

The Forgotten Legacy: Three Important Words In Stewardship

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Abstract

The shift in the content of stewardship is possible because of an understanding that develops away from its original purpose. It is no longer the same as the inheritance that was declared to the next successor. This fact certainly applies to Christian stewardship. Recognizing the contents of the inheritance and how to transfer it to the successors of stewardship can be studied from Paul's letter to the Corinthians. His first letters are in chapters 11 and 15. Through several textual approaches and developing the results of these approaches, three important words are found regarding the true heritage: *parelabon*, *paradoka* and *paradosis*. Concretely for the development of faith in adults in the articulation of *didaskalia* and pedagogy is rooted in those three words that Paul mentioned in the middle of the congregation. And its implementation is mainly carried out as often as possible among believers.

Keywords: Inheritance of faith and truth, Succession, *Parelabon*, Paradox.

Introduction

Transfer of the baton in terms of servant leaders for God's people, now known as pastoral leadership, over time and the development of human civilization can experience distortion. This indicates that the essence of pastoral leadership has moved away from the content and meaning of the purpose of giving the mandate. Constituents of the task of serving are patterned as exemplary figures who can be trusted and whose priority is increasingly neglected. The latest reality, the description of the transfer of the baton at the same time, guarantees the continuity of the vision and mission since Jesus Christ to the pillars of the Jerusalem church and to Paul is no longer patterned on God's intention, especially if it is examined based on his spiritual quality. The bias of the transfer of the servant leadership baton associated with a complete understanding of the meaning of feed my sheep (Jesus' words to Peter) can now be interpreted apart from the importance of preaching the Gospel and baptism services to those who have become believers. To be immediately connected to the Lord's

Supper. As mentioned by Matthew Harisson. He says: A concrete picture of the importance of preaching the Gospel and the Lord's Supper as one unit certainly gets the attention of believers. Matthew Harrison is of the view that without the preaching of the Gospel there is no church and without the Lord's Supper it is only a sociological community (Harrison, 2022, pp. 1–23). The importance of transferring ministry leadership tasks correctly and in accordance with Christ's intention needs to get attention among Christian spiritual leaders today. Suppose the neglect of that intention is replaced by mere human notions (without the involvement of God and His Spirit). In that case, the content of the pastoral ministry itself can shift to become the interests of humans and the leaders themselves. Paul himself has given proper and correct rules so as not to ignore the main elements of Christ's inheritance to His church. In his letter to the Corinthians, especially his first letter (Hays, 2011, pp. 192–194). Paul lists three important vocabularies related to pastoral leadership and the transfer of leadership functions.

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Received: July-12-2023 Revised: Nov-26-2023 Accepted: Jan-28-2024

Research Purposes

- a. Finding the essential meaning based on the three important words that Paul mentioned to the Corinthians, the focus is 1 Corinthians 11:23-26 and 1 Corinthians 15:1-4. The first of the passages deals with the Lord's Supper and the second deals with the preaching of the Gospel.
- b. Reviving the vital elan over the function of service leadership and spiritual development of adults in line with the meaning of the texts in goal a.

Text Approach

A comprehensive and in-depth introduction to the source texts from 1 Corinthians 11:23-26 and 1 Corinthians 15:1-4 is made possible in their formulation by using table and column configurations like a study. Preliminary findings show the following:

church leader enthusiastically organizes the Lord's Supper as a valuable inheritance (Mancini, 2008, p. 77) in the journey of faith of God's people. Excerpts of the text regarding the organization of the banquet at the Lord's Table (RSV version) are as follows: For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way, the cup, after supper, also says, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes (1 Corinthians 11:23-26 RSV). The passage from 1 Corinthians 15:1-4 itself is an emphasis on Christ's work for His church and

Text Domain	Verse 23	Verse 24	Verse 25	Verse 26	
1 Cor 11	Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἧ παρεδίδοτο ἔλαβεν ἄρτον	καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν · Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν · τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.	ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δεῖπνῆσαι, λέγων · Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι · τοῦτο ποιεῖτε, ὡς ὅσας ἐὰν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν.	ὡς ὅσας ἐὰν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν.	ὡς ὅσας ἐὰν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν.
	Verse 1	Verse 2	Verse 3	Verse 4	
1 Cor 15	Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,	δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε.	Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ ἡμῶν κατὰ τὰς γραφάς,	ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ	

Development of Text Data

Paying attention to passage 1 Corinthians 11:23-26, the context is the organization of the Lord's Supper. It was bequeathed by Christ to Paul so that Paul would pass it on to the Corinthian congregation. His emphasis on Christ's work for His church and text descriptions that imply pastoral leadership in essence also include how he as a

the work of redemption is the fulfillment of the messages of the prophets and texts from the Old Testament scriptures regarding Himself as the Messiah for all nations (Barna, 2001, pp. 2-3). The interesting thing about this passage is how the apostle Paul himself wanted to ensure that the Corinthian congregation itself was connected to Christ the Messiah as a continuation of the

preaching of the testimonies of the OT prophets. It is undeniable that the condition of the life journey and the faith of the Corinthian congregation is a continuation of what was preached by the prophets. The Corinthian church is also rooted in the legacy of the preaching of the Jewish prophets (Wilson, 2014, pp. 25–26). Even though they themselves are of Greek culture, the Gospel that is preached penetrates into the culture and the culture itself is embedded in the inheritance in the form of God’s promise to Abraham so that his descendants will have complete salvation in the redemption of Christ (Marshall, 1997, p. 83). Text excerpts regarding the importance of preaching the real Gospel to the Corinthian congregation so that it is connected with the preaching of the previous scriptures are a must. The contents are as follows (RSV version): Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast -- unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in ac-

cordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures (1 Corinthians 15:1-4 RSV). The two passages with four important verses provide a good understanding and are useful in the life of believers. And in both passages there are repetitions of words which indicate that Paul paid great attention to two facts in events related to one or the other. Those words are: I accept - I convey (at 1 Corinthians 11) and the words: you accept - I accept. Article chapter 11 of I Corinthians is the sacrament of the Lord’s Supper and chapter 15 is the proclamation of the Gospel concerning the redemption of Christ. The context of the repetition of this word is then elaborated into a chart with the aim of making it easier to see the importance of its content and meaning for the benefit of stewardship in the church. This chart in Figure 1 illustrates the essence of Paul’s message.

From his understanding of these linked texts, he then continues to deepen the use of syllogisms for chapters 11 and 15. His find-

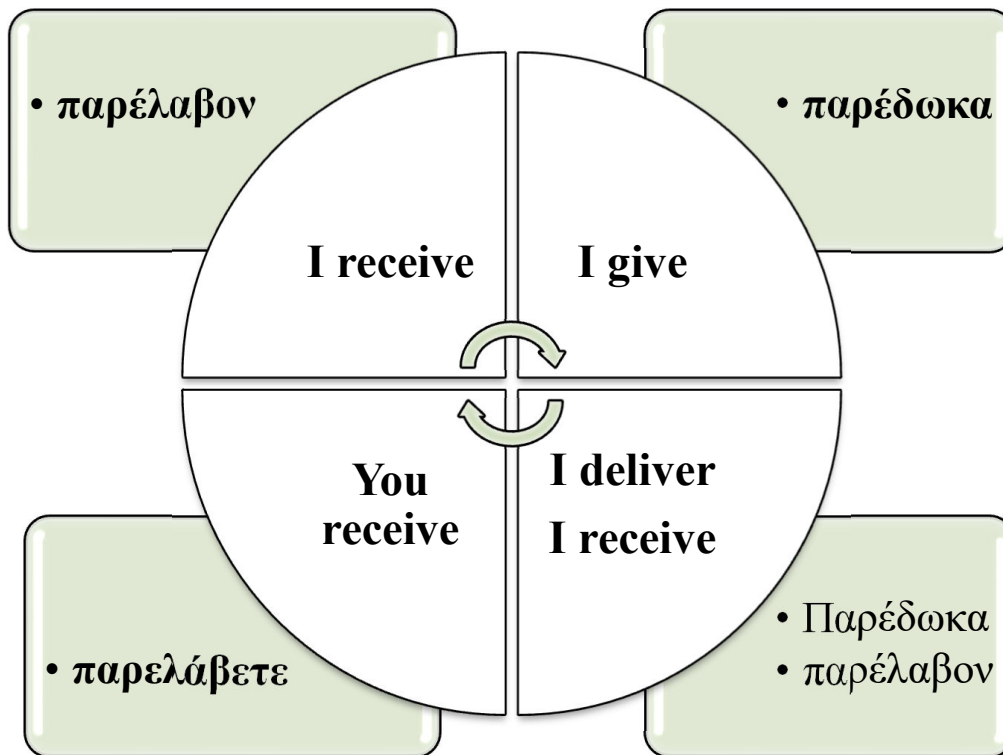


Figure. 1.
Message and Meaning Matrix 1 Corinthians 11 & 15: Text Based

ings show useful things in pastoral ministry.

Syllogism Part One – Chapter 11

For I received from God what I also tell you, that the Lord Jesus on the night when he was betrayed took bread, and when he gave thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way with the cup, after supper, say, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." Because every time you eat this bread and drink the cup, you proclaim the Lord's death until he comes

Major premise:

I received from God Himself about the supper at night; He will be handed over

Minor premise:

The banquet itself is an expression of thanksgiving for His body and blood and the congregation does it as often as possible to remember His sacrifice for the church.

Conclusion:

The Lord's Supper that the congregation receives is the embodiment of the new covenant. And the agreement was ratified by His own blood.

Syllogism Part Two – Chapter 15

Now I will remind you, brethren, on what terms I preached to you the Gospel, which you received, where you stand, by which you are saved, if you hold fast - unless you believe in vain. Because I convey to you as the most important what I also received, that Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day according to the Scriptures (1 Corinthians 15: 1-4 RSV).

Major premise:

I proclaim Christ to you so that you may have salvation.

Minor premise:

I received it from Christ and I pass it on to you.

Conclusion:

Christ is the most important thing because His death and His resurrection are in accordance with the previous preaching of the Scriptures.

Implication

The implication of the first part of the syllogism that the church which is a community of redemption is a community in the contents of the new agreement and this community itself can be seen from the frequent occurrence of the Lord's Supper as a reminder and gratitude of the congregation for Christ's sacrifice. As the leader of the local church and at a higher level, the example that Paul gave to the church in Corinth should be continued by the contemporary church. And this banquet is celebrated with gratitude to Christ. The implication of this second syllogism is that pastoral leaders at the local church level and higher should prioritize Christ in pastoral stewardship because salvation in Christ is the fulfillment of the Scriptures which have announced His arrival and His work on Calvary and all that He did for the forgiveness of human sins. When integrated into a theological narrative, the content and meaning of the Lord's Supper and the preaching of Christ in the midst of the congregation is a stipulation with the pattern of church unity based on the final work of Christ. Once and for all seen from the point of time (without repetition) and once for all people. And it is an instrument for the church to continue to live in sanctification as the body of Christ. A further picture is that Christ himself is central to the true life of the church. Not others.

Discussion

Ligon Duncan (M.Div., Covenant Theological Seminary; Ph.D., University of Edinburgh) is the Chancellor & CEO of Reformed Theological Seminary, the John E. Richards Professor of Systematic and Historical Theology, and the President of RTS Jackson) explain I think the sacrament is often seen as, in essence, something we do to express our allegiance to God, or express our desire for communion with God, and the effective work of the sacrament. Thabiti Anyabwile & J. Ligon Duncan say and the Lord's initiative in the sacraments is often belittled (Anyabwile & Duncan, 2011, pp. 18–21). It should be remembered that in the sacraments there are always objective and subjective dynamics, and subjective dynamics are always related to faith's response to promises. The objective activity is the same as in preaching. You see, God always, through preaching, achieves his

goals. He gathers and perfects the saints through preaching, or He increases your worthiness for judgment on the last day through the revelation of words. Whether you listen or not, believe what is said or not, there is an objective administration of God's purpose in the preaching of the word. The same is true in the sacraments. So there is an objective-subjective dynamic in all of this. Guy Water said, but very simply, it says that the substance of the bread and wine is the body and blood of our Lord Jesus Christ, His flesh and blood. And what it says is, yes, Jesus Christ is present for faith in the Supper. We do not argue for any corporeal or bodily presence. He is present with his soul. He is not present for all the same. He is there for faith. And believers who come to Christ in faith, communicate worthily, meet Christ, and receive grace in that sacrament (Waters, 2019). And when you look at Communion theology and the Westminster standard, the way I explain it to students is this: that the Lord's Supper—and baptism, for that matter—functions no differently than the preaching of the word. You benefit from it in the same way that you benefit from the preaching of the word. No magic, no superstition. No credit just for showing up. But it is a means of grace. It is the instrument that God instituted in the case of the Lord's Supper, not to bring people to faith, but to mature and grow them in the faith that was once manifested.

Ryan Turner (Christian Apologetics and Research Ministry [CARM]) explains that when scholars analyze 1 Corinthians 15:1-11, they note that it has the character of a creed. There are a number of reasons why scholars draw this conclusion from linguistic considerations. He noticed that there were patterns or models which implied that the structure of the text contained elements of the Christian creed or creed (Turner, 2009). Don Milam: The church is more concerned with Christian principles than with the core of Christianity, the person of Jesus. We have increased the study of Christ more than the pursuit of Christ. Intellectual knowledge has replaced spiritual pursuits. One terrible result of this intellectual approach is the judgments we make of one another based on our own theological reasons (Milam, 2003, p. 102 Founder of a drug recovery center and had been living behind bars

for months in prison in 1975. He has now returned to church for ten years in Pennsylvania and later worked for Destiny Image Publisher). In a technical linguistic sense, that is, the words "receive" (Greek "parelabon") and "convey" (Greek "paredoka") "are the Greek equivalents of the technical rabbinical terms: kibel min and masar le" (Fuller, 1971, p. 10), which are inherited terms. To continue the existing tradition (Jeremias, 1966, p. 101). Orr agrees, "Here it correlates with conveyed in verse. 3 points to the chain of traditions: Paul received the facts he told from Christians, and for the rest, Paul passed them on or passed them on to people in his church" (Orr & Walther, 1976, p. 320). From this linguistic technical side, then explore the structure of the text contained in the two articles, with the structure of the text directed to the fulfillment of the contents of the heritage of Christ's faith and truth to the Corinthian church itself. The reframing of the findings of the structure of the text provides an actual insight into the implementation of the pastoral ministry of a church pastor. The elaboration is as described below.

Chapter 11 is an important chapter regarding the sacrament of the Lord's Supper. The meaning of the sacrament in this chapter is God's presence in the lives of His people and His people themselves meet God solely because of His grace for His people (Hakh, 2021, pp. 460-480). And it is revealed through the gift of His eternal Son who has become in human flesh, is in the midst of His people and will still be there for His people. Then the word remembering Me sparks an understanding of the need for the church or God's own people to have determination and enthusiasm and even passion to fellowship with the Lord God. This aspect of communion with Christ is the true meaning of the Lord's Supper. Chapter 15 is an important chapter regarding the preaching of the Gospel. The vocabulary of Christ who died, was buried and rose on the third day is the essence of the Word of God which triumphs over sin and death (death). Christ, who was anointed by the Spirit of God, rose and defeated sin and death through His resurrection on the third day. The priority of the Resurrection Gospel in the congregation is the formation of the congregation to become true disciples of Christ.

Becoming a disciple because he believes in the complete contents of the Gospel (dead, buried, resurrected) leads students to experience a new life with Christ and continue to become the dwelling place of God (temple of the Holy Spirit). So it is stated further that there is a strong relationship between chapter 11 and chapter 15. The logic of his faith rests on: fellowship with Christ in a new covenant and being discipled or becoming a disciple of Christ through the preaching of the complete and plenary Gospel in order to become the abode of the Spirit of God (Ezekiel 36:26, 27; John 4:44, 45; Psalms 110:3). Referring to chart 1 of the previous matrix, it can be described that the implementation of the sacrament of the Lord's Supper in the congregation and the preaching of the Gospel in the midst of the congregation are important legacies of the contemporary church. It especially concerns the aspect of pastoral leadership based on the early church tradition. Where the words: παρέλαβον /I accept, παρέδωκα/ I convey, παρελάβετε/I receive, Παρέδωκα/I convey and παρέλαβον/I accept the articulation of its meaning is directed to what is known as tradition – succession (transfer of leadership). And it has its roots in the Jewish rabbinic tradition in which Christ himself had passed on to his disciples the apostles' beliefs and from them through a long process of time to the local church today. In the concrete context, Paul himself to his spiritual son Timothy in his letter to Timothy describes himself as an apostle of Christ in the sense of preaching as well as coaching (: kerygma and didaskalia). Excerpts of text from 1 Timothy 2:7 explain the primacy of the succession in terms of the inheritance he received from Christ so that Timothy was able to

carry out the stewardship of God's people as the successor to the legacy of faith and truth.

Excerpt of the text:

1 Timothy 2:7. εἰς ὃ: τὸ μαρτύριον, ἢ τὸ εὐαγγέλιον, as in a parallel passage, 2 Timothy 1:11. The expression εἰς ὃ ἐτέθην ἐγὼ κήρυξ κ. ἀπόστολος [καὶ] διδάσκαλος is repeated in 2 Timothy 1:11, as is ἀλήθειαν...ψεύδομαι is in Romans 9:1; but there it has the significant addition [λέγω] ἐν Χριστῷ.

For a similar statement about the truth of the letter writer, namely Paul, can be digested through Romans 1:9; 2 Corinthians 11:10; 2 Corinthians 12:19; Galatians 1:20. The essential meaning is that Paul's apostleship for his spiritual child and before God's congregation is his acceptance from Christ as the beginning of stewardship and in the sense of succession, at least Timothy will understand that stewardship later. The domain is of course the task of coaching God's congregation so that they know the true meaning of Christ's faith and truth. Paul's message also means that Timothy is ready to do this stewardship task as Paul's successor. A great deal of Timothy's training was received on the job as he traveled with Paul—a unique privilege for so young a man. Such travels brought him into contact with all kinds of people of stature whose personalities and achievements would kindle in him a wholesome ambition. From his tutor, he no doubt learned how to triumphantly meet the reverses and crises that seemed routine in Paul's life and ministry (Sanders, 1999, p. 211). The model was derived using a leadership platform that is currently valid and widely recognized both in the world of management and also in the scope of services in a broad sense, according to the following 2 pictures.



Figure 2.
The Biblical Model of Leadership Succession

Judging from Figure 2 and the intention of taking over leadership duties in Christian ministry, of course there is one element or another which is no less important. The word is a paradox. This word itself is a word that has something to do with the two previous words in the discussion.

Etymology:

παράδοσις *paradosis*, par-ad'-os-is; from G3860; transmission, namely (concretely) a teaching; in particular, the law of the Jewish tradition:—ordinance, tradition.

Its uses include: giving by word of mouth or in writing, i.e. traditions with instructions, narrations, teachings, etc. Objectively, what is conveyed, the substance of a teaching from a body of rules, in particular. rituals, which according to the opinion of the Jews were later transmitted orally by Moses and passed on orally in unbroken succession to succeeding generations, taught, both illustrating and expanding on the written law, as they did to be observed with the same respect.

This word appears in 1 Corinthians chapter 11 found in verse 2. The text message: Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. The word directed uses ordinance. This vocabulary boils down to the transmitted tradition.

By combining these three important words that are closely related to the spiritual heritage of believers gathered in the local congregation, these combined words reflect: I accept it – I pass it on to you, as I accept it – what I pass on is the tradition that you will carry on later. This interesting finding reminds the church today that the preaching of the gospel and the banquet at the Lord's table must be continued as the spiritual heritage of believers. Don't be stopped. This provision has strong meaning and may not be replaced with other things outside of the specific doctrinal provisions in life together as God's people.

Centrality of Christ and His work in the Sacrament of the Lord's Supper: Paul was concerned that the Christians in the Corinthian church were not properly participating in the Lord's Supper, so he wrote to teach, correct, and warn

them. The Supper is the new covenant in Jesus' death. For Christians, this involves remembering, pondering, recommitting, and reconnecting with Jesus in all the solemnity of His saving work. Paul reminds them that they must come to the Lord's table only if they are worthy. What is the worthiness that Paul demands? It is not moral perfection but a genuine Christian commitment (1 Corinthians 11:19). The commitment must be checked and reviewed before communion. We must really believe that Christ's death is for us and guarantees our salvation. We must realize that our participation in the banquet is a testimony and statement to the world that we believe in His saving work.

The life of Jesus—His body and blood offered on the cross—is the only way to salvation. Jesus has promised to meet us, feed us, and renew us through the banquet He has given us. To come to such a banquet, we need to prepare well. Such preparation is neither mysterious nor difficult. Pause for a moment to look at ourselves seriously, to believe in Christ sincerely, and to repent where the true essence of repentance is where Paul calls for the pious conversion of those in the Corinthian church who were then unfit to participate in the sacrament. They must be reconciled to God and to each other. Paul pointed out to the church today some of the transgressions that were within their understanding. Some Christians in Corinth had offended God by twisting the banquet God gave them into something else (1 Cor. 7:20).

Christ In Paul's Preaching: Paul's letters reveal the interrelationships between his evangelical zeal and his pastoral care, and between his theological wisdom and practical ministry. By his own admission, the apostle experienced "daily pressure of anxiety for all the churches" he had helped found (II Corinthians 11:28).. And the skilful pastoral approach he exemplified in dealing with first-century problems has era relevance. Current herd.

In greeting the Christian congregation in Corinth, Paul identified himself as "called by the will of God to be an apostle of Christ Jesus" (I Corinthians 1:1-2). By "the church of God," he meant the assembly of believers with whom he lived and worked for a year and a half in a large

metropolis. The Greeks used *ecclesia* in reference to any social assembly. Not so, Paul. These are God's people. The church belongs to Him who created it, not to them. Paul uses the word church in a local sense as here, and in a universal sense for all believers as in 1 Corinthians 15:9.

In Corinth and elsewhere, the apostle refers to the call of every Christian's faith to salvation and sanctification (I Corinthians 1:2, 24, 26). However, Paul claimed for himself a unique divine apostolic assignment. "An apostle of Christ Jesus" was Paul's favorite self-description. He was a man like the people he called, living under grace; however, he was not a shepherd of his own accord. He had received a call from God to fulfill a special divinely appointed ministry (I Corinthians 9:1; 15:9). Paul's understanding of the apostolos—the gift of the apostolate—as someone sent by God with the saving message of the gospel motivated his ministry and shaped his preaching. It also influences the order of priority for missionary work and actual ministry practice. His commitment to preaching the Gospel of Christ to non-Jews, his courage in the face of misunderstanding, even violent opposition, plus a concern for the saints like that of Corinth, were rooted in his apostolic vocation.

Paul's main task is to proclaim Jesus Christ as crucified, risen, and returned as savior—to the "Jews first" and also to other nations. His calling is to proclaim the deliverance of those who have not heard God's good news (1:17, cf. Galatians 1:16; Romans 15:18-21). His sense of a preacher's calling impelled him to shout, "Woe to me if I do not preach the Gospel!" (9:16). The passion that drives his mission is a divine need. He preached not on the basis of his free choice but with confidence in God's choice. Paul views himself as traveling "under orders", on roads without compromises or swerves. He later explained that he was preaching without their financial support solely for the joy of serving Christ (9:15-23).

He told the Corinthians that his gospel was "the word of the cross" (I Corinthians 1:18); further, that when he came to preach he knew nothing among them "except Jesus Christ and him crucified" (I Corinthians 2:1-2). The apostle's message is

more than a testimony from his own personal experience. Instead, his words mark a transaction with God by his faithful servant Paul (3:5; 4:1; II Corinthians. 4:5). His ministry is that of a herald of the "good news" from the sovereign King of the universe. In any assessment of contemporary preaching, one must ponder the implications of a Pauline-centered Christological concern.

Integration of Three Words in Local Congregational Leadership: Starting with laying the foundation for participation in the Lord's Supper. The word used is: I received it from Christ and I pass it on to you. Its essence is the body and blood of God. E. Tjondro, Suhadi explains: In some Christian circles today, the fear of partaking in Communion unworthily causes believers of very good character to refrain from coming to the Lord's table. When this happens, Paul's warning is misunderstood. The Lord's Supper is a place where forgiveness sin is proclaimed and offered to all who will accept it. Paul's warning is not to those who live unworthy lives and long for forgiveness, but to those who mock what is most holy and solemn by their conduct at eating at the Lord's table (Tjondro & Suhadi, 2022, pp. 127–136).

In partaking of the Lord's Supper, local church members need to be aware of what Christ's death and resurrection has accomplished. That is, members of Christ's redemptive community have been justified before God. And by His Spirit He caused them to obey Him. But it is not my obedience as an individual that makes me right before God. God's grace that makes me right before God. This is true participation at the Lord's table. Nggebu said the first Christians in East Java in the mid-19th century were so anticipatory in attending the Holy Communion because they saw it as a sign that they had believed in Christ (Nggebu, 2022, pp. 94–108). For new believers, the holy communion is expected to fellowship with God, their Savior. Santo and Prasetyo put forward an interesting reflection on the Holy Communion during the Covid-19 pandemic. During the COVID-19 pandemic, the sacrament of Holy Communion was still carried out by the church online in order to unite people and express their spiritual dimension with Christ (Santo & Prasetyo, 2022, pp. 118–136). Under any difficult

conditions, Christians will be encouraged to join the holy communion. Francis in his research on the Holy Communion at the Anglican Church in England concluded that the Anglo-Catholic Church in England also felt that they had the freedom to celebrate Holy Communion online (Francis & Village, 2021, p. 98). In the same way that during the COVID-19 pandemic, Wessel Bentley said the Methodist church in South Africa was administering the sacrament contextually online (Bentley, 2021, pp. 1–8). In fact, Christians see that the communion is to remember God's call and salvation for us, and to remember Christ's sacrifice on the cross for our penance.

The second relates to the preaching of Christ who was crucified, died, was buried and rose again on the third day. "gospel" is a term used for several things in Christianity; it means "good news" basically. This word is used for one or more of the four books of the Bible, Matthew, Mark, Luke, and John. These are the four "gospels." But the word is also used with great precision for the central doctrines of the Christian faith about Jesus, namely his death, burial, and resurrection. Paul clearly stated that the gospel he preached was that Jesus died according to the Scriptures, was buried, and rose again according to the Scriptures. The word used is: I accept I convey. Its essence is the real life of Christ for the salvation of God's people. It happened because of His death and resurrection in accordance with the previous preaching of the scriptures. The point is that the Christian Bible is not simply the facts about the death, burial, and resurrection of Jesus, but that the facts are understood according to what the Scriptures say. In other words, Jesus' death must be understood in terms of what the Scriptures teach about it -- who Jesus died, why his death was so important, what kind of death it was, and what it accomplished. Likewise, burial and resurrection must be understood in the way Scripture teaches — what the resurrection actually teaches, why it is important, what it proves, and how it relates to its exaltation to glory. It was clearly stated in Peter's first sermon in Acts 2:34. At the celebration of Pentecost (the outpouring of the Holy Spirit) and the early Jerusalem church was formed. So it is right that Angelo Nicolaides said that Christians in carrying out the Holy

Communion show their identity as the redeemed people of Christ. They were at the banquet table not only meeting together as a community of believers but also having a supernatural encounter with Christ (Nicolaides, 2021, pp. 1–9).

And third, regarding this provision, it is a provision that must be continued. Use the word ordinance. Commonly referred to as rules, regulations, instructions. From these three words and their integration for the benefit of the local congregation and of course the universal universal church, that the gospel of grace/salvation and the participation of the saints at the Lord's table is an important doctrine or provision that must be maintained as a spiritual inheritance. In this spiritual heritage, God's people not only receive complete salvation but also God's people grow as the indwelling of God's Spirit and in remembering the essence of the forgiveness of sins that Christ did as the Only Begotten of the Father in His full obedience. The estuary of the local and universal people or congregation is what Peter mentioned as a royal priesthood, a holy nation, belonging to God. And in the book of Revelation it is called being formed into a kingdom of Priests to serve God forever.

Conclusion

Several aspects of this conclusion. The most important thing is: the three words mentioned by Paul in the letters 1 Cor chapter 11 and chapter 15 are spiritual heritage. And the challenge now and then this heritage essence may no longer appeal to modern people. However, the congregation needs to continue to carry out this decree in their worship meetings. This is what God willed in Christ. Next, the aspect of pastoral leadership itself. Paul is teaching the content of pastoral leadership, and it is always related to what he has received from Christ himself, which he is passing on to the congregation he is fostering. So the contents of pastoral leadership must include repentance, becoming disciples and entering the Lord's table. It is this element that guides the congregation to enjoy fellowship (koinonia) through the pastoral ministry. The next aspect, of course, is specific Christian teaching or pedagogy. That people who have become believers in the preaching of the Gospel, who are being disciplined, must be

directed and fostered into the sacrament of the Lord's Supper as often as possible so that unity as members of the body of Christ is built in an orderly, neat manner and in the glory of Christ. In this way, the education and coaching side of the students who will continue the leadership have experienced their spiritual formation completely and steadily (spiritual formation).

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