisting new congregations to fund their pastors’ salaries until they become self-supporting (Alabama Baptist congregation 2012). Their starting point is that “the new congregation should be sponsored by an established church in the association, or by the association itself”, but they have formulated their own guidelines for assessing a request for assistance by setting several priorities. They also fix the amount granted and its duration. In addition, even though the assistance comes from the Association, they stipulate that “the new congregation shall be the payee”. The reason for this is that “the assistance is to the local entity”.

The American Baptist churches (2010:2) also respect the autonomy of each local community; they believe that it is the local church’s responsibility “to provide for the financial needs of the pastoral staff to the best of each congregation’s ability”. However, they offer guidelines to help local churches to deal with this issue. Their eight policies concerning compensation are presented in Appendix G. In their guidelines, the American Baptist churches (2010:4-5) recommend a minimum cash salary for a pastor.

The Baptist Churches of Tasmania (2007:10-12) also offer what they call "...a schedule of recommended minimum stipends and allowances" as a guide to churches and they urge each local church to "...update this schedule from time-to-time when it is believed a change should be made". They insist that such recommendation must be considered as a guide, and that each local church should make its own decision.

The FFBBM could also present recommendations about pastoral remuneration to local churches to assist them when they begin the process of determining a pastor's salary. To enable them to do so, the FFBBM should establish a dedicated commission, and research should be undertaken into the socio-economic context of local churches.

## **Chapter 5: CONCLUSION**

### **5.1. Aim and methodology**

This present study sought to answer questions regarding pastors' remuneration in Biblical Baptist local churches in Antananarivo, Madagascar. The main research question was, "How do the Biblical Baptist local churches of Antananarivo understand and deal with the issue of pastors' remuneration and what improvements could be made in the light of biblical principles?" The first step in dealing with this main problem was to undertake field research among seven pastors and the people in charge of finance in seven churches in the FFBBM denomination. The objective was to understand the prevailing situation concerning the issue of pastors' remuneration, in connection with the socio-economical, denominational and local contexts of each congregation. These findings would provide an understanding of the issue, so that it could be scientifically evaluated with a view to effecting an improvement. This was done through conducting interviews with pastors and treasurers.

The second step was aimed at searching for biblical principles for pastoral remuneration contained within 1 Timothy 5:17-18, followed by an overview of two other NT passages dealing with the issue. The objective was to expose the meaning and significance of the chosen text, especially concerning the expression "double honour". This was done through a biblical analysis and through examining the understanding of biblical scholars concerning the expression and the issue of pastoral remuneration.

The last step was aimed at presenting practical suggestions based on the findings of the previous chapters and on research already done in connection with this issue. Because the study used both empirical and literary research, the methodology was divided into two stages. Qualitative research was used for the empirical stage and a biblical analysis for the literary one.

## **5.2. Summary of the Research**

### **5.2.1. Chapter 2**

Under the heading, “**The realities of pastors’ remuneration**”, Chapter 2 was an investigation of the issue of remuneration. The study was done, firstly, in connection with the area of study, namely Antananarivo, Madagascar. The economic and religious contexts were considered together with the context of how salaries are determined within secular jobs, paying particular attention to the way employers determine their employees’ salaries and the different elements connected to it.

Secondly, the study focused on the selected denomination, the Baptists in general and the Biblical Baptists of Madagascar in particular. The history of, and principles related to, the issue of the remuneration of pastors were examined.

Lastly, field research was carried out through the FFBBM documents and interviews with pastors and the people in charge of finances in the seven local churches. Their policies, practices and their understanding of the issues were the particular focus of this part of the study.

### **5.2.2. Chapter 3**

This chapter was devoted to a biblical analysis of 1 Timothy 5:17-18 and an overview of two NT passages, namely 1 Corinthians 9:1-14 and Luke 10:1-7. In respect of the key passage, commentaries were surveyed concerning the issue of pastoral remuneration. Commentators’ understanding of the meaning of the expression “double honour” throughout church history was researched. During the biblical analysis, the context of the book was discussed, followed by a study of its meaning. Three different analyses were performed: preliminary, verbal and literary analyses. Words of particular significance within the chosen passage were examined and discussed in depth. These words included “προίστημι” (*proistemi*: be at the head (of), rule, direct, be concerned about, care for, give aid, busy oneself with, engage in - GING), “κοπιῶντες” (*kopiōntes*: become weary, tired, work hard, toil, strive, struggle, labour for - GING), “λόγω” (*logō*: word, teaching - GING), “διδασκαλία” (*didaskalia*: the act of teaching, instruction - GING), “τιμῆς” (*timēs*: honour - GING), “ἀξιούσθωσαν” (*axiousthōsan*: consider worthy, make worthy, consider fitting - GING) and

“μάλιστα” (*malista*: especially, above all, particularly, [very] greatly - GING). Attention was given to the historical meanings of those words and their range of meanings in the New Testament. To conclude this chapter, a biblical synthesis was given, which was preceded by the researcher’s proposed translation of the passage.

### **5.2.3. Chapter 4**

Chapter 4 consisted of suggestions aimed at transforming current practices of remunerating pastors, based on the biblical principles identified in the biblical analysis. As a starting point, the doctrinal significance of 1 Timothy 5:17-18 was determined. The responsibility of both parties, namely the church and pastors, was stressed. The necessity for remunerating pastors adequately, and a strong argument that churches should prioritize the remuneration of their pastors in their budgets, were discussed. This discussion was supplemented by a biblical perspective on the issue and an historical survey of how believers through the centuries have understood and implemented it. Taking into account the findings of Chapter 2 concerning secular work, the research conducted and the experience of others, it was recommended that the steps to be taken should include the institution of a “Pastoral committee”, a “Pastoral budget”, and an “Agreement”. The chapter also included the discussion of theological matters.

### **5.3. Summary of findings**

This present study sought to answer three major questions. Taking into account the findings of each chapter, the following are the answers to the questions:

#### **1. What is the current situation and what principles are evident regarding pastors’ remuneration in the Biblical Baptist Churches of Antananarivo?**

In order to understand the situation, the surrounding context was firstly studied. One fact that was discovered is that the informal sector remains by far the principal employment provider within Antananarivo and constitutes the weakest segment of the job market, because it is not very remunerative and does not offer social protection. The formal private sector comes in second position; it includes those who work in the social sector and pastors are among them. It was seen that secular employers have many ways to determine their employees’ salaries. The law has provided clear general guidance, but, in

addition, employers adopt their own specific procedures. These depend on several criteria that they take into account: the productivity of the employee, his seniority in the company and his personal experience acquired beforehand. Apart from basic salary, employers offer different other benefits to their employees. Such benefits include bonuses, allowances and services. Even if some employers do not fully implement their policies and procedures regarding the remuneration they claim to offer their employees, they already have references and the principles they employ are useful for the purposes of this study.

As far as the FFBBM is concerned, this denominational association is classified as being among the “Minority Churches” and holds third place in terms of income, in comparison with the three established churches. This denomination upholds Baptist theological convictions and claims to continue apostolic practices. Its history from 1932 can be divided into five periods: the mission, extension, self-government, continuation and expansion periods. This present study is connected with actual church practice within the fourth period of their history. As far as the issue of pastors’ remuneration is concerned, their statutes, rules of procedures and theological beliefs show their convictions on this issue.

Through the interviews done with pastors and the people in charge of finance within seven local congregations affiliated to the FFBBM, and through their documents, it was seen that from the beginning of its history, the FFBBM have faced a considerable challenge concerning the issue of remuneration. However, their eagerness and willingness to support the ministry and their ministers have been evident.

Through their documents, they show their concern about the issue of supporting their ministers, whether in local congregations or in the whole Association. Biblical passages are cited; however, there are no clear principles grounded upon biblical truth concerning the issue of remuneration. The responses to the interview questions revealed a variety of personal contexts and personal views. However, the influence of their theological conviction is evident. Each local church differs from the others as far as its length of existence, number of members and income are concerned. Each one has its own way of collecting and using its income. As a result, pastors experience widely differing financial



circumstances. Some of them make ends meet without difficulty, but others do not, and this causes unhappiness. Many of them have to rely on other sources of income, such as their wives' jobs or self-employment activities or on other ministries in order to make ends meet.

The research shows that some pastors are facing a great challenge. This results from the low income derived from the small size of the congregation, the lack of an agreed way to support pastors who minister in newly-established churches, the absence of guidance on how to determine a pastor's salary, and the non-existence of an official body tasked with overseeing pastoral remuneration. In addition to that, there is no structure which can consider pastoral remuneration.

The economical context of the country makes it difficult to deal with the issue; what's more, the church does not follow the labour rules and regulations in force. The church does not have any material benefits when paying their pastors. In addition to that, policies or procedures are not yet established in order to deal with pastors' remuneration. Because of such problems, many pastors continue their ministries faithfully, but are obliged to find supplementary employment or sponsors to assist them.

The laws specifies that the minimum wage for the lowest category of worker should be around 100 000 Ar, (Approximately \$ 45 US) monthly and that other benefits should be added to it. Through this study, it can be seen that some pastors earn less than the lowest salary stipulated by the secular law. Because of that, it became clear why the pastors in Antananarivo who were researched do not work on a full-time basis. Many of the pastors rely on extra jobs or on their wives' incomes to help them to meet their family and ministry needs. All of them feel that they have been called to the ministry and wish to devote themselves fully to it. Some of them have left their previous secular activities to do so.

However, they discovered that the church could not support them satisfactorily. In addition to that, no mechanism to deal with this problem has yet been created - whether within a local church or within the Association. The research also shows that it is especially at the beginning of its existence that a local church

has severe financial problems. Such problems decrease the pastors' performance in ministry and cause them to spend a great part of their time and energy on financial issues.

## **2. What principles for pastoral remuneration are contained within the chosen text, namely, 1 Timothy 5:17-18?**

In order to answer this question, a survey of Bible commentators' views of the issue of pastoral remuneration and their understanding of the meaning of "double honour" was done. It was seen that there was no clear mention in 1 Timothy 5:17-18 about how much should be paid to ministers and what the general nature is of the support they should receive. However, it was also evident that the text contains principles that were applied in early NT times.

The early church was convinced that prophets, true teachers, workers and other leaders were worthy of their financial support and they even gave such support a priority above their support to the poor. They considered such practice as an important duty and they devoted the "first fruits" of their labour to those who served among them so that they could concentrate on their ministries. As for the meaning of "double honour", two sorts of honour were identified, namely, the spiritual and the earthly. The latter is aimed at releasing ministers from the burden of poverty. The survey revealed that the context of the Middle Ages was very different from the preceding period because some clergy were materially very privileged, while some of them faced problems because of the disadvantaged circumstances in which they ministered.

As for the Reformation period, Calvin's theological convictions were discussed at length because of the lack of information available about the other Reformers. Calvin considers that supporting ministers is a divine command and a priority and that if the church does not support their ministers; they bring destitution to the people who should be teaching them faithfully.

The overview of contemporary commentators showed that some authors stressed the example of Paul who refused the right to be supported by the church. During the survey, different understandings concerning the expression "double honour" were noted. These could be summarized as double pay,

double status and twofold honour. The third meaning, “twofold honour”, is interpreted to mean honour, respect and honorarium or remuneration.

The study of 1 Timothy 5:17-18 has shown that Paul, through the Pastoral Epistles, has something to say about the ministry, the church’s structure, order, organization and governance. By means of his household imagery in 1 Timothy 5, he deals with church ministry and ministers. He expressed his concern about these issues to the church of Ephesus at a time when it had been in existence for thirty years, and he used a particular circumstance in the congregation’s life to do so. The passage stresses that faithful elders who care for the church with Godly authority and who direct it effectively through the transmission of the historical revelation of God in various ministerial forms deserve double honour. This should be grounded in the quantity and quality of their work, and in response to Scripture and the words of Jesus. Holding in esteem their ministers and supporting them is a necessity for the community so that ministers can devote themselves to the work of the gospel. Even if Paul did not claim material support for himself, he commended the remuneration of Christian works as a norm for the churches and this principle remains valid throughout church history.

Two other NT passages (Luke 10:1-7; 1 Corinthians 9:1-14) highlight the above principles. The reason is that even though the seventy missionaries and Paul and his companions lived and ministered within a context considerably different from ours, the Master of the harvest in his unchangeable will has something to say to his workers and to his harvest field through them. Paul's personal decision not to use the right to be supported by those to whom he ministered was due to his personal context, background and ministry purpose. However, ministers are taught to rely on the One who appointed them and on those to whom they minister. In order for them to exercise their ministry effectively, they should be relieved of the burdens connecting with earning their living. Both Paul and Jesus insist that those who work for the Gospel have the right to receive material support from the people to whom they are ministering. Human experience, the law of God, religion and especially Jesus' prescriptions to his missionaries support such belief. However, Paul's arguments go further, for he uses various words which imply the benefits the soldiers of Jesus, church planters, and pastors should receive from their work.

### **3. What practical steps do local churches need to take for an eventual improvement?**

Chapter 4 reveals that pastors have the same human needs as other members of the congregation, but the difference is that pastors are called to lead the church. Because of this, the congregation has a duty to support them financially. The research revealed that the congregation's attitude to money influences the way they approach their pastor's remuneration. The church has to be convinced that the adequate remuneration of their pastor is a priority. Only if they implement this conviction can they continue to be blessed through the ministry of full-time pastors. It was also seen that four practical steps should be taken when dealing with the issue of remuneration: a pastoral committee, a pastoral budget, an agreement between the pastor and the church, and an improvement concerning the practice of theological view about local church autonomy.

The pastoral committee is tasked with determining a pastor's salary through a prayerful and open discussion with him, and taking into account the socio-economic context of the congregation and the needs of the family. As for the pastoral budget, its important role was discussed. Two major elements in it received attention: basic salary and employment benefits. It was seen that the determination of a pastor's basic salary requires close attention to the church's financial resources, and that the pastors' housing allowance, his responsibilities, experience and education, the cost of living in the area and the pastor's social security benefits should all be taken into account. As far as the benefits offered to pastors are concerned, four major components were proposed: pastoral development, vacation, ministry reimbursement and an annual increase.

Another suggested step is the institution of an agreement between pastors and their churches. The importance of this step derives from the fact that it will help churches to determine a fair salary. It will also help both parties to know their own responsibilities with regard to job function and remuneration. In this regard, it was asserted that pastors need to know the church's expectation of them and the church needs to know how to assess the way their pastor ministers to them. The suggestion was also made that the agreement can go further than between minister and local congregation, but can also be between local churches within the same denomination.

Because of the existence of misinterpretations in connection with the congregational form of church governance, the weaknesses of this form of church government were discussed. These were identified as localism, isolationism, and theological individualism. It was said that a new church cannot easily become self-governing, self-supporting and self-propagating without outside assistance. It is at this stage of its development that the support of a denominational Association is crucial.

#### **5.4. Recommendations for further research**

Several possibilities exist for future research in the matter of the remuneration of pastors. One may investigate how local churches could improve their financial situation through engaging in remunerative activities in order to enable them to support the spreading of the gospel more effectively. One urgent need for further research is how to help Malagasy believers to be givers and sponsors of others and how to get rid of the mentality of dependence. The present research could not also suggest more specific ways to an Association about the issue of more effective support of their recently-planted churches, especially in connection with the principle of self-governing, self-supporting and self-propagating churches. It is evident that local churches of the type investigated in this study cannot support their pastors and the workers they send to found new churches from their own resources. Lastly, while this present research was focused only on the one aspect of the “double honour” faithful pastors deserve; the other aspect could also be the subject of further research. Research of this nature would be especially relevant within the context of African believers, many of who attach undue importance to titles.

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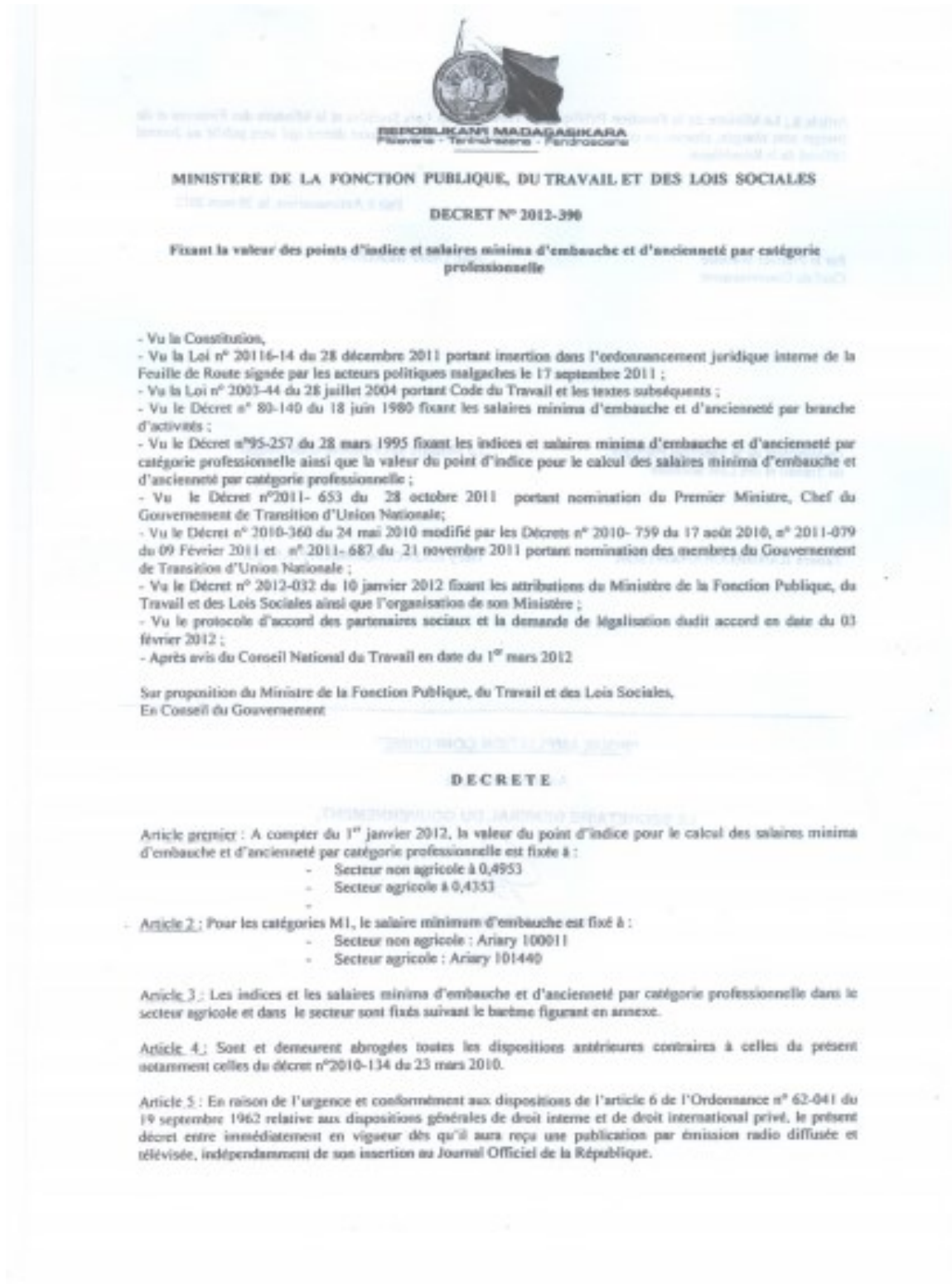
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## APPENDIX A: Decree fixing the value of the points of index and minimum wages of recruiting and seniority per professional category



**Article 6:** Le Ministre de la Fonction Publique, de Travail et des Lois Sociales et le Ministre des Finances et du Budget sont chargés, chacun en ce qui le concerne, de l'exécution du présent décret qui sera publié au Journal Officiel de la République.

REPUBLIQUE MALGACHE

Fait à Antananarivo, le 20 mars 2012

Par le Premier Ministre  
Chef du Gouvernement

Jean Omar BERIZIKY

Le Ministre de la Fonction Publique,  
de Travail et des Lois Sociales

Le Ministre des Finances et du Budget

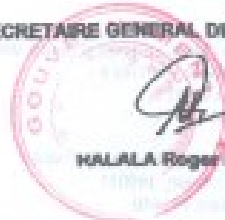
Talera RANDRIAMANANTSOA

Hery RAJAONARIMAMPANINA

**"POUR AMPLIATION CONFORME"**

Antananarivo, le 20 MAR 2012

LE SECRETAIRE GENERAL DU GOUVERNEMENT,



**HALALA Roger Pierre**

Pour être annexée au décret n° 2012-390 du 20 mars 2012

ANNEXE

APPLICABLE A COMPTER DU 01 JANVIER 2012

**A- SECTEUR AGRICOLE**

- Valeur point d'Indice= 0,4353
- Valeur horaire mensuel= 200h

| Catégorie professionnelle | Embauche |                         |                         | Ancienneté |                         |                         |
|---------------------------|----------|-------------------------|-------------------------|------------|-------------------------|-------------------------|
|                           | Indice   | Salaire horaire (en Ar) | Salaire mensuel (en Ar) | Indice     | Salaire horaire (en Ar) | Salaire mensuel (en Ar) |
| M1 - 1A                   | 1165     | 507,20                  | 101 440,00              | 1195       | 520,20                  | 104 040,00              |
| M2 - 1B                   | 1180     | 513,60                  | 102 720,00              | 1240       | 539,80                  | 107 960,00              |
| OS1 - 2A                  | 1220     | 531,00                  | 106 200,00              | 1280       | 557,20                  | 111 440,00              |
| OS2 - 2B                  | 1275     | 555,00                  | 111 000,00              | 1355       | 589,80                  | 117 960,00              |
| OS3 - 3A                  | 1350     | 587,60                  | 117 520,00              | 1440       | 626,80                  | 125 360,00              |
| OP1A - 3B                 | 1445     | 629,00                  | 125 800,00              | 1575       | 685,60                  | 137 120,00              |
| OP1B - 4A                 | 1570     | 683,40                  | 136 680,00              | 1710       | 744,40                  | 148 880,00              |
| OP2A - 4B                 | 1720     | 748,80                  | 149 760,00              | 1940       | 844,40                  | 168 880,00              |
| OP2B - 5A                 | 2000     | 870,60                  | 174 120,00              | 2295       | 999,00                  | 199 800,00              |
| OP3 - 5B                  | 2335     | 1 016,40                | 203 280,00              | 2560       | 1 114,40                | 222 880,00              |

**B- SECTEUR NON AGRICOLE**

- Valeur point d'Indice= 0,4953
- Valeur horaire mensuel= 173,33h

| Catégorie professionnelle | Embauche |                         |                         | Ancienneté |                         |                         |
|---------------------------|----------|-------------------------|-------------------------|------------|-------------------------|-------------------------|
|                           | Indice   | Salaire horaire (en Ar) | Salaire mensuel (en Ar) | Indice     | Salaire horaire (en Ar) | Salaire mensuel (en Ar) |
| M1 - 1A                   | 1165     | 577,00                  | 100 011,00              | 1195       | 591,80                  | 102 576,60              |
| M2 - 1B                   | 1180     | 584,40                  | 101 294,00              | 1240       | 614,20                  | 106 459,20              |
| OS1 - 2A                  | 1220     | 604,20                  | 104 726,00              | 1280       | 634,00                  | 109 891,20              |
| OS2 - 2B                  | 1275     | 631,60                  | 109 475,20              | 1355       | 671,20                  | 116 339,00              |
| OS3 - 3A                  | 1350     | 668,60                  | 115 888,40              | 1440       | 713,20                  | 123 619,00              |
| OP1A - 3B                 | 1445     | 715,80                  | 124 069,60              | 1575       | 780,00                  | 135 197,40              |
| OP1B - 4A                 | 1570     | 777,60                  | 134 781,40              | 1710       | 847,00                  | 146 810,60              |
| OP2A - 4B                 | 1720     | 852,00                  | 147 521,20              | 1940       | 960,80                  | 166 535,40              |
| OP2B - 5A                 | 2000     | 990,60                  | 171 700,60              | 2295       | 1 136,80                | 197 041,60              |
| OP3 - 5B                  | 2335     | 1 156,60                | 200 473,40              | 2560       | 1 268,00                | 219 782,40              |

Par le Premier Ministre  
Chef du Gouvernement

Jean Omer BERIZIKY

"POUR AMPLIATION CONFORME"

Antananarivo, le 8 MAR 2012

LE SECRÉTAIRE GÉNÉRAL DU GOUVERNEMENT,

KALALA Roger Pierre

## **Appendix B: Pastor's Pay Quick Checklist**

### **1. Start with prayer.**

- Pray for wisdom and guidance.
- Pray to guard yourself from attitudes and opinions.
- Pray for faith in obeying God's directions.

### **2. Apply God's Word.**

- Is your pay package enough to support your pastor's family without him or his wife doing additional work (1 Cor. 9:1-4)?
  - If not, then be honest and consider whether you need to have a bi-vocational pastor instead of a full time pastor (failure to do this will result in a financial hardship being placed on your pastor and his family).
  - If not, what action can your church take to change this situation?
- Is your pay package fair and comparable to what the rest of the world is paying (1Cor.9:7-14; 1Tim. 5:17)?
  - Are you treating your pastor better than the world does?
  - By giving regular pay raises to keep up with the cost of living?
  - Are you providing adequate compensation for such things as insurance, retirement, etc?
  - Do you provide financial increases for such things as your pastor's experience and education?
  - Do you provide fair reimbursement to your pastor for the expenses he incurs while ministering to the church (1 Tim. 5:18)?
- Is your pastor providing some of his own financial support to enable him to minister at your church (1 Cor. 9:15-23)?

- If so, do you have a plan to help relieve him of this extra financial burden?
- If so, what steps have you taken to ensure that you do not become complacent in relying upon his generosity when you have the means to do more for him financially?

### **3. Apply faith.**

- Do you really believe that the Bible is God's Word and is true (1Cor.1:9; 2Tim.3:16-17)?
- Are you willing to trust God to provide as He directs you (Matt.6:33; Gal.6:6-9)?
- How will your faith show itself in relation to your pastor's pay (James 1.23-25)?
- Is the pay package fair and God-honouring (1Cor.13:31)?

(Willmouth 2012:6)

## Appendix C: Pastors and Taxes.



REPOBLIKAN'I MADAGASIKARA  
Fitiavana - Tanindrazana - Fandrosoana



MINISTRE DES FINANCES ET DU BUDGET

SECRETARIAT GENERAL

DIRECTION GENERALE DES IMPOTS

DIRECTION DES ETUDES

ET DE LA LEGISLATION FISCALE

Service de la Législation fiscale

Antananarivo, faha

03 JUIL 2012

NY TALEN'NY FOIBEM-PITONDRANA NY  
FANDALINANA SY NY LALANA MOMBA  
NY HETRA

Ho an'

Andriamatoa TOVO  
tovoserge@gmail.com

= ANTANANARIVO =

N<sup>o</sup> 115 -2012 -MFB/SG/DGI/DELF/SL

Antony : Mpitandrina manoloana ny hetra amin'ny karama  
Tsiahy : Mailaka tamin'ny faha 15 jiona 2012

Tompoko,

Araka ny mailaka nalefanao tamin'ny faha 15 jiona 2012, dia voninahitra ho ahy ny manome anao ireto fanazavana ireto.

Araka ny andininy faha 01.03.02, sy ny andininy faha 01.03.03 ao amin'ny fehezandalàna ankapobeny momba ny hetra, ny mpitandrina miasa sy mandray karama eny anivon'ny fikambanana ara-pivavahana dia mandoa hetra amin'ny karama sy toa azy (IRSA). Ny fototra amerana ny hetra dia ny karama raisina sy ny tombontsoa isankarazany azon'ny mpitandrina toy ny trano fonenana, ny fiara omena ho ampiasainy sns... ka ny ampahan-karama mihoatra ny 250 000 Ar no hakana ny hetra.

Andraikitry ny mpampiasa ny mpitandrina, na ny mpandoa ny karamany no manao ny fitazonan-ketra, sy ny fanambarana, ary ny fandrotsahana izany eny amin'ny ivon'ketra na misy na tsia ny hetra tokony aloan'ny mpitandrina araka ny andininy faha 01.03.21 ny fehezandalàna voalaza etsy ambony.

Tsara marihina fa raha mandray vola miditra avy amin'ny mpampiasa na sampan-draharaha roa na mihoatra ny mpandoa hetra, dia manana andraikitra hanao fanambarana eny amin'ny ivon-ketra mahefa alohan'ny 15 janoary, ny vola miditra sy ny tombontsoa azony isam-boalana avy amin'ny mpampiasa tsirairay.

Raiso, Tompoko, ny haja atolotra ho anao.



Direction des Etudes et de la Législation Fiscale - (Immeuble SINPA - Tsimbazaza)  
Porte 6.119 (1<sup>er</sup> étage) - Antananarivo 104 - Tél. 03 240 34 - Site web [www.impots.mg](http://www.impots.mg)

## Appendix D: Pastoral Compensation Agreement

### Housing

We will provide a parsonage that is valued at \_\_\_\_\_per month. With that parsonage we will provide the following:

\_\_\_\_\_a basic phone service (pastor reimburses personal long distance calls).

\_\_\_\_\_utilities for the following amount (dollars) per year \_\_\_\_\_

### Salary

We will provide the following salary \_\_\_\_\_(dollars) per year.

We will designate \_\_\_\_\_(dollars) of the salary as housing allowance.

We will provide a cost of living increase each year, as the Lord enables.

We understand that this compensation will need to be supplemented with outside employment. \_\_\_\_\_Yes \_\_\_\_\_No

We will pay half of the self-employment tax which is based on housing and salary and the self-employment tax offset..

### Benefits

We will provide \_\_\_\_\_(dollars) toward health insurance.

We will provide \_\_\_\_\_(dollars) for medical reimbursement.

We will provide \$50,000 in group life insurance.

The pastor will receive \_\_\_\_\_ weeks paid vacation per year and \_\_\_\_\_weeks for conferences/education.

We will provide \_\_\_\_\_(dollars) per year at .345 (for [years]cents per mile) for automobile travel reimbursement based on the pastor submitting his travel records each month.

We will provide \_\_\_\_\_(dollars) per year for pastoral hospitality expenses on a reimbursement basis.

*We will provide a W-2 form each year for tax purposes. The form will not include the housing allowance. (Mason 2002:4)*



## **Appendix E: Pastor's Job Description**

### ***Principal Function***

*The pastor is responsible to the church to proclaim the gospel of Jesus Christ, to teach the biblical revelation, to engage in pastoral care ministries, to provide administrative leadership in all areas of church life, and to act as the chief administrator of the paid staff.*

### ***Responsibilities:***

- 1. Plan and conduct worship services; prepare and deliver sermons; lead in observance of ordinances.*
- 2. Lead the church in an effective programme of witnessing and in a caring ministry for persons in the church and community.*
- 3. Visit members and prospects.*
- 4. Conduct counselling sessions; perform wedding ceremonies; conduct funerals.*
- 5. Serve as chairman of the Church Council to lead in planning, organizing, directing, coordinating, and evaluating the total church program.*
- 6. Work with deacons, church officers, and committees as they perform their assigned responsibilities; train and lead the deacons in a program of family ministries.*
- 7. Act as moderator of church business meetings.*
- 8. Cooperate with associational, state, and denominational leaders in matters of mutual interest and concern; keep the church informed of denominational developments; represent the church in civic matters.*
- 9. Serve as chief administrator of the paid church staff; supervise the work of assigned paid staff workers.*

*(Eckeberger and Hale 1999:10)*

## Appendix F: A Personal Evaluation Form for Pastors

Name: \_\_\_\_\_

Instructions: On a scale of 1-10, please circle the degree to which you evaluate yourself.

### **CHRISTIAN CHARACTER AND ATTITUDE**

#### **1. Christian Character:**

*Consistently demonstrates love, patience, and forgiveness toward others.*

*Does not demonstrate a real understanding of Christian standards.*

10    9    8    7    6    5    4    3    2    1

#### **2. Personal Discipleship and Witness:**

*Consistently demonstrates a maturing Christian discipleship based on fellowship and service*

*Does not give evidence of spiritual growth in his daily walk.*

10    9    8    7    6    5    4    3    2    1

#### **3. Cooperation:**

*Actively seeks ways to work with others to achieve desired results.*

*Selfish, never seeks to work with others.*

10    9    8    7    6    5    4    3    2    1

#### **4. Attitude:**

*Consistently demonstrates a positive, edifying attitude.*

*Very poor; is critical, sarcastic, or moody much of the time.*

10    9    8    7    6    5    4    3    2    1

**5. Relating to People:**

*Consistently demonstrates a capacity and willingness to work harmoniously with staff, workers, and laymen.*

*Alienates others, is distant and uncaring in relationships.*

10 9 8 7 6 5 4 3 2 1

**PROFESSIONAL SKILLS:**

**6. Quantity of Work:**

*Consistently produces more than is required.*

*Does not meet minimum standards.*

10 9 8 7 6 5 4 3 2 1

**7. Quality of Work:**

*Excellent; always top-notch, demonstrates good thought, planning, and follow-through.*

*Very poor; results are far below standard most of the time.*

10 9 8 7 6 5 4 3 2 1

**8. Organization and Planning:**

*Always plans his work and then works his plan; delegates and involves others.*

*Flies by the "seat-of-his pants"; never involves others in the planning process.*

10 9 8 7 6 5 4 3 2 1

**9. Knowledge of Job:**

*Above-average education and experience for current position; continues to grow in the job.*

*Below standard; does not demonstrate a clear understanding of what can or should be done.*

10 9 8 7 6 5 4 3 2 1

**10. Work Habits:**

*Energetic; good manager of time and other resources; punctual.*

*Lazy, wastes time and other resources; not punctual.*

10 9 8 7 6 5 4 3 2 1

**11. Responsibility:**

*Very dependable; always gets the job done within the quality, quantity, cost and time limits required.*

*Cannot be trusted to perform within predetermined limits; requires constant supervision.*

10 9 8 7 6 5 4 3 2 1

**12. Initiative:**

*A self-starter; looks for ways to improve or help the situation.*

*Must always be prodded into action; does not initiate on his own.*

10 9 8 7 6 5 4 3 2 1

**13. Communication:**

*Clear, consistent, and effective.*

*Confusing, unclear, and inconsistent.*

10 9 8 7 6 5 4 3 2 1

**14. Confidentiality:**

*Can be trusted to hold confidences; loyal*

*Tells all to all.*

10 9 8 7 6 5 4 3 2 1

**15. Creativity:**

*Consistently develops new ideas*

*Never attempts new ideas or*

*or new ways of doing old tasks.*

*methods, only relies on “the way  
we’ve always done it.”*

10      9      8      7      6      5      4      3      2      1

(Eckeberger and Hale 1999:26-28)

## **Appendix G: Policies Concerning Compensation**

1. A minimum starting salary and Social Security offset for full-time pastors shall be set and revised each year.
2. Congregations will reimburse their professional church leaders for miles travelled in performing ministry, professional dues, professional books, periodicals, cost of conventions, and continuing education programs based on a budgeted amount.
3. A salary scale will be developed as a planning tool that affirms the value of years of faithful ministry, advanced education, and length of service in a setting.
4. Churches will participate in the MMBB Retirement Plan.
5. Churches will provide full medical insurance for its pastor, spouse and dependent children.
6. Churches will set a fair rental value for each parsonage fully furnished, to be reviewed every three years by a professional realtor. Since our professional church leaders have no control over the utility equipment in the parsonage, the church will negotiate a housing allowance which is equal to the annual cost of mortgage, utilities, insurance, taxes and agreed-upon maintenance account.
7. Churches will develop an annual program of evaluation for all paid staff to be carried out by the pastoral relations committee or another appropriate committee. This program will be used to identify the priorities of our congregation and to set goals for our professional staff in the fulfilment of their job descriptions.
8. The gender, age, marital status, national origin, or any physical impairments of our pastoral leadership will not be a consideration in our clergy compensation negotiation and planning.

(American Baptist Churches 2010:2-3).

## Appendix H: Letter of Introduction



FIVONDRONAN'NY FIANGONANA BATISTA BIBLIKA ETO  
MADAGASIKARA  
ASSOCIATION DES EGLISES BAPTISTES BIBLIQUES DE MADAGASCAR  
LOT II L 10 Bis Ankadivato - ANTANANARIVO

Antananarivo, faha 10 marsa 2011

### TARATASY FANOLORANA

Ho an'ny Mpitandrina  
Sy ny Mpitam-bolam-piangonana  
Eo anivon'ny FIANGONANA BATISTA  
Eto Antananarivo sy ny manodidina

Ry Rahalahy

Miarahaba anareo amin'ny anaran'Ilay Tompo tia antsika sady niantso antsika ho amin'ny fanompoana Azy.

Fifaliana ho ahy ny manolotra anareo an'Andriamatoa RAZAFINDRAKOTO Tovoririna Serge, mpianatra taona faha 5 ao amin'ny ISTE; manomana Master en Théologie izy amin'izao fotoana izao. Ny lohahevity ny mémoire ataony hahazoana izany mari-pahaizana izany dia:

“Fikarohana mikasika ny fanakaramana ny mpitandrina  
eo anivon'ny Fiangonana Batista eto Antananarivo.  
Fandinihana manokana mikasika ny I Timoty 5 5:17 – 18”

Noho izany dia mila manao fanadihadiana izy (interview) amin'ireo mpitandrina sy mpitam-bolan'ny Fiangonana Batista eto Antananarivo sy ny manodidina.

Koa miangavy antsika mba handray azy am-pirahalaliana sy hanampy azy amin'izay ilainy. Marihina fa ny fanambarana rehetra dia voafatotry ny tsiambaratelo (anonymat) avokoa.

Mankasitraka indrindra tompoka amin'ny fiaraha-miasa.

Ho aminareo rehetra anie ny fahasavana hombam-piadanana avy amin' i Jesosy Kristy Tompontsika.

Pasteur RAOVQ David  
Filohan'ny CA FFBBM

