

Ministry Gifts by David Cartledge



MINISTRY GIFTS

BY DAVID CARTLEDGE

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Christian Ministry and Training
PO Box 1061
Nambour, 4560
Sunshine Coast, Australia
Phone: 1300 660 809 or +61 7 5442 3511

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ABOUT THE AUTHOR

David Cartledge

29th Sept 1940 – 24 Oct 2005

David Cartledge gave his life to the Lord at the age of 15 and three years later God called him to the ministry. He went to an Australian Bible College a year later (as a 19 year old) and graduated three years later. The following year he was married to Marie who stayed at his side, often sharing in the ministry work throughout his life.

For the first two years of his ministry David was an assistant pastor in Hobart, Tasmania. Then, in the following four years, David and Marie planted a Church in the relatively small country town of Devonport (also in Tasmania). After this, David pastored a Church in another small country town, Lithgow (in New South Wales).

In 1970, at the age of 30, David was called to pastor a Church in the growing city of Townsville (Queensland). In the 18 years he was there, the church saw incredible growth. David embraced the charismatic renewal, and the church was in revival! The meetings would go on until all hours of the night. At these meetings people were touched, miracles occurred and the church exploded.

As the church grew, David decided the church needed to buy land to build a larger facility so he purchased 92 acres of land on the outskirts of the city. On this property he started a Bible school and a Christian school, the first to be started by his Church denomination in Australia.

At the age of 37, David became a member of the Australian National Executive of his Church denomination and held a leadership position in this movement for 26 years.

As a leader within his Church movement, David's strategy was church planting. His determined, faith filled and systematic approach to implementing this strategy resulted in many churches being planted, initially in the state of Queensland, and then, partly as a result of his example and influence, at a national level throughout Australia.

At the age of 48, after growing the Townsville church from a few dozen to well over 1,000 people, and seeing through the building of a large auditorium, Bible College, and Christian School, David and Marie moved from Townsville to start a church with a small group of local people on the Gold Coast. Moving from such a large church (in Townsville) to start a new church would have been hard for someone who had "broken through" and overcome enormous challenges, but because God had spoken to him, he moved. It wasn't long before he had established a church on a main road close to Surface Paradise and saw it grow rapidly.

At the age of 53, the National Executive of David's Church movement asked him to become the President of the national Bible College just outside Sydney. He accepted and remained in that position for nine years. In that time he instituted many changes and improvements. He moved the College from Katoomba in the Blue Mountains to Chester Hill, much closer to the centre of Sydney. This move involved the miraculous purchase of a former large, Australian Defence Services property.

At the age of 62 David began travelling the world, inspiring churches to move into the prophetic and apostolic realm and went to be with the Lord a few years later. He had given his all and he left a legacy of a life of devotion and service to God. His wife Marie continues to serve the Lord and is a wonderful example of a mother and grandmother for the family she and David raised together as they served in ministry.



"Our movement has been deeply impacted by David Cartledge. He is truly one of our greats. What David believed in, he believed in 100 per cent. Whatever he did, he did 100 per cent. He spoke fervently about faith, and lived so fervent by faith."

Brian Houston, Hillsong, Australia

THE CALLING OF GOD (PART ONE)

1. CALLED TO THE MINISTRY

The Ministry of the Gospel, more than any other vocation, is influenced by God's choice of His workers. In fact, in the true Ministry, only those who are personally selected and called of God can participate in it. **Heb 5:14** declares that "no man takes this honour to himself, but he that is called of God as was Aaron". This Old Testament priest did not presume to place himself in the position of ministry to the people on God's behalf, but was specifically set apart by God and consecrated by Moses to this appointment.

Before King Saul was removed from the throne for his disobedience and presumption, God had already chosen His man - David ... "a man after mine own heart which shall fulfill all my will." (**1 Sam 16:1, Acts 13:22**).

The Ministry of Jesus was largely involved in calling and developing a group of men to carry out His work. **Mark 3:13-15** shows us that Jesus called them - or chose them. This calling was primarily to a three-fold function.

- a) To be with Him. The development of a proper relationship with God is the first priority of the man called to the Ministry.
- b) That He might send them forth to preach. Preaching is an integral part of Ministry. The gospel has a declarative, prophetic and confrontational element to it and this is only properly conveyed by preaching (**1 Cor 1:17-21**), "It has pleased God by the foolishness of preaching to save them that believe". Paul states on two occasions that his calling involved preaching (**1 Tim 2:7, and 2 Tim 1:11**).
- c) The disciples were to have power to heal sicknesses and cast out devils. The Ministry of Jesus Christ is a signs following ministry, and involves His compassion for people's suffering.

2. GOD'S METHODS ARE MEN

The calling of God makes a man a unique individual in the sense that he is no longer his own master, and is also empowered with God's abilities to do his task.

God has determined to use man to minister His grace and it needs to be clearly understood that there is no substitute for a God called man. No organisation, technique, movement or programme can take his place. Whenever God has set in motion a deliverance for His people, He has always begun with a man (and often with a baby, i.e. Moses, Samson, Jesus, John the Baptist - Note **John 1:6**).

Before Peter was used to open the door of saving grace to the Gentiles (**Acts 10**), God had already chosen His man to be the apostle to the Gentiles - Paul (**Acts 9:15**).

Moses is a prime example of the Calling of God. This failed individual, who had attempted by human energy to deliver Israel and then ran from the consequences, met God at the Burning Bush (**Ex 3:1-5**). It was here that the Law of Contact and Transference came into effect. God told Moses to take off his shoes for he was standing on Holy ground. Through his contact with Holy ground, the fire and presence of God in the bush which was impregnating the ground around it, got into Moses and the failure ridden man was completely transformed.

It is the Law of Contact and Transference which brings the call of God to men today. We are not charged by God with the responsibility of doing His work and then left to accomplish this challenge in our own energy. The Call is essentially the impartation to His chosen Ministers of some of His motivation to redeem and restore man. (**2 Cor 5:1-3**)

3. THE NEED IS NOT THE CALL

Some people feel that there is no special calling of God, and that because the need exists, everyone who sees it should respond. However, Jesus said, "You have not chosen me, but I have chosen you and ordained you to go and bring forth fruit" (**John 15:16**). The Calling is at the initiative of God alone. Note **Hebrews 5:4**. Paul said, "I thank God who counted me faithful putting me in to the Ministry" (**1 Tim 1:12**) and declared a number of times that he was called (**Rom 1:1 and 1 Cor 1:1**).

Without a specific word from God and a clear direction that the Ministry is to be the driving and consuming passion of one's life, the motivation will soon wane. Only the call can sustain a person through the pressure that the Ministry brings.

4. GOD'S CALLING IS HIS ENABLING - 1 TIM 1:12

The Key to Church Life is leadership. Just as a river will never rise higher than its source, so a Church will never rise beyond the level of its leadership. The Pastor or Minister is the "control point" of a Church and will be either the blockage or blessing of the group of people in his care. **Col 4:17** declares that we must "take heed to the ministry that we have received in the Lord - that we fulfill it". (Note also **2 Tim 4:5**). Within the impartation of a Ministry Gift is a special ability to accomplish the task God calls us to. God's calling is His enabling. **1 Peter 4:11** states that "if any man ministers it must be with the ability that God gives".

Leading a congregation of people diverse in age, race, culture, interests and motivations, and causing them to be built together into a local manifestation of the Body of Christ in order to achieve God's will is not naturally achievable. Without the wisdom and supernatural abilities of God the congregation will remain unchanged and motivated by their own selfishness and independence. It takes a miracle to bring about the Body of Christ and cause people to become members one of another (**Eph 2:19-22**) and to make one loaf out of many grains. (**1 Cor 10:17**). The man called of God has this unique ability available to Him. It is God gathering His people to Himself (**Gen 49:10, John 6:44**).

5. SEPARATED UNTO THE GOSPEL

The Ministry is exclusive. It demands all of the life and cannot be considered to be a side-line.

Paul states that he had been separated unto the gospel. (**Rom 1:1, Gal 1:15**). This is not merely a separation from the world, but from all other motivations as well. Either the call to the ministry will be rejected or it will dominate the recipient, and gradually assert its expulsive power by driving out other vocational interests. Paul further declares that they that preach the gospel should live of it. The Old Testament priests and Levites were "full time" ministers. Though a man may begin his ministry on a part-time basis, the drive of that call will eventually challenge a separation from any other career or a sectionalising of his interests.

6. THE CALL OF GOD IS SUBJECT TO QUALIFICATIONS

The person who is called of God is under personal responsibility to live according to the requirements for a Minister (**1Tim 3:1-7**) in order to validate his call. The Old Testament Priest could be disqualified for certain deformities or inadequacies (**Lev 21:17-23**) and similarly the New Testament minister is under the same responsibility. Paul said that he disciplined himself so that when he had preached to others he would not be a castaway, or disapproved. (**1Cor 9:27**).

To this end, **1 Tim 3:6** and **10** requires that the man chosen of God must first be proved and not advanced into the ministry before he is ready for it and this readiness is demonstrated by his life qualifying for the calling of God.

7. THE DIVINE CHANNEL OF POWER

See attached article by E.M. Bounds

8. THE MAN GOD USES

See attached article by Oswald J. Smith.

9. THE DIVINE CHANNEL OF POWER

By: E. M. Bounds

Steady universal holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or two; your life preaches all the week. If Satan can only make a covetous minister a lover of praise, of pleasure, of good eating, he has ruined your ministry. Give yourself to prayer, and get your texts, your thoughts, your words from God. Luther spent his best three hours in prayer. – Robert Murray McCheyne.

We are constantly straining to devise new methods, new plans, new organisations to advance the Church and secure enlargement and efficiency for the gospel.

This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organisation. God's plan is to make much of the man, far more of him than of anything else. Men are God's method.

The Church is looking for better methods; God is looking for better men. "There was a man sent from God whose name was John." The dispensation that heralded and prepared the way for Christ was bound up in that man John. "Unto us a Child is born, unto us a Son is given." The world's salvation comes out of that cradled Son. When Paul appeals to the personal character of the men who rooted the Gospel in the world, he solves the mystery of their success. The glory and efficiency of the Gospel are staked on the men who proclaim it. When God declares that "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." He declares the necessity of men and his dependence on them as a channel through which to exert His power upon the world.

This vital, urgent truth is one that this age of machinery is apt to forget. The forgetting of it is as baneful on the work of God as would be the striking of the sun from his sphere. Darkness, confusion and death would ensue.

What the Church needs today is not more machinery or better, not new organisations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in

prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men - men of prayer.

An eminent historian has said that the accidents of personal character have more to do with the revolutions of nations than either philosophic historians or democratic politicians will allow. This truth has its application in full to the Gospel of Christ, the character and conduct of the followers of Christ, Christianize the world, transfigure nations and individuals. Of the preachers of the Gospel it is eminently true.

The character as well as the fortunes of the Gospel are committed to the preacher. He makes or mars the message from God to man. The preacher is the golden pipe through which the divine oil flows. The pipe must not only be golden, but open and flawless, that the oil may have a full, unhindered, unwasted flow.

The man makes the preacher. God must make the man. The messenger is, if possible, more than the message. The preacher is more than the sermon. The preacher makes the sermon. As life-giving milk from the mother's bosom is but the mother's life, so all the preacher says is tintured, impregnated by what the preacher is. The treasure is in earthen vessels, and the taste of the vessel impregnates and may discolour. The man, the whole man, lies behind the sermon. Preaching is not the performance of an hour. It is the outflow of a life. It takes twenty years to make a sermon, because it takes twenty years to make the man. The true sermon is a thing of life. The sermon grows because the man grows. The sermon is forceful because the man is forceful. The sermon is holy because the man is holy. The sermon is full of the divine unction because the man is full of the divine unction.

Paul termed it "My Gospel;" not that he had degraded it by his personal eccentricities or diverted it by selfish appropriation, but the Gospel was put into the heart and lifeblood of the man Paul, as a personal trust to be executed by his Pauline traits, to be set aflame and empowered by the fiery energy of his fiery soul. Paul's sermons - what were they? Where are they? Skeletons, scattered fragments, afloat on the sea of inspiration! But the man Paul, greater than his sermons, lives forever, in full form, feature, and stature, with his moulding hand on the Church. The preaching is but a voice. The voice in silence dies, the text is forgotten, the sermon fades from memory; the preacher lives.

The sermon cannot rise in its life-giving forces above the man. Dead men give out dead sermons, and dead sermons kill. Everything depends on the spiritual character of the preacher. Under the Jewish dispensation the high priest had inscribed in jeweled letters on a golden frontlet: "Holiness to the Lord." So every preacher in Christ's ministry must be moulded into and mastered by this same holy motto. It is a crying shame for the Christian ministry to fall lower in holiness of character and holiness of aim than the Jewish priesthood. Jonathan Edwards said: "I went on with my eager pursuit after more holiness and conformity to Christ. The heaven I desired was a heaven of holiness." The Gospel of Christ does not move by popular waves. It has no self-propagating power. It moves as the men who have charge of it move. The preacher must impersonate the Gospel. Its divine, most distinctive features must be embodied in him. The constraining power of love must be in the preacher as a projecting, eccentric, and all-commanding, self-oblivious force. The energy of self-denial must be his being, his heart and blood and bones. He must go forth as a man among men, clothed with humility, abiding in meekness, wise as a serpent, harmless as a dove; the bonds of a servant with the spirit of a king in high, royal independent bearing, with the simplicity and sweetness of a child. The preacher must throw himself, with all the abandon of a perfect self-emptying faith and a self-consuming zeal, into his work for the salvation of men. Hearty, heroic, compassionate, fearless martyrs must

the men be who take hold of and shape a generation for God. If they be timid timeservers, place-seekers, if they be men-pleasers or men-fearers, if their faith has a weak hold on God or His Word, if their denial be broken by any phase of self or the world, they cannot take hold of the Church nor the world for God.

The preacher's sharpest and strongest preaching should be to himself, His most difficult, delicate, laborious, and thorough work must be with himself. The training of the twelve was the great, difficult and enduring work of Christ. Preachers are not sermon-makers, but men-makers and saint-makers and he only is well trained for this business who has made himself a man and a saint. It is not great talents or great learning or great preachers that God needs, but men great in holiness, great in faith, great in love, great in fidelity, great for God - men always preaching by holy sermons in the pulpit, by holy lives out of it. These can mould a generation for God.

After this order, the early Christians were formed. Men they were of solid mould, preachers after the heavenly type heroic, stalwart, soldierly, saintly. Preaching with them meant self-denying, self-crucifying, serious, toilsome, martyr business. They applied themselves to it in a way that told on their generation, and formed in its womb a generation yet unborn for God. The preaching man is to be the praying man. Prayer is the preacher's mightiest weapon. An almighty force in itself, it gives life and force to all.

The real sermon is made in the closet. The man - God's man - is made in the closet. His life and his profoundest convictions were born in his secret communion with God. The burdened and tearful agony of his spirit, his weightiest and sweetest messages were got when alone with God. Prayer makes the man; prayer makes the preacher; prayer makes the pastor.

The pulpit of this day is weak in praying. The pride of learning is against the dependent humility of prayer. Prayer is with the pulpit too often only official-a performance for the routine of service. Prayer is not to the modern pulpit the mighty force it was in Paul's life or Paul's ministry. Every preacher who does not make prayer a mighty factor in his own life and ministry is weak as a factor in God's work and is powerless to advance God's cause in this world.

10. THE MAN GOD USES

By: Oswald J. Smith

I have been trying to think during these past days of the qualities that will enable God to use men in Christian service; and so far as I can discover there are at least eight that are essential. Moreover, I am absolutely convinced that any man who is willing to pay the price may be used of God regardless of talents and gifts. Not perhaps to the extent of some, but certainly to the full limit of his capacity, and if not the fault is his.

Now, it may cost a good deal. God does not always reveal the whole price at once. But when we reach the place where we are desperately in earnest about it that we are willing to make any sacrifice, then it is that God can begin to use us.

Well I do remember how I walked up and down my room in prayer exclaiming: "Oh, God, use me, use me, no matter what the cost! Gladly will I pay any price if only I may be used of Thee." Are you willing to pay the price?

i) THE MAN GOD USES IS THE MAN WHO HAS BUT ONE GREAT PURPOSE IN LIFE

A divided heart can never bring complete satisfaction. The man of mingled interests will seldom make a success of anything. If he would succeed in business he must give the major portion of his time and the best of his thought to his business. It is the man who divides his time between the office and the gambling table who fails. If his affections are divided between wife and another woman, married life is bound to end in disaster. No young man would be satisfied unless he held the supreme place in the heart of the woman whom he would make his wife.

The very same is true of the man who would be used of God, only to a far greater degree. The work alone must claim his whole attention. He has no room for other things. Paul was a man of "one thing." "This one thing I do," he exclaims. That was the secret of his success. He had a great surging passion to make known the Gospel, and he gave himself day and night to his work. And in writing to Timothy he urged him to "be diligent in these things; give thyself wholly to them."

The trouble is that men are interested in too many things today to be used of God. I have known college students whose interests were so divided between their studies and girl friends that their lives made no impression whatever. And let me say that no young man can be mightily used of God who is continually spending his evenings, his time and thought in the society of women.

I know of ministers who are in business on the side. Their whole time is not given to their one great work. Before I entered the ministry I purchased a vacant lot for speculative purposes, but after my ordination I sold it as quickly as possible that I might be perfectly free to give my whole thought to my work.

I am not urging that you have no other interests in life. There are duties to which you are bound to give your attention. What I do insist upon is that you make them as few as possible, and above all that you consider them as secondary, thus putting God and His work first and looking upon it as your one great purpose in life.

ii) THE MAN GOD USES IS THE MAN WHO BY GOD'S GRACE HAS REMOVED EVERY HINDRANCE FROM HIS LIFE

Now then, you don't need to tell me what it is that hinders God from using you. God knows and you know. You must get right with Him. It may be only a weight or it may be a definite sin, possibly your besetting sin. Perhaps it is impurity in thought, word or deed. Possibly it is pride, jealousy, malice, covetousness, unbelief, or self in one form or another. But whatever it is must be removed before God can use you. Remember it was Achan who caused Israel to fail. Is there an Achan in your heart, a shelf behind the door, a sin that no one sees but God? People think you are what you appear to be, but do they really know you as you are? Dare you withdraw the veil and let them see all? (Isaiah 59 :1,2)

iii) THE MAN GOD USES IS THE MAN WHO HAS PLACED HIMSELF ABSOLUTELY AT GOD'S DISPOSAL

Some of us act as though we were afraid of God, afraid to let Him have full sway. God says, "If any man willeth to do His will." What could the potter do if the clay refused to yield? What could the doctor do if the patient refused to trust? Of what value are insubordinate soldiers?

Well, then, are you yielded? Have you said an eternal "Yes" to God and an eternal "No" to self? Are you dedicated? Have you surrendered all? Has your will been laid down and have you accepted His for your life? Will you go where He wants you to go, and be what He wants you to be? Are you able to sing every verse of Frances Ridley Havergal's great consecration hymn, "Take My Life?" Do you mean it? And can you say with all your heart:

Here Lord, I give myself to Thee,
Friends and time and earthly store;
Soul and body shine to be-
Wholly Thine for evermore.

iv) THE MAN GOD USES IS THE MAN WHO HAS LEARNED HOW TO PREVAIL IN PRAYER

The men who have been greatly used of God have all been mighty in prayer. As you read their biographies, you discover that the spirit of prayer predominates. Jacob exclaims: "I will not let Thee go except Thou bless me," and hears God say: "Thou hast striven with God and with men and hast prevailed." Jesus in the midst of the greatest activity and opportunity for service withdraws from the multitude and seeks a solitary place in which to pray, sometimes spending whole nights alone with His Father, praying with such anguish of spirit that His sweat turns to blood. And this is the story of every man who has been used of God. Are you willing to pay the price?

You may be marvelously gifted and equipped for the service of God, but if you have not learned how to prevail in prayer, you can never expect God's blessings on your labors. Let me urge upon each one the necessity of withdrawing to the secret place to pray through and get the answer. Oh, for a return to the prayer life of such men as Bramwell, Oxtoby, Carvasso, John Smith, and Finney!

v) THE MAN GOD USES IS THE MAN WHO IS A STUDENT OF THE WORD

God's Word is your weapon. If you doubt its strength what power can you have in wielding it? It is your only source of information. When the Word of God becomes your meat and drink, your daily study and a very part of yourself, then, and not until then, will you be able to use it as He intends. Do you believe that the text you proclaim is the living, inspired Word of God? And are you confident that it will never return void? God cannot use a man who doubts His Word.

vi) THE MAN GOD USES IS THE MAN WHO HAS A VITAL, LIVING MESSAGE FOR A LOST WORLD

You are looking forward to the foreign field. Well, what are you going to tell them? Have you a message? Why are you going?

If your mission is merely one of social service, education, political reform, you had better leave it to the social service expert, the school teacher, the doctor and the reformer. If it is to substitute western civilisation along with the Christian religion for heathenism, better leave it to government agencies with their systems of uplift and reform.

Ah, no! there is only one message great enough to take us from our homes of comfort, carry us across the seas, and set us down in the midst of persecution, ridicule, sacrifice and loneliness, and that is the message that "Christ died for our sins," the message that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," the message of the cross. Nothing less will suffice. "Go ye and preach the Gospel." The rest is the business of the state.

But what message have you for the homeland? Why are you entering the ministry? If it is to educate the people by reading religious essays, better advise them to study Carlyle, Emerson, Browning, and Shakespeare. It will cut down expenses and save them the necessity of coming out in bad weather. Besides they can cultivate a taste for poetry in clubs held for that purpose. Or if it is simply to charm them by the beauty of oratory or great musical compositions, the chautauqua and concert hall will answer better.

Oh, my brother, you have a far greater work than this. The highest, most glorious, and most important of all callings is yours. The others have their individual vocations but yours embraces all, for you deal with all classes and conditions. Nor have you any time for argument or controversy. Yours is a message that God has commissioned you to deliver, a message of life and death, and He will hold you responsible for your stewardship. Oh, that you might realize the greatness of your task!

We are not in the pulpit to please and entertain, nor are we to parade ourselves. "The minstrel who sings before you to show his skill will be praised for his wit, rhymes and voice, but the courier who hurries in breathless, to bring you a message, will be forgotten in the message he brings." Oh, brethren, what do men think of us? Do they say: "What a great sermon!" or "What a great Christ! What a wonderful Saviour!"

Remember we are to represent Jesus, and that means that we must be dead in earnest, for to some our message will mean death, to others life. Then let us preach as though we mean what we say. A great actor one time explained the difference between actors and ministers by saying: "You clergymen talk about unreal things as though they were real."

Listen, men! If you are firmly convinced that "all have sinned," that men are lost, and that Jesus Christ is the only one who can save them, and you go forth to proclaim that message, then I bid you God-speed; and let me tell you, your ministry will be glorious.

Oh! Then, let me ask you again: Have you a message that the Holy Spirit honors? Does He convict of sin when you preach? Are souls saved and believers edified? Are you proclaiming man-made sermons or God-given messages? For if your message is born of the Holy Ghost you need never be ashamed.

Thousands have flocked to hear it all down the centuries, and thousands will do the same again. Audiences have been held spellbound by the simple Gospel Message, and it still grips. No need to fear. Go forth then and speak, confident of His power.

VII) THE MAN GOD USES IS THE MAN OF FAITH, WHO EXPECTS RESULTS

The great trouble with the majority of us is that we don't expect anything to happen. We do not look for results. We are content to go on in the same old humdrum way, and if a

soul in anguish should cry out; "What must I do to be saved"? We would be dumbfounded.

Now, I want to say that I have never yet been content to see things go on in the usual quiet way. Unless something happened I felt I had failed. I have always expected the extraordinary, nor have I been disappointed.

You remember that young preacher who came to Mr. Spurgeon discouraged because he was not seeing results.

"Why, you don't mean to tell me," exclaimed Spurgeon, "that you expect results every time you preach, do you?"

"Well, no," responded the young man, somewhat taken aback.

"Then that is why you don't get them" was the pointed reply.

I notice that when men play football they do not kick the ball at random, but they endeavour to drive it into the goal, and so with hockey. And thank God, we too can have a goal.

I never saw a race where men ran this way and that, all over the field. They had an object in view, and they ran toward a certain point. And we too are in a race, but a race, thank God, for souls.

When a lawyer pleads a case, he does not merely entertain. He is there for a verdict. And, praise God, we are out for a verdict. Nor should we be satisfied without one.

In a shooting match every man fires at a mark. Have we a mark, and do we take aim? In the days of the Great War recruiting meetings were held, not to entertain, but to secure recruits. Apart from this result the meeting was in vain. Are we looking for recruits for our King, and do we expect some to respond? Let us have faith for definite results.

VIII) THE MAN GOD USES IS THIS MAN WHO WORKS IN THE ANOINTING OF THE HOLY SPIRIT

"Tarry ye at Jerusalem until ye be endued with power from on High." They tarried, "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses." And the thought of witnessing without that power never entered their minds.

Read the biographies of God's men and you will discover that each one sought and obtained enduement of power from on high. One sermon preached in the anointing is worth a thousand in the energy of the flesh.

This then, is the man God uses. He has but one purpose in life. Every hindrance has been removed. He places himself absolutely at God's disposal. He has learned how to prevail in prayer. He is a student of the Word. He has a vital, living message for a lost world. He expects results. And he works in the anointing of the Holy Spirit. Oh, my brethren, let us see to it that we have these eight qualifications in order that God may use us to the fullest possible extent. Then will our ministry be glorious indeed.

(From FIRE IN HIS BONES by Oswald J. Smith, published by Tyndale House Publishers, Inc. 1982 by The Peoples Church. Used by permission.)

Chapter Two

THE CALLING OF GOD (PART TWO)

1. GOD'S CREATIVE PROCESS IS STILL GOING ON

The original creation was performed "ex nihilo" - out of nothing (**Heb 11:3**) In the same way God is at work today bringing ministries to birth out of nothing. **1 Cor 1:26-29** shows that not many mighty or noble are "called" but God chooses the things that are not, to confound the things that are (**v 28**). God does not depend on the talents or abilities of humanity to do His work. He takes those who have nothing to commend themselves, who often would be disqualified and imparts to them His own ability so that a ministry is born "out of nothing".

2. GOD'S CHOICE OF THE DISQUALIFIED

Frequently God chose the despised or rejected person to do His work, and this reached its ultimate expression when He sent His Son - for He also was "despised and rejected of men" (**Is 53:3**).

It was the law of Old Testament times that the first-born always received the family's prestige, privilege and power, yet again and again God chose the younger brother in preference to the firstborn – e.g. Abel rather than Cain, Isaac rather than Ishmael, Jacob rather than Esau, Joseph instead of Rueben, David and not Eliab, etc.

In other areas also those who would not be chosen by men were chosen by God.

- Gideon was the least in his Father's house.
- Jephthah was an illegitimate child and rejected by his half brothers
- Moses was a murderer, deserter and long time non-achiever
- Saul of Tarsus - a religious bigot and a murderer

Five women are listed in the genealogy of Jesus (**Matt 1**). Five is the number of grace which brings life and this is clearly seen in these women. They were all degraded or disqualified in various ways and yet became ancestors of Jesus, and are specifically listed as such when no women of ideal behaviour or background is.

- Tamar - a harlot
- Rahab - a harlot
- Ruth - a Gentile (N.B. **Deut 23:2**)
- Bathsheba - an adulteress
- Mary - shamed, suspected of immorality

3. GOD WILL NOT SHARE HIS GLORY WITH ANOTHER

The reason why God has not chosen the mighty or noble of this world to be his ministers, is that He alone must be glorified. He cannot share that glory without creating idolatry. (**1 Cor 1:29**)

For this reason, the man chosen by God must at all times avoid being magnified by the people lest he become an object of veneration instead of God. The request of the Greeks who came seeking Christ (**John 12:21**) should be burnt into the heart of every minister, "Sir, we would see Jesus".

The minister must never substitute himself for the Lord and cannot take any of the glory to Himself. He is a servant (**Rom 1:1, Col 4:12, and Phil 1:1**) and there is no such thing as a "great servant" (**Luke 17:10**).

It was this desire to share God's glory that destroyed Lucifer - one of God's ministering spirits in the previous age (**Is 14:13-14**). We are not exempt from this unholy desire or its subsequent doom.

It is true that God reveals His glory in earthen vessels (**2 Cor 4:7**), but the comparisons between the manifestation of God's treasure and the vessel that contains it will cause the glory to be enhanced by the stark difference between the glory and the vessel.

4. HUMILITY - THE KEY TO GOD'S CALLING

The very fact of being called of God and subsequently used of God can have an adverse effect on the person called. It is too possible to take the glory to oneself or to use the power of the call for personal advancement or satisfaction. Jesus was tempted to use His place with God to personally advance His own cause or meet His own needs (**Matt 4:4-11**), i.e. the temptation to turn the stones to bread was an attempt to get Him to use His relationship with the Father ("if you are the Son of God") to satisfy His hunger. The temptation to throw Himself from the pinnacle of the Temple was to presume on God and obligate a manifestation of Divine Power in order to gain the people's attention as He came floating down through the air borne up by angels. The temptation to gain the power and glory of the Kingdoms of the earth was that of taking a short cut in His calling and avoiding the cross.

Jesus resisted these temptations to avoid the responsibilities of His ministry and has left us this example that we should follow in His steps. (**1 Pet 2:2**)

The life of personal humility in ministry is that of taking up the cross daily and following Jesus. There can be no shortcuts to an effective ministry and the more that is accomplished through the calling of God within us, the greater our responsibility to flee from pride and self aggrandisement.

Saul, the King of Israel, failed at this point. Samuel told him that he had been chosen when he was "small in his own eyes". However the power and prestige of his God-given ministry went to his head and he forgot that it was God who had raised him up. Eventually that pride and its resultant presumption, cost him his ministry and it was given to a neighbour of his who was better than he (**1 Sam 15:17 and 28**)

Saul began humble and died proud, but David made full proof of his ministry by maintaining a heart of humility before God all his life.

God resists the proud but gives grace to the humble - **James 4:6**.

He that humbleth himself shall be exalted, but he that exalts himself shall be abased. (**Luke 14:11**)

Humility in ministry is a personal responsibility. The Bible teaches that we must humble ourselves. It is not a gift from God, but a personal decision and attitude. No one can do it for us. **1 Peter 5:4** tells us to humble ourselves under the mighty hand of God, and this "mighty hand" is clearly identified by the context as delegated authority in the Church. Humility to God is expressed in our submission to God appointed authority in the Church.

Chapter Three

THE MAN IN THE MIDDLE

The Church comprises a Priesthood of all believers (1 Pet 2:9, Rev.1:6). However special ministers are called and ordained of the Lord for the edification, perfecting, direction and motivation of His Body. (Eph 4:7-11)

Such ministers, while not occupying a priestly role, which limits the believer's access to God, do occupy a position between God and the people. They are men in the middle with a special responsibility to transfer to men the Word, purposes and blessings of God.

This was the ministry of Jesus. He has revealed the Father to us and is the only way to God. While the ministers of the New Testament Church do not have a mediatorial role, and must bring the seeker after God to Jesus, the only mediator between God and man. The minister must be prepared to enter into the ministry of His Lord and receive His word from God and impart it to the people. He must be prepared to become a channel or conductor through which the plan and purpose of God can flow. He must reproduce in the people what has been birthed in himself.

1. MOSES IS A PRIME EXAMPLE OF THIS MINISTRY.

The impartation of God to his life, at the burning bush, had dynamically changed him and he then transferred this "change" to Israel.

His momentum got 3,000,000 people moving for God by overcoming their inertia.

Some definitions of the words "momentum", "inert" and "inertia" will be helpful in gaining insight into the transformation Moses was able to produce in the Israelites.

Momentum means "impetus gained by movement"

Inert means "without internal power of action"; "sluggish or slow"

Inertia means "that property of matter by which it continues in its existing state or rest of uniform motion in a straight line, unless that state is changed or influenced by an external force".

An experiment was performed some years ago to demonstrate these laws of physics. A large steel bar was suspended on a chain and a cork from a bottle was hung on a cord and swung like a pendulum so that at the end of its forward swing it struck the bar. This of course had no effect on the heavy steel bar but the experiment was continued and about 20 minutes later the bar vibrated slightly and as the cork continued to strike, it began to vibrate more and more until it gradually began to swing. The momentum of the tiny cork had been transferred to the steel bar. The inert state of the bar had been overcome by the action of the cork.

Though Moses was totally insignificant compared to the huge challenge of getting an inert nation on the move, yet eventually the "momentum" of Moses overcame the inertia of Israel. The outside force, which Moses had received at the Burning Bush and which had transformed his own inert state, had changed the direction of Israel after 430 years of immobilisation.

2. MOSES WAS THE MAN IN THE MIDDLE TO ISRAEL IN THREE MAIN AREAS:

A. INITIATION.

He was the author of change to them. Everything that happened in God's plan for them began as an idea or dream in the heart of one man.

Moses demonstrated that God's methods are men. He heard from God constantly regarding His purpose for the nation and was able to bring it to pass. Even when Israel failed to go into the Promised Land, it was Moses who successfully brought the new generation of Israel back to the point of entry again.

He always knew the ways of God. (**Ps 103:7**) He was involved with God in His planning for the nation and knew how to deal with every situation that arose.

The New Testament minister has this requirement that he is able to lead God's people in the right way.

Moses was a trailblazer - a leader. He was always out in front of the people. The ability to be the author of change to God's people is a necessary component of the modern minister and is largely dependent on his own ability to rightly respond to change. (**Note Jer 48:11**)

The Minister must not only have a goal and a vision, but he must be able to transmit that vision to his people so that they will begin moving for God. As the energy of the swinging steel bar was much greater than that of the cork, so the momentum of a moving Israel outweighed that of Moses by himself. The Minister who tries to do all the ministry himself will fail right at this point. He must impart his momentum to the people so that the potential corporate energy of all his congregation is released to fulfill his vision.

B. INTERVENTION

Moses intervened in Israel's failure when they were influenced by a negative force to move away from the path he had got them moving in, and used his spiritual authority to halt the tide of evil. (**Ex 32:25-29, 2 Cor 10:3-5**)

Once again he had to impart his momentum to the people to get them back "on course".

There are numerous occasions in Church life when the Minister will have to intervene in the circumstances of both the congregation or individuals in order to restore them to their right place with God or correct their direction. Note Paul's exhortation to the Churches. Much of it is in the realm of intervention. (e.g. **1 Cor 5**)

C. INTERCESSION.

The ministry is far from a collection of techniques or management principles. In a real sense it involves the very life of the minister. Jesus said that the true shepherd lays down his life for the sheep. (**John 10:11**) While this may not require the physical life of the average minister, it is certainly true of him as far as the realm of intercession goes. He is often called upon to intercede for his people and sometimes with such intensity that his own life's energy is drained. At times, he must stand between them and the spiritual disaster they cannot discern.

Moses was able to bring about deliverance for Israel because of his intercession for them. (**Ex 32:30-35**). Without Moses fasting and praying on their behalf, their slide into idolatry and its subsequent judgment by God would have been irrevocable. He was the man who stood in the gap for them.

On another occasion it was Moses who went up to the top of the mountain to intercede for their victory over Amalak and as a result the enemy was vanquished. (Note **Isaiah 59:16-19**)

God seeks ministers who will be able to affect the lives of their people by spiritual means and who as good shepherds, will stand in the gap for them, who will make up any breach in the hedge of protection around the flock.

There is a tremendous facility and responsibility for the man of God. He is able to drive back the powers of darkness and bring release from the bondage of his people if he will take their place and stand between them and their need in intercession. (**1 John 5:16**)

Abraham's classic intercession for the city of Sodom for the sake of the righteous there shows how God accommodates Himself to the cry of the righteous. (**Gen 19**)

Jesus, the captain of our Salvation, was the man in the middle for the whole human race. He was lifted up on the cross between heaven and earth and bridged the gap between a holy God and sinful man. As a result of His redemptive work on the cross, He has been able to impart His "momentum" to man and He has thus changed the "inert" state of the human race. (**Eph 2:1**) Those who will be His ministers are called upon to follow Him in the same experience of the cross (**Matt 16:24**) and be enabled to move men for God.

Chapter Four

THE PLACE OF WOMEN IN MINISTRY (PART 1)

1. MODERN CHURCH ATTITUDES TO THE MINISTRY OF WOMEN

The religious world is locked in controversy over the ordination of women. Some Churches, such as the American Presbyterian churches have recently split over this issue. The Anglican Church is theoretically now open to the appointment of women priests, but the Catholic Church is resolutely opposed to it, and sees this decision of the Anglican Church as a serious obstacle to any future unification of the two Churches.

One prominent Charismatic group of teachers claim that any woman in ministry is in deception.

The Brethren Assemblies throughout the world have traditionally taken a very negative position in regard to women in ministry. They allow no function by women in services involving men and stress **1 Cor 14:34-35** and **1 Tim 2:11-12**, as the basis for their attitude.

Most Pentecostal Churches, and particularly the Assemblies of God have never had any limitation on the ministry of women.

The United Constitution of the Assemblies of God in Australia, Article 14(b) states: "Believing that in the outpouring of the Holy Spirit in this dispensation of grace the Lord has made no distinction in pouring out His Spirit both upon His handmaidens as well as His brethren, we recognise the right and privilege of those so called and gifted to minister, whether they be brethren or sisters in the Lord."

The Assemblies of God in the United States of America has a significant number of women ministries and many Churches have been pioneered by women on their own.

NOTE: This opportunity for women to find full expression in ministry may be contributing factor to the phenomenal growth of the Pentecostal movement.

2. OUTSTANDING WOMEN MINISTERS OF MODERN TIMES

- ❖ Catherine Booth - actively ministered alongside her husband, the founder of the Salvation Army and was a strong proponent of women's rights to preach the gospel. Her booklet "Female Ministry" is a strong declaration of this point of view.
- ❖ Mary Slessor - an outstanding missionary to Africa. She became known as the White Queen of Calabar.
- ❖ Pandita Ramabai - prominent in the outpouring of the Spirit in India in 1905 in Mukti and greatly used of God in that land.
- ❖ Aimee Semple McPherson - very successful Evangelist and founder of the International Church of the Foursquare Gospel, and Pastor of the huge Angelus Temple during the 1930's.
- ❖ Mrs. Sumrall - mother of famed evangelist Lester Sumrall and was a well known evangelist herself.

- ❖ Mrs. Janet Lancaster - Founder of Good News Hall in Melbourne, and an early pioneer of Pentecost in Australia. Many of the present Assemblies were started from her ministry.
- ❖ Kathryn Kuhlman - probably the most outstanding woman evangelist of modern times, with perhaps one of the greatest ministries of miracles in this generation.
- ❖ Jessie Penn-Lewis - prominent leader in the Welsh revival
- ❖ Corrie Ten Boom - her preaching, teaching and writing ministry has challenged and inspired thousands.
- ❖ Elizabeth Elliott and Rachael Saint - who pioneered the gospel to the Auca Indians of Ecuador after their husbands were martyred.
- ❖ Jean Darnell - a well-known evangelist with a world - wide ministry.
- ❖ Dr. Henrietta Mears - founder of Gospel Light Publishers and the National Sunday School Association of America. Her ministry in the First Presbyterian Church of Hollywood's College Department guided more than 100 young men into the ministry, including:
 - Dr. Robert Hunger of Fuller Theological Seminary;
 - Dr. Bill Bright of Campus Crusade for Christ;
 - Louis Evans, Pastor of Washington D.C.'s National Presbyterian Church;
 - Donn Moomaw of Bel Air Presbyterian, Pastor
 - President Ronald Reagan.
- ❖ Mother Teresa - world famous Catholic nun who ministers to multitudes of starving people in India.
- ❖ - Marylin Hickey - One of America's best known Bible teachers. Her television programmes motivating people to read the word of God has helped thousands.
- ❖ Charlotte Baker - Her impact in the ministry of worship has changed thousands of people around the world. She is constantly in international demand as a preacher.
- ❖ Shirley Jones - raised up twice from a crippled condition. Her ministry of faith has been a tremendous blessing to Queensland Churches in the last few years.
- ❖ Freda Lindsay - President of Christ For the Nations Institute, Dallas, Texas. She has trained thousands of men and women for the work of God, and her efforts for World Missions have resulted in more than 6000 church buildings being erected in missionary situations.

There are numerous other ladies in effective ministry who are worthy of mention, but this list is sufficient to demonstrate that there are many women blessed with a ministry gift.

Perhaps one of the most outstanding examples of women functioning in ministry is in the massive Full Gospel Central Church in Seoul, Korea. Dr. Yonggi Cho declares that the success of his ministry and the growth of the Church has depended largely on the ministry of the women

in his Assembly. There are currently many women who are Assistant Pastors there, and more than 55,000 of the 60,000 members of the Diaconate are women. (1992)

3. BIBLICAL TEACHING ON WOMEN'S MINISTRIES

A.

- i) In the beginning God did not appoint Adam to responsibility and cause Eve to sit by and watch, but gave to them joint dominion over His creation. They both carried privilege and responsibility. (**Gen 1:26**)- "gave them". This points up an important aspect of ministry. God's ideal is a husband and wife team in correct order to achieve a balanced and totally effective ministry.
- ii) **1 Peter 3:1-7** also amplified this principle of co-operation between husband and wife in order that their spiritual ministry may not be hindered (**v. 7**).
- iii) **Romans 16:3-5** gives an excellent example of this husband and wife team in Aquila and Priscilla. They were involved in the Church at Rome and also had a group of that Church in their home - like a Home Fellowship Group (**v 5**). On another occasion they were active together in the Church at Ephesus (**2 Tim 4:19**). They were also instrumental in bringing Apollos into a fuller understanding of the things of God (**Acts 18:26**). Some commentators feel that the mention of Priscilla before her husband indicates that she had the major ministry and was actually the Leader of the Church.
- iv) Priscilla and Aquila are a very clear manifestation of God's ideal. Note that **Acts 3:21** declares that all things that have been instituted of God are to be restored prior to the coming of the Lord.

B. Galatians 3:28 makes it clear that in the ministry of the Church that there is no exclusive role for men. In the home there is male leadership and a very clear delineation of roles, but this is not so in the Church. God chooses whom He will.

C. The outpouring of the Holy Spirit is primarily to empower the ministers and witnesses of Christ. **Joel 2:28-29** includes both men and women in that empowering without any advantage or limitation for either sex. The Holy Spirit is given to both "sons and daughters" and to "servants and handmaidens".

D. Psalm 68:11 is clarified in the Amplified Bible and other translations - "The Lord gave the Word (His preaching ministry), the women who published it are a great host". God has not reserved the ministry of His Word to men.

E. Deborah (**Judges 4:4**) was the official and God-appointed leader of Israel and was used of God to direct Barak and bring victory over Sisera.

F.

- i) **Romans 16** lists various "servants of the Lord" who were women - Priscilla, Mary, Tryphena, Tryphosa and Junia. The Zondervan Bible Dictionary defines Junia as a "woman apostle" and the N.A.S.B. suggests that she was outstanding among the apostolic ranks.
- ii) From the reference in **verses 1-2**, it is clear that Phoebe, a deaconess at Cenchreae was being sent to Rome to preach, i.e. she was commended by Paul. This was a letter of

reference or recommendation. NOTE: The way Phoebe was sent was exactly the same as Epaphroditus' recommendation to ministry (**Phil 2:29**).

- G.**
- i) Euodia and Syntyche were in the leadership of the Church at Phillipi and for this reason Paul exhorts them to get into proper unity.
 - ii) Paul also refers to other assistants in the ministry of the gospel at Phillipi and these were women. (**Phil 4:3**)
- H.** Numerous other women were involved in the leadership of Israel in Old Testament times. These included Miriam (**Ex 15:20**), Huldah (**2 Kings 22:14** and **2 Chron 34:22**), and Noadiah (**Neh 6:14**).
- I.** The Amplified Bible, the N.I.V. and R.S.V, etc. all show that Nymphia was the leader of a church in her home at Colossae. (**Col 4:15**)
- J.** "The elect lady" (**2 John:1**). The word here for elect is "Kuria" the feminine form of "Kurios" which equals "Lord, Authority" and infers strongly that this unnamed lady was the leader or ruler of the church family in this particular situation.
- K.** A lot of stress has been placed upon the relative positions of Adam and Eve or man and woman in the original creation and of course Paul's definitions in 2 Corinthians regarding women being placed in a subservient position to man. There is no question that God has established the role of headship for the husband in the family and this in no way infers as has been incorrectly assumed that women are inferior both in personality or in their functions to God. It needs to be noted that the word "Adam" is an all embracing word which does not specifically apply to the male but to humanity in general. We also observe that in **Genesis 1:26** it was the human race that was to rule to have dominion and not specifically the male. Both Adam and Eve were given dominion over the earth together and were required to operate in that dominion co-operatively rather than in competition. The word 'helpmate' or 'helper' used in Genesis **Chapter 2** to denote the woman's role does not in any way suggest inferiority. The word 'helpmate' means specifically 'in front of' or 'visible' to Adam. The word 'helper' is more correctly a 'help corresponding to him' or a 'helper equal or adequate to himself'. The word 'helper' does not in any way apply to any status of inferiority, in the scripture this word is most often applied to God. The Hebrew word 'ezer' is thirteen times used of God also is used for military protection or of allies four times in scripture. (Note **Psalms 1:21-22**, **Exodus 18:4**)
- L.** The elevation of the Gentiles to status in the church via the torn veil which has broken Jewish monopoly of relationship with God has provided for restoration of women's true status. If gentiles who are aliens to the covenants and promises of God are restored to full and not restrictive fellowship then any effects of the fall upon a woman are also dealt with by this means of relationship with God.
- M.** The question is often asked "why did not Jesus include a woman in the twelve apostles, if He had indeed truly given the opportunity of ministry to women?" The question may be asked as a counter to this exclusive view. "Why didn't Jesus include a gentile in His twelve apostles?" If the rule that women are excluded because Jesus did not include them in the twelve apostles is to apply then, that we must be consistent and only have Jewish

leaders of the church. We note that neither Jesus nor Paul made any direct frontal attack on slavery or other social ills of their day but they set in motion through the church those things that would ultimately destroy such evils. The elevation of the gentiles to full fellowship and the restoration of womanhood to their true status in God are parts of these restorations set in motion by Jesus and the teaching of the apostle Paul.

These passages are by no means exhaustive, but will serve to show that the area of ministry in Bible times was not the exclusive preserve of men. A woman may have as much or more ministry as a man, but generally the men will exercise the final authority roles in the Church.

Spirituality in church life tends to be promoted more by women, but strength will only come from men taking the responsibility of governmental leadership.

Chapter Five

THE PLACE OF WOMEN IN MINISTRY (PART 2)

1. OBJECTIONS TO WOMEN'S MINISTRIES

A. In the Corinthian Scripture (**1 Cor 14:34-35**) Paul is speaking about confusion (**note v. 33**), and goes on to bring up another area of confusion in the Church. It was the custom (and still is in many areas) for women to sit on one side of the church and men on the other. The problem referred to by Paul was caused by women calling out to their husbands across the aisle to ask for explanations of the message. Paul says, "If they will LEARN anything, let them ask their husbands at home". In this case, the speaking they were forbidden to engage in had nothing to do with women teaching, but women learning. In any case, the reference here is not to women in general, but to "wives". Young's literal translation says "Let the wives be silent for it has not been turned over upon them to speak (ask questions), but to arrange themselves under their husbands as also the law saith - and if they wish to learn anything, let them ask their own husbands in the house." Another commentator says, "Wives should refrain from interrupting with their questions. This did not happen in other churches and should not happen at Corinth." NOTE: The Law referred to here is not the Old Testament Law, as no such injunction exists in it, but is no doubt some local custom or rule of that particular church.

B. 1 Timothy 2:11-12 must be looked at in the light of other Scriptures. If Paul intended a woman never to open her mouth in Church as this passage appears to state, then how do we account for those whom the Scripture lists as prophetesses in both the Old and New Testaments, such as Miriam, Deborah, Huldah, Noadiah, and Phillip's four daughters?

What do we then do with the clear statement in **1 Cor. 11:5**, which tells us a woman can both pray and prophesy in the Church? Since prophecy includes the element of edification, exhortation and comfort, a woman is allowed to minister to men. What Paul is describing in the Timothy passage is the MANNER of a woman's ministry. The word "usurp" is not in the original Greek text and the main idea Paul was conveying was that a woman is not permitted to teach in a loud-mouth, abrasive or aggressive way, or to demand opportunity.

1 Tim 2:11-12 also refers to women who were not qualified being unable to teach. This passage follows immediately on into the qualifications for elders that is **1Tim 3:1-7**, and the word that is used at the beginning of that passage "if any man" desire the office of a bishop", is not the word for male but the word for person, the Greek word "tis". In **2 Tim 2:2** where the whole context begins regarding women not being able to teach does not refer to the male either, the Greek word 'anthropos' is used here which refers to humanity in general both male and female. Only the Greek word 'aner' is used exclusively of men and not of women and that word is not used in this passage so it is clear to see that Paul is talking about humanity in general and not specifically of the male of the species when he is laying out the qualifications for leadership. Paul is emphatically saying that a woman who is unlearned is not qualified to teach because one of the qualifications of a bishop or elder or leader is that they are apt to teach.

C. A woman may have as much or more ministry as a man without having to exert authority. The scripture is clear that the Lord has made no difference between men and women as His channels. **Joel 2:28-29** includes both men and women in the promise of the Holy Spirit, and **Acts 2:4 and 1:14** shows that women were included in this Pentecostal outpouring. The major reason why Jesus has given the Baptism with the Holy Spirit is so that the recipient may become

a witness (**Acts 1:8**). It is inconceivable that a woman is to receive the same anointing as a man and then it must be limited in its expression.

There have been more women in missionary service than men in most denominations. Most of these "missionaries" have been sent out by "men" on the mission boards. Most men are quite happy for a woman to teach and preach to "heathen" men, as long as they aren't allowed to minister to "civilised" men.

D. Though experience is not a basis for establishing truth, yet the outstanding ministry of women in Dr. Yonggi Cho's Full Gospel Central Church must declare to this generation that God can and does use women. Dr. Cho used the women of his Church in actual ministry and through it has succeeded in building the largest Church in history.

2. THE KEY FACTOR - SUBMISSION

While it is clear that the Bible does not inhibit a woman from preaching or teaching God's Word, it is also just as clear that she must comply with certain requirements. The main one is submission. She must never "take" or "usurp" authority, and must always act under the delegated authority of proper leadership in the Church. If she happens to be pastoring an Assembly, then she must be under the authority of her fellowship or denomination. (**Rom 16:1-2**) A woman needs covering both emotionally and spiritually in a way that a man usually doesn't. Not only should she submit herself to the authority of the Church, but the Church leadership should be prepared to give it. It is unfortunate that some woman preachers become mannish and aggressive in order to maintain their position. However, anything which reduces a woman's God-given femininity weakens her and reduces her effectiveness.

3. THE PASTOR'S PRIME RESPONSIBILITY IN MINISTRY

Gen 1:26-28 establishes that God gave dominion to both male and female and expected them to act as a team to carry out his will. Since God's ideal is a husband and wife team in ministry, the Pastor's prime responsibility is to minister to his wife and release her full potential so that she can operate with him as a joint ministry and his own ministry will in this way be properly complemented. In many cases the minister's wife will have been directly called of God to the ministry. Whether she has or not she should be prepared to be developed and share with her husband in the work of God since she is one flesh with her husband. His life and call becomes hers though she may not aspire to preaching or other areas of public ministry.

4. WOMEN MINISTERS: HOW ARE THEY BEING ACCEPTED?

Attached article is from "Ministries" Magazine, Fall '84.

WOMEN MINISTERS: HOW ARE THEY BEING ACCEPTED?

Many churches are in the process of changing attitudes towards clergywomen. Here is carefully researched information gathered from some 20 religious groups-mainline, evangelical, Pentecostal and Jewish-representing 60 million members.

By Sam Justice

It was the ceremony of institution for a new rector in the Episcopal Church. The bishop for the New York diocese had completed his portion of the ceremony and the newly instituted priest knelt and said: "Oh, my Lord, I am not worthy to have You come under my roof; yet You have called Your servant to stand in Your house and to serve at Your altar. To You and to Your service I devote myself, body, soul and spirit..."

The bishop then presented the minister to the congregation, saying, "Greet your new rector." The rector, in this case, was not a male but the Rev. Ellen M. Shaver, first woman rector in Westchester County and, according to Bishop Paul Moore, "The first rector in a 'normal' church in his diocese. Two other of his churches in New York City have women rectors, but one is a mission and the other, in the words of Bishop Moore, is a 'kinky' parish-St. Clements in the New York theatrical district frequented by people in the arts.

The Rev. Shaver, in her first year at St. John's Tuckahoe in Yonkers, New York, is symptomatic of a change touching a majority of denominations in America—from the Assemblies of God to the 35-member National Council of Churches, to the three branches of Judaism. All told, these congregations represent roughly 60 million members.

The only major U.S. churches that do not ordain women are the Roman Catholic Church with some 52 million members, eight U.S. Orthodox Churches with 3.8 million members, the Missouri Lutheran Synod and the Church of God in Christ, each with about three million members.

When a woman senses God's call to the clergy, what are her chances of making it to the pulpit? It depends on denominational affiliation, her qualifications for preaching and pastoral ministry, and perhaps divine intervention. In most denominations, chances are considerably better today than a dozen years ago.

The trails were blazed by the likes of Aimee Semple McPherson, who founded the International Church of the Four Square Gospel in the first quarter of this century, and attracted throngs wherever she went. She was followed by Kathryn Kuhlman, whose healing ministry made maximum use of television in the 1960's and 1970's.

However, the first woman to be ordained in the United States was Antoinette Brown of South Butler, New York, who was ordained in 1853 by the local Congregational Church (now merged into the United Church of Christ).

Miss Brown attended Oberlin College, which discouraged female students, but she persevered and got her degree. She managed to get a church and began preaching God's peace and love as opposed to the "fire-and-brimstone" of the day. She lasted one year, gave up in frustration and became a Unitarian and an ardent champion of women's rights. She bore ten children and juggled a career of lecturing and writing. Before she died in her 90s, she enjoyed the victory of woman's suffrage by casting her vote in an election.

Antoinette Brown's ordination did not open the floodgates. There were no further ordinations until 1888, when the Christian Church (Disciples of Christ) approved, ordaining women, followed in 1894 by the American Baptist Churches in the U.S.A.

In addition to Antoinette Brown and Aimee Semple McPherson, there were other strong-willed women who left an imprint on U.S. churches in the first half of this century. Ellen White founded the Seventh Day Adventists and led it for 50 years. Mary Baker Eddy founded the Christian Science Church and became its patron saint. Phoebe Palmer was a strong spiritual leader of the Holiness Church. Alma White, whose husband was a Methodist minister, was active as an evangelist. But in 1901, after church officials frowned on her evangelistic endeavors, she founded the denomination that now is called the Pillar of Fire. (today headed by her granddaughter, Bishop Arlene White Lawrence).

"Ordination of women is still moving slowly-seldom more than five percent of the clergy of a denomination - and there are many congregations who want no part of women in their pulpits. "

These women were exceptions; they had flourishing ministries when established churches were not doing much to make room for women in their pulpits. Then, in the 21-year period between 1956 and 1977, five major denominations-Methodists, Presbyterians, Episcopalians, Lutherans and National Baptists-all approved women's ordination.

Ordination of women is still moving slowly-seldom more than five percent of the clergy of a denomination-and there are many congregations who want no part of women in their pulpits. Women who are to get pastorates are under scrutiny for their sister clergy. If they fail or stumble, it reflects on clergywomen generally.

How do male pastors view this influx of females into what was once their private bastion? This is not a problem in most Pentecostal churches or the Salvation Army where women have been ordained for years. However, in denominations whose ranks are not growing, the appearance of women in the ministry increases the competition for clergy openings. A general preference for male clergy and the experience they have acquired gives them an edge. The question is how long they will be able to maintain this edge as women clergy become more accepted.

One veteran clergy says, "I don't view women's entry as personal competition for me: but for the younger men coming out of seminary, it could be interesting- and challenging."

Female clergy are also concerned about these problems and have groups such as Women in Ministry, based in New York City, to monitor them. Clergywomen are discovering one approach to dealing with opposition is to serve as interim or assistant pastors. Many women are entering the clergy streams through these channels. Another entry area showing promise is that of co-pastor, where a husband and wife may serve the same church. In the Salvation Army, this has been practiced successfully since its founding.

Sometimes they serve separate churches, but more often it's the same church. It has many advantages, according to the Rev. Barbara Schlachter. In 1982, she and her husband, the Rev. Mel Schlachter, were called as co-pastors of St. Margaret's Episcopal Church in Staatsburg, N.Y.

"There might have been some real opposition to a woman rector," she recalls, "had we not come as a team. There was only one woman in the parish who really seemed upset to see me in the pulpit- and she still is."

The Schlachters, both 38, take turns preaching. When one preaches, the other celebrates the Eucharist. Each arrives independently at sermon topics, but there is consultation. Also, there's feedback after sermons: what went over, what fell flat. "But we also try not to let church "shop talk" dominate our home life. We have to leave room for our children- Erika, 8, and Jacob, 4."

But it isn't easy. In the middle of Jacob's birthday party recently, a bereaved couple who had a death in their family came to the rectory. While they sat in one room being consoled, the Schlachters were running back and forth to the room where Jacob was having his birthday cake and ice cream. The Schlachters work to make sure their children realize they are part of a commitment.

Their first year out of seminary, the Schlachters worked as assistants at St. Andrew's Church, a dying parish in Yonkers. He had been ordained and she was ordained a deacon while at St. Andrew's. Both preached, but she couldn't celebrate the Eucharist. After St. Andrew's closed, she taught at Master's School in Dobbs Ferry for four years, while he served as a prison chaplain at a nearby correctional facility.

In 1977-the breakthrough year for Episcopal women-Barbara Schlachter was ordained and became an assistant at St. Bartholomew's Episcopal Church in White Plains. Meanwhile, her husband was doing pastoral counseling in White Plains. Their first child was born during their five years there.

In 1982, they were called to Staatsburg to begin their career as co-pastors. The situation not only provided the opportunity for each to preach, but for the family to worship together. The small church in north Dutchess County had some 125 communicants when they arrived. Since 1982 it has doubled and there is excitement on the part of the congregation, many of whom are not Episcopalians.

One problem: both are concerned about the same people and situations in parish. A challenge: learning to appreciate one another's style when it's not the way the other would do it.

They find that sometimes one can handle a sticky situation better than the other. One woman member wanted to organize a church group that would meet in a private home. Both Schlachters felt the activity belonged in the church and he told her so. The woman was hurt. Barbara talked to her and helped her struggle through and finally the wound was healed.

They feel that many who have come to church in the last year and a half were drawn by the husband-and-wife team. The appeal extends to singles as well as to couples. Barbara serves on her church's deployment board, which is concerned not only with clergy placement but issues clergy face.

Another key factor is pastors' wives. Where do they fit in? There was a time when a pastor was called to a church, the congregation assumed it was getting an assistant pastor for free. She might direct the choir, play the organ, teach a Sunday school class, visit the sick or arrange the flowers on the altar.

Today, with roughly three-quarters of pastors' wives employed, few are available or even interested in taking on the chores that at one time fell to the pastor's wife. When missionaries are being sent abroad, the wife often gets a salary equal to her husband. But no such benefit befalls the domestic clergy wife.

A recent National Council of Churches survey shows that in most cases other family incomes (usually from the working wife) supplement clergy pay. This holds true for the top of the pay scale as well as on the low side. When the clergyman is in the \$ 12,000 to \$ 14,000 bracket, 76.5 percent of wives work. But in the top bracket surveyed - \$38,000 to \$40,000- 78.9 percent of wives also work.

"Studies show that women in the clergy consistently are paid less than male counterparts. This has resulted in making some churches available to women who are willing to take the low-paying pastorates. "

U.S. Labor Department statistics for 1982 show that clergy pay ranks slightly above that for janitors. And NCC studies show that women in the clergy consistently are paid less than male counterparts. This has resulted in making some churches available to women who are willing to take the low-paying pastorates in order to get a foothold on the clergy ladder. While that may get them a first church, upward mobility remains a problem. Larger and higher paying openings consistently go to male clergy and there usually is a longer wait between a clergywoman's first church and her call to a second.

One study shows that while the median salary for clergymen is from \$18,000 to \$22,000, the median range for clergywomen is from \$14,000 to \$16,000. Employment opportunities are better in churches reflecting steady growth, such as Pentecostals, Lutherans and Baptists. Declining memberships have resulted in fewer clergy openings for women affiliated with the Episcopal, Methodist, Presbyterian, Christian Church and United Church of Christ denominations.

Methodist clergywomen have the least placement problem because of their unique appointment system as opposed to the congregational call method. Once the woman has been ordained, her bishop is obligated to place her. Still, she must work out acceptance issues in the local congregation. Even in highly structured denominations such as the Episcopal and Lutheran, ordination requires the approval of local or regional governing bodies.

However, in congregational type denominations-Baptist, Christian Church (Disciples of Christ), United Church of Christ and some Pentecostal-ordination can take place with the approval only of the local church body.

Here follows added information on how ordination is treated in the denominations included in this study, plus some denominations not shown in the statistical chart.

Assemblies of God

Began ordaining women at its organisation in the United States in 1914. As a result, women's ordination has never been a church issue, according to the Rev. Joseph Flower, secretary of this Pentecostal group. Some women serve as co-pastors with their husbands. Seminary training is not required, but candidates must complete specified Berean Correspondence Courses.

Female candidates are first licensed to preach, then two years later are ordained- based on recognition of service. This is handled by a credentials committee that must sense that the candidate has been "called" by God to preach. By the end of 1983 there were 3,507 accredited women, including 259 pastors, 74 home missionaries, 230 foreign missionaries, with 1,529 in other categories such as evangelists, teachers and inactive, with another 1,425 categorized as retired.

This denomination has 1,992,754 adherents in the U.S.A.

“Flora Wilson Bridges feels that most of the opposition
to women in the clergy comes from women.
It’s their low self-esteem. Culture has lied
to women for a long time.”
American Baptist Churches in U.S.A.

First woman to be ordained in A.B.C. was Edith Hill in Kansas in 1894. She started a church and served it for several years. In A.B.C., a candidate is ordained by her local church, but if she wants to be recognized by the denomination, she must be approved by the judiciary in her local area. There are some 37 judiciaries in the A.B.C. In order to be ordained, candidates must have an M.A. in divinity from an accredited seminary.

The Rev. Suzan Johnson, the first ordained black woman to head up an A.B.C. congregation, has described her Mariner Baptist Church on New York's lower east side as "a tough parish in a rough neighborhood." But it is no rougher than the Bronx where she was raised. She says, "You won't find many neighborhoods that frighten me."

Miss Johnson, 27, has been ordained for five years and an acting pastor for six months. She has been a talk show hostess in New York, Miami and Boston. She hopes to bring the "feminine" voice of God to her parishioners. She overcame initial resistance to get her first pastorate and foresees a time when women will share pulpits in all denominations.

Southern Baptist Convention

With some 14 million members in over 36,000 churches, S.B.C. is more localized in ordaining than A.B.C. It has been ordaining women since 1964 at local church level and to date has approximately 250 ordained women, 13 are pastors. However, in conference this June a resolution was passed 4,793 to 3,460 putting the S.B.C. on record in opposition to ordination of women. But the resolution does not bind their churches, each of which has the power to ordain.

National Baptist Convention U.S.A., Inc.

N.B.C. began ordaining women 25 years ago, but it's almost impossible to estimate a total because ordination is at local level. Only a small portion of N.B.C. churches actually ordains, but convention secretary W. Franklyn Richardson strongly supported ordination and has a woman on his Grace Baptist Church staff in Mt. Vernon, New York.

"God," says Richardson, "is not necessarily white, male or American. The key to the issue of ordination cannot be based on a narrow interpretation of so-called spiritual limitation of women's roles in the church, but rather on whether it is God's will. If God calls a woman to the ministry, how can she be denied entry because of historical experience? I am adamantly against those who deny women the right to preach on the basis of gospel. I won't argue against cultural

opposition. When women are denied entry, we lose the benefit of female perspective. Women have an understanding that men don't have. None of us is perfect. We are all broken vessels. "

The Rev. Flora Wilson Bridges, executive minister at Grace Church, was licensed to preach in April 1980 and ordained in September 1983. She feels that most of the opposition to women in the clergy comes from women. "It's their low self-esteem. Culture has lied to women for a long time. Much scarring has taken place that will take a long time to heal."

Ms. Bridges preaches twice a month at Grace, also gets invitations to other pulpits. Grace has 1,500 members, an average attendance of 900 and is the largest black church in Westchester County.

Christian Church (Disciples of Christ)

This dual-named denomination began ordaining in 1888 because women were needed on the frontier and it was cheaper in outreach activities to send couples. Many couples are continuing as co-pastors and missionaries. One of their best known early women was Carrie Nation.

This church has 35 geographic regions in the United States and Canada, but ordination is handled by autonomous local congregations. In calling, churches are to consider women only if there are no competent men candidates. Some women now serve on governing boards of the 11 administrative units.

Church of God

Headquartered in Cleveland, Tennessee. The Church of God is one of the fastest growing churches in the United States, claiming an increase of 70.4 percent over the 12-year period between 1970 and 1982. It is second only to Assemblies of God with a 79.1 percent gain. This church does not ordain women, but does license them to pastor churches and to serve as evangelists. They cannot participate in the same order of work that deals with eldership. Women were active since the founding of the church in the United States in 1890.

The Church of God in Christ

The Church of God in Christ, based in Memphis, Tennessee, mostly black, does not ordain women. However, women serve significant roles in the congregations of these churches and those with recognized gifts of leadership are honored by the title "mother." This predominantly black Pentecostal denomination claims three million adherents.

“Leaders counsel women planning to enter clergy
to work with other women in ministry
or to serve as an interim rector where a church
is not yet ready for a woman rector.”

Episcopal Church

The Episcopal Church ordains women in the United States and Canada, but not in the Anglican Communion in Great Britain. In the United States, women's ordination was approved by the General Convention in 1977 after years of controversy. Currently, some 90 diocese ordain, but

there are 30 diocese that do not and some 35 bishops are on record in opposition, based on the Scriptures, tradition and "Father" image.

At the end of 1983, of 443 ordained women, 36 are rectors of churches, 43 are vicars, 10 are interim priests, nine are priests-in-charge, six are co-pastors. Some 156 function as assistants or associates (curates), 28 are college and school chaplains, 16 hospital or prison chaplains, 16 teach in colleges or seminaries, 22 are in church-related ministries, 32 in non-stipendiary positions where they have full-time jobs elsewhere, some 69 are retired, in religious orders, or on cathedral staffs, at home or unemployed.

An additional 294 are deacons. A large percentage of the women clergy are married, most attended seminary, a few have read for orders, many have had careers and came into the clergy after another career or having raised a family.

Their leaders counsel women planning to enter clergy to work with other women in ministry or serve as an interim rector where a church is not yet ready for a woman rector.

The experience of the Rev. Ellen Shaver, mentioned earlier, illustrates the workings of the call process, both from the standpoint of a supervisory body and a local call committee.

St. John's Tuckahoe began setting up a search committee in late 1982, but didn't complete a parish profile until well into winter of 1983. Its first list of 25 candidates, sent to Bishop Moore in April, came back sharply whittled. The bishop eliminated all but six and added nine new candidates, two of them women. The women responded that they were not interested, as did others of the new candidates. The bishop came back in early summer with more names, including that of Ellen Shaver, a curate at St. John's Episcopal Church, Larchmont, New York.

When approached by the search committee, Ms. Shaver was receptive and that led to an interview with a search sub-committee. Its approach: we really don't see a woman as rector of St. John's, but we should do the bishop the courtesy of interviewing her.

Ms. Shaver was impressed by the parish profile, and by the committee's struggle to be honest with what the church was enumerating both strengths and weaknesses. Her reaction: "This could be it."

The search group was impressed, particularly by her homework on the profile, her probing questions and sense of purpose.

Ms. Shaver's attitude varied during the summer from; "This isn't going anywhere" to; "This could really happen," to "No chance!"

Later, the search group heard her preach and found her theology sound, her pulpit manner satisfactory and a real warmth between her and parishioners. They recommended that her name be kept on the list of prospects.

In October, Ms. Shaver was notified that the list had been narrowed to three candidates. The three met with the full search committee, which narrowed it to two-Ms. Shaver and a male candidate. A week later, the nod went to Ms. Shaver and the governing body of the congregation, the vestry, approved unanimously.

In her first sermon, Rev. Ellen-as she came to be called-recounted her call experience:

"It occurred to me, as I moved through the search process, that this relationship is a lot like getting married. For as in marriage, the search begins with a period of courtship, during which we learn as much as possible about each other. For me, the process began when I received a letter from the search committee chairman. As I read the parish profile with the statements of goals and what you were looking for in a rector, I remember thinking, 'this could be a match. This could be a new and unexpected thing God is doing in my life.'

"So I wrote back, giving my goals and hopes for such a relationship. Next, I met with four members of the parish and we began to get acquainted. Afterward, I thought to myself: 'Nice people. Challenging parish. But women aren't being hired to be rectors.' I figured that was the end of it. It's like being fixed up for a date, having a nice evening, but doubting that you'll ever hear from the person again. !

"Imagine my surprise when I learned I had been moved on to the next step in the process. I began to wonder if God might actually be calling me to this position. In my head, I rejected the possibility. It was a strange time. I had no decision to make about coming to this parish because I had not been invited to do so. I believed there was little or no chance that I would be offered the position. And yet, I kept wondering what God was up to.

"I prayed that I might know God's will. The answer came back very clearly: 'Know that I am God!'

"That was it? Not, 'Stay where you are,' or 'Go to the new place.' I was mystified, but the more I thought about it, the more I realized it was the ultimate answer to my prayer.

"I still was not clear what the future might bring, but I knew I was being called to trust God and to be open to whatever was coming.

"So when I was invited to meet with the whole search committee, I accepted. In the short time we were together, we talked about our spiritual journeys. I discovered the committee also was struggling to discern and to be open to God's will. And I began to believe God was calling us to journey together.

"Like courtship, it was a time of discovery and growing hope for our future. Then I was informed the search committee had recommended me to the vestry and the vestry had voted unanimously to call me as rector.

"My immediate response was shock. The impossible had happened. This brings us back to the marriage relationship. When two people decide to marry, they make a covenant with one another. That is, they make a commitment to be with each other in the good times and the bad. They seek God's blessing on their relationship and pray that it will be a sign of God's love in this broken world. They trust that within the relationship they will grow in love and that they will come to recognise the Lord's love for them in their love for one another.

"We are entering that kind of relationship. We are making a commitment and seeking God's blessing on our relationship. We are hoping and praying that we will grow in His love.

"But like all newlyweds, there will be a period of adjustment. We will come to know each other far better in the weeks and months ahead. Being human, there will be times when we get on each other's nerves. But there will also be times when we'll be filled with joy as we discover new things about each other. Some expectations will be met; others will not be met.

“I Believe God has called me to this Christian community of St. John’s Tuckahoe. And I fully expect to meet our Lord and to know and love Him better as I come to know and love you. May God bless our new beginning.”

There are three major Lutheran bodies. The Lutheran Church in America (LCA) and the American Lutheran Church (ALC) which are in the process of merging, scheduled to be complete by 1988. And the Missouri Lutheran Synod remains aloof from the merger.

Lutheran Church in America

To be eligible for ordination, a Lutheran woman must be endorsed by a synod, complete seminary, have one year of internship, and get a Master of Divinity. She also must be called by a local church which gets her name through the synodical bishop. In LCA, women are getting first calls, but are having problems getting second calls. The church is researching factors surrounding second calls for women. LCA has ordained 319 women since 1970 and of these, 233 have calls to congregations, including assistants. Seminary classes of 1983-84 totalled 1,017 students, of which 372- or 36.5 percent were women.

American Lutheran Church

With 1,170,000 members and 4,897 churches, the ALC has ordained 157 women. A growing phenomenon in both it and the LCA is clergy couples, often serving the same church as co-pastors.

Missouri Lutheran Synod

With 2,054,000 communicants in 6,147 churches this group does not ordain women.

"Almost half of the Salvation Army's 3,500 commissioned officers are women. Most of the women officers are married to commissioned officers with whom they serve as co-pastors of equal rank. "

Presbyterian Church (U.S.A.)

The two main bodies of the church, United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S., merged in 1983 to form the Presbyterian Church (U.S.A). It has ordained over one thousand women since 1956 and experienced a 300 percent gain in ordinations between 1971 and 1978. By April 1984, there were 231 women pastors and co-pastors, 251 associate and assistant pastors, 53 chaplains (in the army, in hospitals and schools) and 34 missionaries.

Studies reveal that most of the opposition to women in the clergy comes from rationalisation by generations of masculine imagery in worship, theology and biblical interpretations. These reasons were found for opposing placement of clergywomen:

1. Traditional role of minister's wife is unfulfilled;
2. Interferes with "normal" family processes;
3. Mobility is tied to location of spouse's job;
4. Theological difficulties;

5. Uneasiness with a woman in the pulpit;
6. She could get pregnant.

All synods have at least one woman in the clergy. Two-thirds of clergywomen serve in congregational positions, most as pastor or assistant. Clergywomen are most likely to be located in an urban area, a suburb or a town. Also, they are more in evidence in resort areas and retirement communities.

Salvation Army

The Salvation Army has been commissioning (ordaining) women officers since it was founded in 1865 in England by General William Booth. It was launched in the United States in 1880 as a result of a letter from 16-year-old Eliza Shirley, a recent émigré from England, to General Booth in which she said the unofficial corps (church) she and her mother had founded in Philadelphia had grown to the point where it needed a commissioned officer. Booth responded with a "landing party" of seven women under the leadership of Commissioner George Scott Railton. They landed in New York in 1880, held an open-air meeting on the Bowery, then moved on to Philadelphia where they established the first permanent U.S. base.

General Booth's daughter, Evangeline, served in the United States as national commander from 1901 to 1934, then went back to England to become general.

Almost half of the Army's 3,500 commissioned officers are women. In fact, in the latest seminary class of 1984-85, of the 45 students in the Eastern Territory, 24 are women. Most of the women officers are married to commissioned officers with whom they serve as co-pastors of equal rank. They are ordained after a two-year training program and commissioned as lieutenants. After five years they can move up to captain and 15 years later to major.

In addition to its Christmas kettles and street-corner witnessing, the Army holds regular services on Sunday-"holiness" meetings on Sunday morning and "salvation" meetings at night, with emphasis on fundamental doctrine, the Bible and Jesus Christ.

United Church of Christ

All ordination decisions are made by the church's 39 conferences at their association levels, where applicants are examined, but actual ordinations are by individual churches. There are slightly over 1,000 ordained U.C.C. women as against some 10,000 male clergy. Of the women, about one-third have their own churches. They must go through the church's Life and Leadership office for placement. They submit profiles which become available to interested churches.

A candidate must express desire to serve in a congregation. A local search committee decides who will be selected. In addition to those with pastorates, others serve as interim ministers, college chaplains, or as assistants. Five or six women pastors serve large congregations and each has a staff.

Two years ago seminary enrollment was 52 and is projected to rise to 75. There is resistance to women pastors in some local churches. The conference minister (bishop) is the key to where a clergywoman will be placed. Some feel a priority to place women. Of 39 conferences, one is headed by a woman.

A big problem for women clergy is getting a second church. Women constitute 62 percent of U.C.C. membership, but this does not auger support for clergywomen since most of their opposition is from women. In the U.C.C. women clergy are less popular in the South and Southwest.

United Methodist Church

This church resulted from several mergers and each branch has its own history of women's ordination. In the late 1800s, women were granted license to preach. In 1889, Ella Niswonger was ordained by the Central Illinois Conference of the United Brethren Church. In the early 1880s, Anna Howard Shaw was ordained in the Methodist Protestant Church.

In 1956, women were granted ordination and in 1968 were included in full conference membership of the United Methodist Church. In 1983, some 1,456 women were serving as pastors and 1,183 as elders in full connection, which includes those in appointments beyond the local church and other categories. Women make up a little over six percent of all pastors in the church.

The district superintendent works closely with the Pastor-Parish Relations Committee and the bishop appoints clergy. Several conferences have sought to discover what works most effectively for building acceptance of clergywomen.

African Methodist Episcopal Church

This black church is based in St. Louis, Missouri, and began ordaining women in 1948, with some 84 women ordained to date, but with no information on number of women with pastorates.

This black church, based in Charlone, North Carolina, reportedly began ordaining women in the late 19th century and to date has ordained 65 women. They report that women pastors are serving churches with fewer than 250 members.

from "Ministries" Magazine, Fall '84.

Chapter Six

MINISTRY GIFTS

1. THE COMPOSITION OF MINISTRY GIFTS

The New Testament teaches that Christians are brought together into an organism called the Body of Christ. Each member of that Body has a place and function (**1 Cor 12:27,28; Eph 4:11,16; Rom 12:3-8**).

The Lord has given five ministries to His Church who are to work together and balance and complement one another. They are the ministries of Apostle, Prophet, Pastor, Evangelist and Teacher (**Eph 4:7-16**). Each of these ministries will be studied in detail during this subject.

There is a difference between the ministry gifts of Eph 4:11 and the gifts or manifestations listed in **1 Cor 12:8-10**. The former are Christ's gift to the Church; the latter are gifts of the Holy Spirit. There are fundamental differences between ministry gifts and spiritual gifts - the former being man, whilst the latter are manifestations (1Cor 12:7); the former are five-fold offices, the latter nine-fold operations; the former are "given" by Christ, whilst the latter are "given", by the Holy Spirit. (**1 Cor 12:8**)

The Ministry gifts are men called and equipped to fulfill a MINISTRY in the Body of Christ. They are not men who bear a title, but they have the necessary qualifications to fulfill their ministry. Jesus said that in the same manner that His Father had sent Him, so He would send forth the Apostles. (**John 20:21**, Amplified)

Only those who are divinely called are Christ's gifts to the Church: "apostles, prophets, evangelists, pastors and teachers" (**Eph 4:11**). The same Greek word, *tithemi* - is used to describe this call although it is translated differently in each of the following passages: "gave" in **Eph 4:11**, "ordained" in **John 15:16**, "hath made" in **Acts 20:28**, "hath set" in **1 Cor 12:28**, "putting" in **1 Tim 1:12**, "appointed" in **2 Tim 1:11**.

The Christ-given gifts of ministry of **Eph 4:11** are "to prepare God's people for works of service, so that the Body of Christ may be built up" (**Eph 4:12**, NIV), or "for the equipping of the saints for the work of service, to the building up of the Body of Christ" (NASB).

Everywhere else in Scripture, the gifts are presented as charismatic endowments, special gifts. Our Lord's ascension gifts are not endowments. They are people, Christ's servants. When the Lord entered into Heaven after He had won His great victory over sin, death and hell, He poured out upon His Church and the world the gift of people - apostles, prophets, evangelists, and pastors and teachers.

It has generally been considered in most Churches that the apostles and prophets no longer exist and only the pastoral, teaching and evangelistic gifts are still among us. This attitude has been developed for two main reasons:

- a. A reluctance to recognise the ministries of apostles and prophets in case there is undue elevation of these persons.
- b. A desire to conform all ministries to a set type. Apostolic and Prophetic ministries carry a greater level of authority than the others and this is hard to accommodate in a "democratic" system of Church government. Many church organisations have a bureaucratic

administration rather than a dynamic leadership raised up by God. The natural tendency is to suppress such gifted ministries or to force them out of the fellowship because they cannot conform to the "norm".

2. THE PURPOSE OF THE ASCENSION GIFT MINISTRIES

The primary purpose of these five-fold ministries is to "perfect" the saints (**Eph 4:12**). "Perfect" is from the Greek - *kortortismos* - and means to "completely furnish", or to "thoroughly equip" or "to adapt". The Ascension Gift Ministries are a part of the Melchizedek priesthood of whom Jesus is the High Priest. While all believers are priests unto God (**1 Pet 2:5,9 ; Rev 1:6**), those with ministry gifts carry a greater responsibility within this universal priesthood. The goal of the Melchizedek priesthood is to bring people to perfection (**Heb 7:11,19 ; 6:1**). The Old Testament laws and ceremonies were incapable of developing the people in God and could only cover their sins from year to year without changing them (**Heb 10:1-4**). The new Priesthood is enabled to work this change in people because we now have a perfect sacrifice and a perfect High Priest (**Heb 2:10, 5:9, 9:9-15**). According to **Eph 4:12-16**, the Ascension Gift Ministries have a mandate to develop this perfection in God's people by:

- a. Bringing them to the unity of the faith (**Eph 4:13**). **Verse 3** refers to the unity of the spirit which must predate the unity of the faith and lays a foundation for it. However, it is essential to have the right teaching. It is a means of bringing God's people together and uniting them around the transcending principles of Jesus Christ rather than man-made doctrinal emphases. A full release of the Ascension Gift Ministries will result in a new level of teaching and understanding in the Body of Christ. The Ascension Gift Ministries will produce in the Church a unanimity of agreement between the believers in practical, ethical, and theological areas.
- b. Maturity. One of the meanings of "perfection" is maturity or to grow in God. The Ascension Gift Ministries will cause constant growth in the lives of Christians and will not allow them to remain content in a static spiritual experience. The desire of God is that His children should bring forth much fruit. Neither plant life nor human kind can produce fruit until there is maturity of life. (**Lk 8:14 ; Rom 7:4 ; Jn 15:8,16**). The Ascension Gift Ministries are to provide the milk of the Word so that the believers may grow (**1 Pet 2:2**). The growing in grace referred to in **2 Pet 3:18** is related to today's level of the teaching ministry of the Apostles.
- c. The third thing released in the believers is found in **Eph 4:16**, and it is Body function. True ministry gifts will mobilise the Church to function as a true expression of Christ's Body and will not take all the ministry to themselves. The Body is only really "fitted together" and properly functioning when every joint supplies something and is effectively working together. Such a body will then increase as a result of its harmonious, unified and mature function.

3. THE RESULT OF THE PERFECTING MINISTRY OF THE ASCENSION GIFT MINISTRIES

These special ministries are charged with the responsibility of bringing the saints to the place where they can:

- a. Do the work of the Ministry. This is not a function of the Ascension Gift Ministries, but of the entire priesthood of believers. The saints are to be perfected so they can do the work of the ministry (**Eph 4:12**). Rotherhem translates verse 12 "with a view to the

fitting of the saints for the work of ministering".

- b. The second result of this perfecting of the saints is so that they will edify one another. This is not the responsibility of a special few but of everyone. The gift of prophecy with its ministry of edifying, comforting and exhorting is available to all members of the Church (**1 Cor 14:3 and 31**).
- c. Reach the stature of the fullness of Christ. This is not mere or limited growth, but growth with a goal. The Ascension Gift Ministries will bring an impartation to the believers that causes them to keep growing until they achieve Christ-likeness in Word and deed.
- d. Avoid Error (**Eph 4:14**). God hates schism in the body (**1 Cor 12:25**). [Schism means division]. This condition mostly arises from false teachers and heresies. (**1 Cor 11:18-19, and Acts 20:29**). Maturity or perfecting of the saints provides a solid foundation for their faith and a discernment of error.
- e. Speak the truth in love. Truth can be emphasised for its own sake and can bring bondage if it is expressed in the wrong attitude. A genuine truth can end up in legalism and sterility unless it is spoken in love. Through the perfecting of the saints the Church is equipped to adjust and edify one another, but to do it with both a loving motive and expression, and never in a self righteous, holier than thou or condemnatory attitude.

4. THE ASCENSION GIFT MINISTRIES ARE GIVEN FOR LEADERSHIP

Every member of the Church is expected to be an effectively functioning member of the local Assembly to which God has joined him (**Eph. 4:16**). However this does not mean that all carry equal responsibility. Those who have "gift ministries" are required of God to take the leadership of the Assembly and be an example to the believers. (**1 Tim 4:12-16**). Paul told Timothy, the leader of the Assembly at Ephesus, that by constantly developing his own life and ministry and being prepared to really be a leader he would save those who listened to or followed him.

The key to every situation in Church life is leadership. God imparts to the Ascension Gift Ministries special abilities in government, motivation, wisdom, authority, communication, protection, and creativity. Whether it is leading God's people in a new direction, exercising discipline or bringing some project to birth, these God-given qualities are essential for a healthy Church. Without them those without Ministry Gifts will attempt to lead or govern the Church, but the end result of this is a man-made bureaucracy and a democratic administration instead of a Theocracy. The Church will never rise higher than the level of its ministry.

5. THE ASCENSION GIFT MINISTRIES ARE BASED IN THE LOCAL CHURCH

1 Cor 12:28 lists the Ministry Gifts and declares that God has "set" these in the Church. This letter of Paul's was written to a local Assembly and shows that it is not the Church universal that God has given these ministry gifts to, but the local Church. They are set or established, ordained or placed there by God and as such are essential to the proper foundation of a local body of believers. Some feel that Pastors and Teachers are part of local Churches, but Apostles, Prophets and Evangelists are traveling ministries. This is not so. This verse states that the apostle is to be the leader of the local Church, assisted by the other ministries. In most cases today, this type of Church leadership does not exist, particularly where the ministry is controlled and moved from Church to Church by an appointment board outside the local Church. True Ascension Gift

Ministries based in a local Church may travel extensively to other Churches or localities to minister, but will retain their links with, and ministry to, the local body God has set them over.

6. THE ASCENSION GIFT MINISTRIES AND APOSTOLIC SUCCESSION

The historic religious groups such as the Catholic Church believes that only those approved and appointed by the Church can minister. This places all the discretion for choosing ministry on men and not on God.

The calling is of God and the impartation of a specific ministry gift is totally at His discretion. The only function that the Church or other ministries can have in the raising up of new ministry is to recognise the hand of God on a person's life. His gift will make way for him (**Prov 18:16**).

The Assemblies of God have based their ministerial appointments on this principle, i.e. the recognition of God blessed and gifted people. However, this fellowship has always been reluctant to specifically recognise the ministry of apostles and prophets, though most would agree that these ministries do exist in some of the Churches.

Most other Pentecostal Churches would have a similar attitude, although at least one makes a practice of appointing apostles, prophets and other ministries by a central governing body which rules over all their churches. A man may "prophesy" another person into a ministry gift function or by prophecy appoint him to an office against the better judgment of his colleagues. While they are to be commended for the desire to recognise all the Ascension Gift Ministries, most observers would feel that not all those they appoint as apostles or prophets are necessarily gifted with these ministries by God and the method of appointment is seriously open to question.

It is true that where recognition of all the Ascension Gift Ministries exists it is a common fault for "Pastors" to be considered the lowest common denominator or the "run of the mill" ministry. This is not so. While each ministry carries differing responsibility roles, they are not necessarily inferior to one another. They are simply different.

7. THE ASCENSION GIFT MINISTRIES IN OLD TESTAMENT TYPES

- a) The five-fold ministry gifts are typified in **Exodus 38:3** as the five vessels of the Brasen Altar. This Altar is a type of the cross and the redemptive work of Jesus Christ. These five vessels all had a specific but different function in the ministry of that altar. There were pots, shovels, basins, flesh-hooks, and fire pans. All were necessary and had their own function to fulfill.
- b) **1 Kings 18:44** gives another example of the Ascension Gift Ministries. In Elijah's day the drought had almost ruined the land. He went to pray for the restoration of rain and eventually his servant observed a little cloud like a man's hand arising out of the sea from which there came the drought breaking rain.

The scripture specifically mentions that it was a cloud "like" a man's hand. This was not a reference to the size, but its shape. It had five digits and represents the five Ascension Gift Ministries from whom comes the drought breaking latter rain ministry.

8. ALL MINISTRY GIFTS MANIFESTED IN JESUS

He is the pattern and perfect expression of all five Ministry Gifts and the various qualities of each one are found in Him.

- a) Apostle – this word is often used of Him in the gospels (**John 10:36,20:21**). **Heb 3:1** calls Him the Apostle and High Priest of our confession.

This no doubt is a comparison of Him with Moses (apostle of Israel) and Aaron (High Priest) - the rest of this chapter continues with this comparison.

- b) Prophet - **Deut 18:15 (cp Acts 3:22), Luke 4:24, 7:16, 13:33, and 24:19**
- c) Pastor - (Bishop, Shepherd) - **1 Peter 2:25, 5:4, and John 10:14**
- d) Evangelist - **Luke 19:10 and Mark 1:38**
- e) Teacher - **John 3:2 and Matthew 22:16**

Every Minister is able to boldly approach the throne of grace and find mercy and grace to help in time of need because of the identification of Christ with every ministry. (**Heb 4:15-16**).

Jesus is also seen in **Rev. 1:20** holding the stars in His right hand. These are the messengers or ministers of the Churches.

The Ministry is His Ministry and not ours. We are co-operating with Him and finishing His work. Note **Mark 16:20** and **Acts 1:1**

9. RECOGNISING THE LIMITS OF A MINISTRY CALLING

The attached article "Back Over the Barbwire" is by Bob Mumford.

BACK OVER THE BARBWIRE!

A parable I once read, about a school for animals, goes like this: A duck, a rabbit, a squirrel and an eagle who were in this school were all forced to take the same curriculum of running, swimming, climbing and flying.

The duck, an excellent natural swimmer, injured his feet while trying to learn to run, which caused him to become only average in the other subjects-even his specialty, swimming.

The rabbit started out as a great runner, but all his make-up work in swimming wore him out, so he developed a twitch in his leg muscles that slowed him down to only average speed in running.

The squirrel, the best climber, was frustrated in flying class. He, too, suffered from overexertion, and eventually earned only mediocre grades in all his other subjects, including climbing.

The eagle was able to beat all the others in climbing class in getting to the top of the tree by using his own unique method. But when he was forced to use his wings to climb like the rest of the animals, some of his feathers were torn out, severely hampering his ability to fly.

Eventually, the demands of the same curriculum diminished each of the animal's special abilities, forcing them to do what they weren't supposed to do, and reducing them to the same level of mediocrity. No one excelled at anything.

Like these animals in the parable, we in the Church have suffered the same frustration, fatigue and mediocrity-and for the same reason. We haven't recognised the truth that each person not only has special gifts, but also specific limitations which should be observed. No matter how often we quote Paul's words about Christ's body having many members with varying functions, it seems we only mouth the metaphor without learning the lesson. Not only do we keep failing to recognize the unique abilities God gives to each person He calls, we also fail to see that along with those unique gifts each of us also has a unique set of limitations that we must recognize in ourselves and each other.

RECOGNISING OUR LIMITS

Many Christians aren't used to the idea of recognising that we have certain limitations and weaknesses. We might even feel it is sinful, or at best less than spiritual, to admit to them. So it might come as a surprise to us when we read what the apostle Paul writes to the Corinthians: "On my own behalf I will not boast, except in regard to my weaknesses" (2 Cor 12:5 NAS). Most of us certainly wouldn't want to admit our weaknesses, let alone boast about them. Instead, we want to keep them all hidden and out of sight!

Exactly what kind of weaknesses is Paul talking about here? Since Paul is speaking of weakness here in the context of the "thorn in the flesh" he had been given, I don't think Paul is referring to our sins. I think he's talking about our limitations. Put simply, Paul wants us to face up to one fact: There are some things we cannot do.

Perhaps your response to this would be, "But Philippians 4:13 says I can do all things through Christ. To admit I'm limited would be a sin!" Wrongly applied, this belief can simply be an echo of the prevalent humanistic attitude which says, "I have no limits! I do whatever I set my mind to do!" Rightly applied, however, I believe what Paul intended to convey through this verse is this: "I can do all things that the Father demands of me through Christ who strengthens me." If the Father demands something of me, I can do it, and He will help me to do it. But if He doesn't demand it of me, then I am going beyond what I can or should do.

SPHERE, LIMITATION, MEASURE

We may be tempted to ask, "Couldn't the apostle Paul do everything? Wasn't he a powerful man of God with all the ministries functioning in his life?" But let's take a look at what Paul told the Corinthians about the extent of his ministry:

But we will not boast beyond our measure, but within the measure of the sphere which God has apportioned to us as a measure. . . not boasting beyond our measure, that is, in other men's labours. . . so as. . . not to boast in what has been accomplished in the sphere of another (2 Cor 10:13-16 NAS).

Paul said he was assigned a sphere-that is, a limited area- of ministry. How many of us want to believe that? My tendency is to want to be an apostle and a prophet and a pastor and a teacher and an evangelist and everything else. I want to go to Australia and New Zealand and Africa; and I want to take the world for Jesus; and I also want to take care of my family; and I really would like to do some other things on the side-drama and art and television and. . . on and on and on. But God has assigned me a limited sphere of ministry, just as He did Paul. In fact, the Lord said to me, "I'm not only going to assign you a sphere; I'm going to surround it with a barbwire fence!"

Think of it this way: If we all had farms next to one another, my primary responsibility would be to plow my farm. But what if I looked over at another man's field beyond my fence and decided to take my tractor over there and begin plowing his field instead of mine? I would end up trespassing outside of the sphere in which God has called me to work. Doing God's will, then, means that we labour in the field (sphere) that He has allotted to us.

LIMITED GRACE AND FAITH

There are other limits we need to know about. In Ephesians 4:7 Paul says, "But to each of us grace was given, according to the measure of Christ's gift." Not only our ministries, it seems, but even the grace to function in them has been limited-measured out-by God. When I work in the field God has given me, His grace is available for the labour-things will grow on my soil. But when I get outside my fence, I run out of grace, and the strangest thing happens: my joy dissipates. Then the Lord has to tell me, "Get back over that barb-wire fence!" And when I do, all of a sudden my joy returns. I've had to learn that the Lord never called anyone to go nine directions at once.

To stay within our assigned spheres, within our measure of grace, will take some adjustment in how we view ourselves. Paul realized that as well when he told the Romans: "For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith" (12:3 NAS). The Lord has measured out, not only our ministries and grace, but even our faith! And if we get out beyond the measure of our faith, we get into presumption. Though every man's way is right in his own eyes, it is the Lord Himself who establishes the barbwire, and to go beyond His boundary can be injurious.

If we can recognize that even our Lord Jesus experienced limitations which the Father placed on Him (see, for example, Jn 4:6 and Matt 24:36), we will understand that limitation is not sin, but rather God's allotment to us. The Lord puts boundaries on our sphere of ability and responsibility so that we will examine ourselves (2 Cor 13:5) and realize our own inadequacy and our dependence upon Him. Recognizing our limits will also cause us to discover our need for the rest of the body of Christ.

SYMPTOMS OF THE PROBLEM

Throughout the Church today we see evidence of our failure to recognise our limits and work within the spheres God has assigned to us. Time and time again, we see Christians who, like the animals in the parable, are worn out from being involved in spheres God hasn't called them to or equipped them for. Trying to be involved in every area, they end up doing only a mediocre job in the main area to which God has called them.

Is there any way for us to avoid this problem? Here is a list of symptoms that can let us know when we may be exceeding our limits and failing to work within our God-given sphere of responsibility.

1. Competition. We all know from Proverbs 27:17 that "iron sharpens iron," and that some kinds of competition are healthy. But the kind that I am talking about is the competition Paul warns against in 2 Corinthians 10:12: "We do not dare to classify or compare ourselves with some who commend themselves."

This kind of carnal comparison causes some churches to try to use "Madison Avenue" techniques to grow at all costs. All too often biblical standards are sacrificed for an imaginary goal of growth or ministry, and church leaders find themselves involved in spheres beyond what has been allotted them by God.

2. A growing sense of inadequacy. As we overextend ourselves, our tasks increase and the needs multiply until we find ourselves-maybe for the first time ever in our lives-experiencing a deep and persistent sense of inadequacy. This may well be an indication that we have gone beyond our limits, and we need to jump back over the fence to tend our own field.
3. Defensiveness. When we remain within our own sphere, doing what we know to be the will of God, we are amazingly secure. But when we overextend ourselves, for whatever reason, we fall victim to a "turf mentality." Overly-protective about our reputation, we become defensive and extremely concerned that nothing happens to disturb the domains we are seeking to preserve for ourselves.
4. Despair. Paul said in 2 Corinthians 1:8: "Burdened excessively, beyond our strength . . . we despaired even of life." The key here is the phrase "beyond our strength." When we go beyond our limits, we are subject to despair. Often confusing ceaseless activity with spirituality, we become so enmeshed in those activities that we become over-extended. Eventually we are engulfed with the desperate feeling that we are attempting to bail out the ocean with a teacup!
5. Breakdown. One of the most serious and critical symptoms of being out of our sphere is moral, mental, spiritual or marital breakdown. Even taking into consideration the intensity of spiritual warfare today and the immoral spirit of the age, my own conviction is that in most cases of breakdown we can see men and women who moved out beyond their allotted sphere and made themselves vulnerable to exhaustion and spiritual attack. If we're not burning the oil of God's anointing, we start burning up the wick-ourselves.

All of these symptoms should be warning signals to us. They are God's way of letting us know that we have climbed over the "barbwire fence" of our limitations, and that we need instead to jump back over the fence and work in our own fields.

EMBRACING THE BOUNDARIES

If we learn to embrace the boundaries of our allotted sphere, we will find a freedom to live productively and an abundance of grace to do God's will. Recognizing our own gifts and limits, and honouring those of others around us, produces a number of qualities in us that can strengthen and unite the Church. Here are just a few benefits of walking in our own sphere.

1. Deliverance from the "franchise mentality." A franchise is an exclusive right to market a company's products or services in a particular area. If I purchase a franchise from McDonald's Corporation, for example, the company guarantees that no one else will be allowed to open a McDonald's restaurant near me.

Unfortunately, we often act as if we have a "franchise" on our area of ministry, reacting suspiciously or defensively toward anyone else whom God has called to the same area of ministry. We see this franchise mentality in Joshua in Numbers 11:26-30 when he asked Moses to restrain two men who were prophesying but were not members of their "prayer meeting." Rather than stopping them, Moses showed instead a security in his own sphere and calling when he responded to Joshua, "Are you jealous for my sake? I wish that all of God's people were prophets!"

If we accept the sphere God has given us, we don't feel the compulsion to stake out an area and insist that every other ministry go elsewhere. Recognizing the legitimate ministries He has given others delivers us from a "franchise mentality."

2. Freedom from the "messianic complex." It is always healthy to remember that we have a Saviour and that we ourselves are not the saviour! I am not the sole "plowman" for the whole world-my field has a fence around it. Knowing our limitations keeps us from claiming the "gift of omniscience" -that is, thinking we know everything and must be involved in every part of the universe. A secure person can say without intimidation or embarrassment, "I don't know," and he can also say without being irresponsible, "That's not something I am called to do."
3. Practicing the principle of referral. Recently my dentist said simply and without embarrassment, "I don't do that kind of work. You should go see Dr. Brown. He does root canals; in fact, he's a specialist." I thought, how I wish the Church would understand that principle. There are some things I simply cannot do; I have certain limitations. But God has placed in the Church other men, women and ministries who can do what I can't. For that reason I should refer problems, complications and situations to other "specialists" when necessary. Only when we learn to find and flow with the rest of the body of Christ will the Church be able to move out of its mediocrity into excellence.

Only a secure person, walking and working within his own appointed sphere, can freely and joyfully practice referral. But to do this effectively, we must find out who is "plowing the field" next to ours and be able to know and recognize the areas where they are gifted.

4. Confidence. The present emphasis of the Holy Spirit on maturity in relationships can lead us into a whole new realm of confidence in God's people. Being properly related to others will give us the degree of confidence we need to explore our own spheres while honouring the spheres of others. This kind of confidence in relationships with other Christians is the only way I can see to relieve the unbearable pressure of everyone

trying to be an expert in every field. It is also the only way to achieve visible unity in the Church.

My experience with the four men to whom I have been most closely related these past ten years bears out this truth. I cannot adequately express our gratitude to the Lord for His sovereign grace in showing us how to learn confidence in our relationships. That confidence has freed each of us to work within our sphere in the areas in which we are most gifted.

5. Fulfillment. Paul speaks of the "measure of the stature of the fullness of Christ" (Eph 4:13). Like many others, I long to see the Church attain to that measure in our day. But for the Church to fill up the measure of Christ's stature in this way, God will have to teach us how to put our individual measures together to attain His measure.

THE FULL STATURE OF CHRIST

If we recognise and accept the principal of sphere, limitation and measure, it will allow us to be placed and sustained in the specific realm allotted each of us by the Lord of the Harvest. It's not a sin for us to recognize our limitations. As a matter of fact, remaining within our own spheres is what will enable us to fulfil our particular function in the body of Christ with a minimum of strain and a maximum of grace for our labour.

It is time for us to learn the lesson of the parable of the animals. We must recognize the special abilities as well as the specific limitations God has given each person. We must stop expecting ducks to run, squirrels to fly and eagles to climb. If each of us can recognise when God is at work in our lives to chase us "back over the barbwire," we will see the church rise above mediocrity to the unity and excellence of the full stature of Christ.

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Chapter Seven

THE APOSTLE

1. THE MEANING AND USE OF THE TERM "APOSTLE"

- a. The word translated "apostle" comes from two Greek words, apo-stello, meaning to place at a distance. The words are used in **Matt 2:16**, where they are translated "sent forth". The meaning, therefore, is "to set at a distance", "one sent forth", "a messenger", "a missionary". The word "missionary" is the Latin form of the Greek word "apostle". This may be confusing, as not all modern missionaries would qualify as apostles. There can be various shades in meaning, which are determined by relationship, purpose, and context.

Campbell Morgan stated: "The apostle is the first messenger of the king. An apostle always breaks up new ground, and flashes light into darkness which has never before received it."

"Apostle" more correctly means "one sent forth as an envoy, a delegate or representative"-an ambassador of the person who has sent him, and consequently carries delegated authority and responsibilities. (Note **John 17:18**). The apostle is sent out in the same way that the Father sent out His Son into the world.

The word occurs 10 times in the Gospels, 28 times in Acts, 38 times in the Epistles, and 3 times in Revelation. It implies "the act of sending someone off on a commission to do some thing, the person sent having been furnished with credentials". (Note **Matt 10:1,7-8,12-14**). The Apostle is thus APPOINTED, ANOINTED, and ACCREDITED.

What must now be said is that he who held Apostolic office was MORE than a preacher, more than an evangelist announcing Good News. (See **2 Tim 1:11**). There is no warrant for making "missionary" equivalent to "apostle".

Now note the example of Apostleship -the LORD JESUS Himself.(See **Heb 3:1-4**) He was appointed and delegated. With His commission were credentials. (See **John 3:2, 9:16,33**). There was a divine seal upon His ministry. He possessed both ability and authority to execute the will of His Father Who had sent Him. He was authoritative in command (**Luke 7:7**), in teaching (**Luke 4:32, Matt 7:29, Mark 6:2**), and in discipline (**John 2:13-17**).

NOW, please note - the similitude of the Apostolic commission. (**John 2:21**). (Amp. N.T. adds - "just as ..", i.e. in the same manner). It means that the Apostle was not just "sent", but "sent with the same authority and power". The Apostle is the PERPETUATOR OF CHRIST'S AUTHORITY. (**1 Cor 4:14-21, esp. vs. 16**)

DEFINITION: THE APOSTLE IS ONE ELECTED AND SENT BY JESUS CHRIST, FURNISHED WITH HIS ABILITY AND AUTHORITY, TO ESTABLISH, SET IN ORDER AND DIRECT THE HOUSEHOLD OF GOD.

This indicates that the scope of the Apostles' ministry is to be more than merely the custodians and communicators of the Divine revelation essential to the establishing of the Church. It leads us to conclude that there is a specific place of function for this office TODAY.

- b. The term is first applied by Jesus to the twelve men he chose from among His disciples in connection with an evangelical mission among the villages on which He sent them early in His ministry. (**Matt 10:1, Mark 3:14, 6:30, Luke 6:13, 9:1**). He specifically gave them special authority and abilities. They are called the 12 Apostles of the Lamb. (**Rev 21:14**). No group other than the Twelve is given that title. Five facts define the unique nature of their office:
- i. The Church was founded upon them (**Eph 2:20**)
 - ii. They were eyewitnesses of the Resurrection (**Acts 1:22, 1 Cor 15:7-9**)
 - iii. They were specially commissioned representatives (**Matt 10:1-4**)
 - iv. Their apostleship was validated by signs (**2 Cor 12:12, Gal 2:8**)
 - v. They had apostolic authority (**Jude 17; 2 Pet 3:2,15,16; 2 Thess 3:6,14; 1 Cor 2:16, 14:37**)

The Twelve were foundational apostles. They had special honour and unique responsibility. They will have special rewards for they shall sit on 12 thrones, judge the 12 tribes of Israel, and their names shall appear on the foundation of the New Jerusalem.

- c. The Books of Luke and Acts both employ the term "the apostles" as a title or designation for the Twelve. This name is related to the Great Commission and the ministry on which they are now "sent", i.e. to Jerusalem, Judea, Samaria, and the uttermost parts of the earth (**Acts 1:8**). They were apostles now, not merely because they were part of the original Twelve, but because they had been commissioned and sent forth by their risen Lord on a universal mission for the propagation of the Gospel.
- d. The term "apostles" does not occur in the Old Testament although there were no doubt leaders such as Moses who filled similar roles to a New Testament Apostle. In some ways, John the Baptist, although a prophet, may be seen in this Apostolic role. **John 1:6** says of him - "There came upon the scene a man sent as an ambassador from the presence of God, his name, John." - Wuest. However, it is an office created especially for the New Covenant, and it comprises part of the Melchizedek priesthood.
- e. It needs to be understood that not all "sent ones" are apostles. Some are messengers rather than envoys or representatives with specific special powers. The word "apostello" (sent) is used of the Seventy whom Jesus directed to a limited sphere of ministry (**Luke 10:1**) (Note the difference from the commission and powers given to the Twelve - **Luke 9:1**). However, this group are not mentioned again and are never referred to in Scripture as apostles en masse as the Twelve are.
- i. Hippolytus, one of the early Church fathers (approx A.D. 300) lists the names of the seventy and of these, thirty-two are referred to in the New Testament. He claims that Barnabas, Matthias, Aristobulus and Ananias (of Damascus) etc. were included among the Seventy. At least one of these eventually became an apostle, but apparently not all did.

- ii. sidelight to the appointment of the Twelve and the Seventy is the parallel to Moses' organisation of Israel with the twelve princes representing the tribes, plus the seventy elders. (**Num 1:4-16, Ex 24:1,9**).

2. THE CALL OF THE APOSTLE

It seems that the calling of an apostle may be somewhat more distinct or even more dramatic than for some other ministries. Philip the evangelist for example is not recorded as having had a dramatic call. He is first set apart by the apostles as an elder, and then just begins to function as an evangelist. This was so for Stephen also. No pastors or teachers in New Testament times appear to be recipients of a "special" call, but were placed in their office by apostles who recognised and confirmed the call they felt inwardly.

The original Apostles were clearly commissioned by the Lord Himself. (**Matt 10:1, 28:19-20**).

Paul's call came at the personal appearance of Jesus to him on the Damascus road. He firmly maintains that he was an apostle not of men or through men, but through Jesus Christ (**Gal. 1:1 and 12**). It was a direct appointment.

Barnabus is appointed to apostolic rank along with Paul by a direct word through the Holy Spirit. (**Acts 13:2, 14:4**)

Paul's assertion that his apostleship was not of man is no doubt a reference to Matthias. He was the only person "elected" to be an apostle and the validity of this is suspect. Peter's credentials for an apostle (**Acts 1:21-22**) are nowhere else established and in fact are completely disregarded in the appointment of future apostles. Matthias is never again mentioned in scripture and although he is obviously included with the Twelve in **Acts 6:2**, Paul's inference makes his inclusion (or the method of his appointment) subject to question. It is interesting to note that the apostles did not attempt to elect or appoint a replacement for James on his execution. They had obviously learned from their appointment of Matthias and the subsequent call of Paul that God specifically selects His own apostles.

Jesus, the first and standard apostle, was specifically appointed to that office by God the Father. (**Heb. 3:1-2**).

Apostleship and Grace - "Through the impartation of grace, the followers of Christ become channels for the operation of the gifts of the Holy Spirit. That divine gifts have their source in God's grace is undoubtedly the meaning conveyed to us in 1 Peter 4:10, NIV: 'Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms.' Apparently the grace that empowers for service differs in degree in those who labor in the Lord's harvest. Consider Paul's assertion to the Ephesians. 'To each one of us grace has been given as Christ apportioned it' (**Eph 4:7**, NIV). Such a statement explains why various measures of grace enabled members of the primitive Church to serve as apostles, prophets, evangelists, pastors, and teachers (**v.11**). Additional emphasis is added to this truth in **Romans 12:6**, NIV: 'We have different gifts, according to the grace given us.' An abundance of divine grace implemented the miraculous ministries of the apostles. From **Acts 4:33** it is apparent that their 'great power' and 'great grace' were inseparably coefficient. Paul particularly ascribed his gifted ministry and also his apostolic authority to a plenitude of grace. In writing to the Christians at Rome, he reminded them he had received 'grace and apostleship' (**Romans 1:5**) which equipped him with the divine qualifications to promote their spiritual growth. Subsequently when he dealt with the proprieties of Christian fellowship, he strengthened his precepts with the words, 'For I say, the grace given unto me' (**Romans 12:3**), which clearly

means, 'I speak by the authority of my apostolic office'. As he approached the conclusion of the Roman letter, he acknowledged the boldness of his directives, explaining that his positive teaching had its source in the grace of his apostleship (**Romans 15:15,16**)."

3. EXPANSION OF THE APOSTOLIC RANKS

Some assert that there were only twelve apostles appointed and that there have been no additions or replacements since then. However, this position is not supportable from scripture. A number of other apostles are mentioned in the New Testament.

The very meaning of the word "apostle", i.e. "envoys sent with delegated authority", to be missionaries, and not merely because they were part of the Twelve, points to the impossibility of confining it within the limits of the original twelve. This is especially so since the commission is to reach the whole world- a task that is still going on.

The fact that Paul found it necessary to denounce certain persons as "false apostles, deceitful workers fashioning themselves into the apostles of Christ" (**2 Cor 11:13**) shows that there was no thought in the Early Church of restricting the apostleship to a body of twelve (or thirteen) men. Had the number been restricted the claims of these interlopers would have been self-condemned.

Other apostles listed in the New Testament include:

Matthias (**Acts 1:26**)

Paul (**1 Cor 1:1**)

Barnabas (**Acts 14:14**)

Andronicus and Junia (**Rom 16:7**) (Both Chrysostom [4th Century] and Zondervan Bible Dictionary declare that Junia was a female apostle.)

James, the brother of Jesus. (**Gal 1:19**)

Titus (the word messenger is from the Greek "apostolos" and not "aggelos") Other unnamed brethren are also included in this designation. Titus is seen to be an apostle by the ministry he is instructed by Paul to conduct in Crete. (**Titus 1:5**)

Epaphroditus is called a messenger - "apostolos" (**Phil. 2:25**)

Silas and Timothy are also listed along with Paul as apostles (cp **1 Thess 1:1 and 1 Thess 2:6**)

Apollos is called an apostle (**1 Cor 4:6-9**)

This shows that at least 13 more apostles plus the unnamed apostles listed with Titus were appointed while the eleven original apostles were still alive, making a total of 24-26. Some also feel that the rest of Jesus' brothers beside James were apostles, i.e. Joses, Simon and Jude. (**1 Cor. 9:5**) This would then provide a possible total of up to 29 recorded contemporary apostles.

Throughout Church history there have been many ministers commissioned by the Lord with apostolic authority. Their task has been to break open a new field of ministry or to re-emphasise or restore a lost truth, or to bring in a moral reform, etc. Such men as Martin Luther, John Knox, William Booth, John Wesley, John G. Lake, etc. undoubtedly were apostles in their time. There are uncountable apostolic ministries throughout the world today with men like Dr. Yonggi Cho having a special degree of the apostolic ministry.

4. THE PRIME MINISTRY IN THE LOCAL CHURCH

1 Cor 12:28 declares that God has set the apostle as first in authority in the local Church. This is supported by **Eph 2:21** which states that the apostles and prophets are the foundational ministries of the Church. While the apostle will travel in his ministry and sometimes extensively since their ministry is to the world also, they are part of a local Church and most often actually lead the rest of the ministry team. His usual task is the equipping of the saints in one location. The apostles Timothy and Titus were also bishops of the Churches at Ephesus and Crete respectively, and Paul and Peter both spent extensive time in various locations. James was the leader of the Church in Jerusalem.

Note also that an apostle is called a bishop or overseer in **Acts 1:20**. In this respect he is a government gift since he is "first" in the Church and would generally be endowed with the gift of the Word of wisdom besides other special empowering for his apostolic office.

When an apostolic ministry is based or recognised in a local Assembly the following things will be produced in the Church:

Things set in order (proper foundation - **Eph 2:21**), based on a God given authority and not democracy.

Growth and strength of the Assembly.

The release of other ministries in the Assembly.

"Candlestick status" of the Assembly, i.e. its influence will reach out beyond its locality (Rev. 1). Not all assemblies will necessarily have an apostolic ministry in charge, but many come under the influence and assistance of a Candlestick Church in its region, e.g. there were many more than seven Churches in Asia, but only seven are referred to as "Candlestick Churches".

Successful government, direction, discipline and covering in the Assembly.

Apostleship and Grace – (Note **Rom 1:5, Acts 4:33, Rom 12:3, Rom 15:15**)

5. SIGNS OF APOSTLESHIP

a) **Humility**

Perhaps the greatest sign is humility of ministry (**2 Cor 10:18**). A man's gift or office makes room for him. Never should a man make room for his office or gift. "Whoso boasteth himself of a false gift, is like clouds & wind without rain!" (**Prov 25:14**). A man is an Apostle not because of a title, or prophecy that may have gone over him, but because of the authority and signs that follow him. We need to know how to recognise God-sent Apostles, because of the false Apostles that will come in our day. (**Rev. 2:2**)

b) **Scriptural signs that follow a Bible Apostle:**

Signs and wonders (healings, miracles, laying on of hands and judgments).

Establishing Local Assemblies.

Humility

Recognised by other Apostles

Sacrifice

Sufferings

Visible ministry of angels to him.

Personal revelation of Christ.

Authority

c) **Paul fulfilled all of these signs:**

Signs and wonders (2 Cor 12:12, 1 Cor 4:19-20)

"Seal of my Apostleship " (1 Cor 9:2)

Humility (2 Cor 11:22-23, 1 Cor 4:9)

Recognition (Gal 2:9)

Sacrifice (Phil 2:17, 1 Cor 9:1-27)

Suffering (2 Cor 4:8-11, and 11:23-27)

Angels (Acts 27:23)

Visitation of Christ (Acts 9:3-6, 1 Cor 9:1)

Authority (2 Cor 10:8, 1 Cor 4:19-21)

6. APOSTOLIC AUTHORITY AND SPHERE OF INFLUENCE

- a. The local sovereign Assemblies were under the authority of their local elders (Bishops or Ministers). The apostles were included in the eldership of their home Assembly (**1 Pet. 5:1**), but were accepted on the basis of their ministry by other Assemblies they visited. It appears that Churches begun by an Apostle continued to relate to him for at least a time - probably until they were mature enough to handle their own affairs. Paul says he had the care of all the Churches (**2 Cor 11:28**). He also said he had not built on another man's foundation (**Rom 15:20**), so obviously he was referring only to the Churches begun as a result of his ministry. He also admitted that churches he had begun refused to co-operate with him at the time or to support his requests, showing the sovereign nature of the Assemblies.
- b. The authority of the apostolate was of a spiritual, ethical and personal kind. It was not official and in the nature of the case could not be transmitted to others. Paul claimed for himself complete independence of the opinion of the whole body of the earlier apostles (**Gal 2:6,11**), and in seeking to influence his own converts endeavored by manifestation of the truth to commend himself to every man's conscience in the sight of God (**2 Cor 4:2**). There is no sign that the apostles collectively exercised a separate and autocratic authority. When the question of the observance of the Mosaic ritual by gentile Christians arose at Antioch and was referred to Jerusalem it was "the apostles and elders" who met, to discuss it (**Acts 15:2,6, 22**), and the letter returned to Antioch was written in the name of "the apostles and the elders, brethren" (v. **23**). In founding a Church, Paul naturally appointed the first local officials (**Acts 14:23**), but he does not seem to have interfered with the ordinary administration of affairs in the Churches he had planted. In those cases in which he was appealed to or was compelled by some grave scandal to interpose, he rested an authoritative command on some express word of the Lord (**1 Cor 7:10**), and when he had no such word to rest on, was careful to distinguish his own judgment and counsel from a divine commandment (vs **12, 25, 40**). His appeals in the latter case are grounded upon fundamental principles of morality common to heathen and Christian alike (**1 Cor 5:1**), or are addressed to the spiritual judgment (**10:15**), or are reinforced by the weight of a personal influence gained by unselfish service and by the fact that he was the spiritual father of his converts as having begotten them in Christ Jesus through the Gospel (**4:15**).

However, the Assemblies were not "independent". The Apostle's counsel was recognised as being the Word of the Lord and was generally complied with. Note all of

the Epistles written to local Churches by the Apostles with details of guidance, Church foundation, revelation and correction.

1 Cor 4:16, 17 - "I teach ... every Church"

1 Cor 7:17 - "Ordain I in every Church"

1 Cor 11:34 - "set in order when I come"

2 Thess 3:14 - "If any obey not our word"

2 Cor 11:28 - "Care of all the Churches"

1 Cor 5:3 - "I have judged already"

2 Cor 2:9 - "Whether ye be obedient in all things"

Philemon v 21 - Commanded Philemon to restore Onesimus

At the Jerusalem Conference (**Acts 15**) all four speakers were Apostles bringing the unity of the faith. This is a function of the Ministry Gifts seen in **Eph 4:11-13**.

- c. Apostles were involved in the appointment of other ministries. (**Acts 14:23, 2 Tim 1:6**).

Paul sent Tychicus to Ephesus (**Eph 6:21**)

Paul send Epaphroditus to Philippi (**Phil. 2:25**)

Paul sent Artemas to Titus (**Titus 3:12**)

Apostles sent Peter and John to Samaria (**Acts 8:14**)

Ordination - The Apostles have the right to bring other ministries before the people and to set them apart for the service of God. This applied to all other Ministry Gifts (**1 Tim 1:6, 4:14, Acts 14:23**). Note the appointment of the 7 Elders in Jerusalem (**Acts 6:6**).

Paul warns Timothy, himself an Apostle, to take care in ordaining anyone too soon. (**1 Tim 5:22**)

- d. Impartation of the Baptism of the Holy Spirit and Spiritual Gifts is also generally an apostolic prerogative. (**Acts 8:14-18, Rom 1:11, Gal 3:5**)

Judgment - **Acts 5:3-11, 1 Cor 5:4-5, 1 Tim 1:20, 2 Cor 13:2, Acts 13:11**.

- e. Apostles, like all other ministries are not infallible. **Gal 2:11-13**, tells of Paul withstanding Peter to his face. Both were Apostles. **Acts 15:36-41** tells of the sharp contention between Paul and Barnabas, and their separation over it. Again, both were Apostles. Later Paul seems to have reversed his opinion of John Mark, perhaps an admission that he was wrong.

They are not superhuman, but very ordinary men with an extraordinary call. The original apostles were mostly young, unlearned and ignorant men who had fled when Jesus was arrested. Peter denied Him and Judas betrayed Him.

The authority of Apostles includes the conquest of nations. Apostles will generally take charge of an area spiritually when they arrive in new territory. They will have a strategy and anointing to challenge the status quo in a nation and to set the Church in motion to wrest control of the nation from the evil principalities over it.

7. DISTINCTIONS AND DEGREES OF APOSTLESHIP

It is apparent that there are varying degrees of authority or expression of ministries among apostles.

Paul gave instructions to younger apostles. Note epistles to Timothy and Titus which sets him above them in authority and experience.

Distinctions are drawn between the least and chief apostles (**1 Cor 15:9, 2 Cor 11:5, 12:11, and Rom 16:7**)

Differing spheres of activity and commission also provide distinctions between various apostolic ministries. Peter was called as an apostle to the Jews, while Paul was sent to the Gentiles (**Gal 2:8**). The opposing nature of these callings no doubt contributed to Peter and Paul seeing the Church from different perspectives.

The differences in the ministries of Paul and Apollos is another example of distinctions between apostles - Paul founded or planted the Church, and Apollos watered it or built it up.

8. DEVELOPMENT AND FUNCTIONS OF AN APOSTLE

- a)
- i) Apparently an Apostle, while being an Apostle, can "specialise" in another of the ministries. If needed, this ministry is flexible enough to function in any of the other ministries.

Paul was a Teacher-Apostle (**2 Tim 1:11**)

Peter was a Pastor-Apostle (**John 21:15-17**)

Timothy was an Evangelist-Apostle (**2 Tim 4:5**)

Barnabas was a Prophet-Apostle (**Acts 13:1**)

- ii) Some commentators feel that the Teaching Gift is attached to each of the other Ministry Gifts, i.e. Apostle-Teacher, Prophet-Teacher, etc.
- b) A person does not "graduate" into an Apostle, from some other ministry, or become "promoted" after long service at some other calling. The gifts and callings of God are without repentance. God sets in the Body, according as He wills and not according as we will! In an ordinary building, a "window" or "door" never becomes a foundation stone over a period of years, and likewise, in the building of God, once God has set He doesn't change His mind. Compare **Ex 4:15-16 and Ex 7:1**.

However in many cases Apostolic or Prophetic ministries may function as other ministries due to a misunderstanding or lack of perception of their true ministry. In some cases the faith to exercise their full ministry in the face of criticism from their brethren only comes with experience.

- c) It is also possible that a person called to be an apostle may not be able to receive the fullness of this ministry immediately and his understanding of his call may develop over a period of time or perhaps even be gradually revealed to him by the Lord. The original apostles were first called to "follow Jesus and become fishers of men". Later on they were appointed as apostles. Paul declares on two occasions that he had been appointed a

preacher and an apostle (**1 Tim 2:7 and 2 Tim 1:11**). In both cases the preaching is mentioned first. We know that he began to preach immediately he was filled with the Holy Spirit (**Acts 9:20**). It is not clear that he immediately understood the implications of his call and a number of years went by before he joined Barnabas at Antioch (**Acts 11:25-26**). It may be that many ministry gifts start out being "called to preach" and discover the definition of their major ministry gift as they gain experience. Apostles are not made in seminaries but only within the framework and ministry of the local Church. A person may, and most often will operate in the spirit of an apostle before he actually emerges as a full orb ed apostolic ministry. This would be particularly so where a new ministry is under the oversight of a developed and functioning apostle in his local Church.

Among the main motivations of an apostle are the drives to:

- i) establish Churches or to open up new fields to the Gospel.
 - ii) to set in order or to build up existing Churches. Paul calls himself the "architekton" or ruling master builder. (Note **1 Cor 3:1-9**).
- d) In the Old Testament the prophets declared God's truth and revealed His plans. The apostle's function in this respect is similar to the Old Testament prophet. He is a revealer of God's purposes but he often did this through an interpretation of Old Testament scriptures.
- e) The setting forth of apostolic ministries is emphasised considerably in the scriptures:
- The brethren at Antioch took the sending out of Paul and Barnabas seriously and after a recognition by the other ministries that a personal call had been received and developed, they joined in a time of fasting and prayer and laid hands on them and sent them forth while still considering them a part of the Antioch Assembly, though they were traveling in other areas (**Acts 13:1**). Jesus also spent special time in prayer before appointing the original apostles (**Luke 6:12-13**).
- f) False Apostles - Greek "pseudo apostolos". Paul declares that there are those who have made themselves Apostles and have taken God-given honour to themselves. (**2 Cor 11:13, and Rev 2:2**).

Chapter Eight

THE PROPHET

1. THE MEANING OF THE TERM "PROPHET"

In Society at large, the term "prophet" is a highly suspect one, and is often grouped in the popular imagination with such occult offices as those of soothsayers, fortune-tellers and clairvoyants.

At the other extreme, the term becomes totally naturalized, and is used of one with foresight - perhaps of a political commentator or economic prognosticator.

In the charismatic movement the prophet has become the perpetual deliverer of inspired words, one who regularly exercises the charismatic gift of prophecy, whereas to much of the evangelical church he is extinct.

That there are prophets of God is, in fact, postulated by the existence of a God who expressed Himself. A God, that is, who speaks to His creation and creatures, not merely through material events but who speaks to men through men.

Such is the inevitable nature of a personal God, who has made creation and men in order to express Himself in and through them. In fact, God has gone so far as to declare that His activity will never exceed the prophetic revelation He gives! (**Amos 3:7**). If someone claims that God has spoken fully and finally to us through the incarnation of His Son, we answer that His Son is still speaking (**Heb 1:1**), and that He does this by giving prophets to His Church (**Eph 4:11**).

While New Testament prophets will never ADD anything to the total revelation already contained in the Scriptures, they do AMPLIFY and APPLY that revelation to the Church. The written Word and the spoken Word will never deviate or contradict.

However, the very nature of God demands ongoing and unfolding revelation of His Word, ways, and purposes to His Church. Matt 4:4 declares that "man lives by every WORD which is continually proceeding out of the mouth of God". This verse also suggests that the true prophetic function will always relate the message to the Eternal Word - Christ. Prophets will not merely be concerned with events to come, hidden things, exposure of sin and judgment, but with the manifestation of the person of Christ and the revelation of His glory in people's lives.

This is the true spirit of prophecy - i.e., the testimony of Jesus (**Rev 19:10, Acts 10:43**)

The earliest term for a prophet is "roea", seer, a word also used for prophetic vision. The later term is "nabi", speaker, spokesman or prophet.

"Nabi" comes from a root meaning to rise, come to light or swell up. It is related to the word for a bubbling brook and the verb to gush, to pour forth abundantly in sounds or words (**Prov 18:4**). Its sense may be passive, i.e., 'one made to bubble with God's Spirit, one who is inspired', but is better taken as active and continuous, 'one who pours forth God's words', a divinely inspired divulger, announcer, speaker (**Ex 7:1, 4:16**).

There is a preceding, passive, receptive side to a prophet: he sees or knows, or feels.

And there is an active, communicative side: he speaks. He is not merely a 'mouthpiece', he has revelation and insight from God, and is commissioned to communicate, to act as God's spokesman, sharing out of a heart filled with vision and revelation.

It follows that the prophet will have a part to play wherever God is speaking or acting. Through him God expresses His will, longings and purpose. The prophet has seen what God is doing and saying before he expresses and announces it (**Amos 1:1**). God discloses His purpose to the prophet, and without this disclosure it would remain hidden (**Amos 3:7**).

This disclosure is not necessarily by means of a sudden word 'out of the blue' but more often consists of a growing awareness, a dawning of revelation, because the prophet is listening continuously to God, with the heart and ear of a disciple (**Is 50:4-5**). When he has seen and heard, it is natural, or rather inevitable, that he would speak, just as natural as it is for fear to follow the roar of the lion! (**Amos 3:8**).

As a seer, the prophet sees clearly, and has insight into present events (**2 Kings 6:12**). All the time his concern is with the realisation of God's purpose and desires, and he is looking for fulfillment and consummation.

DEFINITION: A prophet is one appointed by Jesus Christ and given to the Church for the purpose of proclaiming the Divine Mind and Will and who speaks from an immediate revelation under Divine inspiration.

- a) Elisha is called "man of God" 36 times and this is another term used of the prophetic office in the Old Testament. It infers that this person has a special call and a unique relationship with God.
 - i) The first use of the word prophet in the Bible suggests this closeness to God in Abraham, declared by God to be a prophet who would have a special ability to pray and so deliver Abimelech from destruction. (**Gen 20:7**)
 - ii) This reference to the prophet as a man of God is further seen in the call of the prophet. Elisha was the only one ever appointed a prophet by another. Even this appointment was by the specific direct command of God. (**1 Kings 19:16**) They always came to their ministry by direct Divine appointment, without the action or intervention of any human ministry.

They were never hereditary offices like that of Kings or priests, and the only occasion of this anointing ever being passed on to another is with Elisha, who hungered for the double portion that belonged to the eldest son in a family, though he was not naturally related to Elijah.

- b) The prophet is unique in the manner of his message. He transmits it as he receives it. Other ministries prepare their message from their understanding and study of the written Word. The prophet, however, makes his announcements and pronouncements by Divine inspiration. (**1 Kings 22:14, 1 Cor 14:29-30**) He speaks from the impulse of sudden inspiration, from the light of a sudden revelation at the moment. The idea of speaking from an immediate revelation seems to be fundamental to the prophets' ministry. They tend to "burst out" with their message.

- c) The prophet can be expected to be somewhat emotional, for he is not merely conveying a message but is interpreting and conveying the desire and burden of the Lord to the people. He will "feel" his message. (**Ex 32:19, 9-15**). Moses felt God's anger against sinning Israel.

2. THE FUNCTION OF THE PROPHET

This ministry is coupled with the Apostle in both the lists of **Eph 4:11**, and **1 Cor 12:28**, and also in **Eph 2:20**. This is the other foundational ministry. Just as our natural body has two legs as a foundation on the ground, so God has set these two ministries side by side, as the foundations of His Body, of which Christ is the Head.

The prophet tends to be an unbalanced ministry if it stands on its own. It has a tendency to severity or tangency which needs to be compensated for by other ministries. Prophets tend to be hard on others, but they are even more severe on themselves. They set high standards, and generally feel uncomfortable with the status quo enjoyed by other Christians.

While they appear outwardly "tough" and severe, most prophets are inwardly sensitive and can be easily hurt or discouraged, e.g. Elijah. He was rigid in his determination to rid Israel of Baal-worshipping priests, but fled when Jezebel criticised and threatened him. He became full of self-pity and depression and wanted to die, feeling that he had failed.

Most references in the New Testament show the prophet linked to other ministries, e.g., **Acts 13:1, 1 Cor 12:28, Eph 4:13, 2:20**, and Agabus staying with Phillip the Evangelist. (**Acts 21:8-10**). New Testament prophets mostly operated in teams - Agabus was one of a company of prophets which had come to Antioch from their home church in Jerusalem. (**Acts 11:27-28**)

The prophet is a man impelled by his message. It is a compulsive ministry. **Amos 3:8** - "The Lord has spoken; I dare not refuse to proclaim it" (LB). **Jer 1:7,17** - "You shall go to all I send you and whatsoever I command you, that shall you speak." **Ezek 3:4** - "Son of man, go to the house of Israel and speak my words to them." Jeremiah was driven by his prophetic anointing as with a fire in his bones. (**Jer 20:9**)

The Church tends to be more comfortable with Scribes than Prophets.

- a) The word declares that the true prophet will know the secrets of God (**Amos 3:7**). It appears that the Revelation Gifts of the Spirit are often manifested in the ministry of the prophet. He has God-given insight in hidden things.

The word for prophecy in the Old Testament is often translated "burden". Often the content of the prophetic message is hard for the prophet to carry and it becomes a weight or burden on his soul. This is particularly true of a message of rebuke or judgment.

The prophet is generally out of step with the Church because he is one stage ahead. He is dislocated from what is current because he tends to live in the future, e.g. when the Church is rejoicing, he is weeping for the Church's insensitivity and need to repent. When the Church comes into that stage of cleansing, he is already rejoicing as he sees the blessing that will flow out of it.

- b) Sometimes this "burden" became a personal time of testing as the prophecy was outworked in the man, e.g. Joseph spoke his vision and suffered because of it until it was

fulfilled. (Note **Ps 105:19**).

The prophet is generally under Divine training for long periods. It takes many years of personal revelation and training for him to become a credible vessel for such dynamic and potentially destructive ministry. The prophet has a tremendous need for personal insight to determine what is the Word of God and what is his own bias. He has to avoid being manipulative and using his power to get his own way.

- c) The prophet did not produce his message by analysis or deduction, although he certainly was aware of the conditions existing in contemporary society. He heard from God and spoke that direct message which he received in a variety of ways:
- i) A gradually unfolding consciousness of God's will.
 - ii) An audible voice (**1 Sam 3:3-9**)
 - Iii) An internal voice (**Acts 1:16**)
 - iv) By seeing into the spiritual world (**2 Kings 6:15-17**)
 - v) By visions or dreams (**Num 12:6**)

God revealed Himself to the prophets in many ways. He used their personal observations and experiences as means of preparing them to understand His messages. It is, however, the clear and definite teaching of the Old Testament that the prophets received their message from God, so that it was His message, not theirs. Often the words were given them by direct revelation. In all cases the words in those messages that God desired to be preserved for future ages were inspired of the Holy Spirit to keep them from every type of error.

Regardless of the method by which a particular message was given to the prophet, it might contain aspects of truth that he could not grasp or understand himself, but that later interpreters could discover by carefully examining his words and by comparing them with those of other prophets.

- d)
- i) In most Old Testament cases, the prophetic office carried the attendant supernatural gift of working miracles. However, John the Baptist - the last of the Old Testament prophets (**Luke 16:16, 7:24**) - was a classic exception to this rule. He performed no miracles (**John 10:41**). However, his function was an example of true prophets. His testimony was always related to the person of Christ, (**Luke 7:27, John 10:41**) "All things that John spoke of this man were true "
 - ii) John may also have been a transition apostle between the Old and New covenants, because like him, no miracle is recorded in association with a New Testament prophet. They tend to be unseen ministries supporting the Apostolic ministry, and their ministry is more spoken than spectacular.
- e) In the Old Testament, prophets sometimes carried other offices - David was also King, (Note **Acts 2:29-30**), Ezekiel was a priest (**Ezek 1:3**), and Samuel was both priest and judge.
- f) Women were clearly included in the prophetic office, both in the Old Testament and the New Testament. Miriam (**Ex 15:20**), Deborah (**Judges 4:4**), Huldah (**2 Kings 22:14**),

Noadiah (**Neh 6:14**), Isaiah's wife (**Is 8:3**), and Anna (**Luke 2:36**) are among them.

3. THE PURPOSE OF THE NEW TESTAMENT PROPHET

In Old Testament times, people would come to a prophet to enquire about God's will for them. (**1 Kings 22:7-8, Jer 21:1-2**). However, in Christ, the Veil that separated the people from God has been taken away, and every believer has personal access into God's presence, and can hear His directive Word to them. (**John 10:27, Eph 5:17**) The scope of the New Testament prophet is quite different from his Old Testament counterpart, yet obviously many of their functions are the same in principle.

Like the Apostle, this office is located in the local Church, **Acts 13:1-2 and 1 Cor 12:28**, and is also a Governmental gift. **1 Cor 12:28** shows that it is "set" in the local Assembly and together with the Apostle is the foundation of the local Church. (**Eph 2:20**)

While Old Testament prophets were primarily concerned with the exposure of evil or pronouncing of judgment, the New Testament prophet is a proclaimer of the revelation of God's purpose in and for the Church. He will bring forth God's counsels, especially in a Word of Wisdom. While there will be an element of foretelling or the predictive element in his ministry, there will be more forth-telling' speaking for God. Often this will manifest itself in preaching or teaching by the prophet as well as a spontaneous prophetic utterance.

The prophet's ministry is revelatory involving the past, present and future, and thus manifests God's omniscience.

In the Old Testament, prophets were known as seers, and were prominent in uncovering past facts and hidden things. (**2 Kings 5:25-27, John 1:46-49**)

God edifies His Church by revealing the things in His mind relating to the present state and need of the Church - i.e., breaking open a truth or emphasis needed to bring the Church further into His ways. Paul's revelation of the mystery of God, i.e. the nature and purpose of the Church is an example of this function. (**Eph 3:9-11**)

The prophet will bring revelation regarding future things. This is the quality that sets a true prophet apart from other ministries. While he will not have total knowledge of future things, he will generally be used of God to convey predictions much more than other ministries will. (**Acts 11:28, 21:10-11**)

Each of these elements, past, present, and future, are manifested in the prophetic ministry of Nathan, (**2 Sam 12:7-14**). A true prophet's ministry will give specific detail regarding events, places and personalities, and will not be generalised, vague, or subject to varied interpretations. Many in modern times have claimed to be prophets, but their message lacks quality and clarity.

This ministry, while based in the local church, is often "released" for traveling ministry to the whole Body of Christ to "set in order". The prophet has no right to usurp authority in another local church, but if he is God-sent, his ministry will make way for him. (**Prov 18:16**)

The prophet has an ability to cause change in people's hearts more than other ministries. This is due to the direct revelatory inspired nature of both his message and its manner of delivery.

4. THE DIFFERENCE BETWEEN THE OFFICE OF THE PROPHET, AND THE GIFT OF PROPHECY

All believers may exercise the gift of Prophecy, but not all are prophets. (1 Cor 14:31, 12:29. **Note Acts 21:9,10**) Phillip's four prophesying daughters are in a different order to Agabus the Prophet.

The Prophet, having a direct message from God, becomes the "mouthpiece of God". (John 1:23, Acts 1:16, and 2 Peter 1:21)

The person with the gift of prophecy is primarily concerned with edification, exhortation or comfort. (1 Cor 14:3). While the person holding the office of the prophet is more motivated by the revelations of the purposes of God for the Church. The first is concerned with the people, the second with the Church as a whole.

The spiritual gift is spasmodic in operation, while the prophetic office is permanent. A person may give a word of prophecy on an occasional basis, but a prophet will operate in his ministry constantly.

Prophets will also regularly manifest the gift of prophecy and perhaps to a greater degree than the average believer in a congregation.

5. FALLIBILITY OF THE PROPHETIC OFFICE

True prophets of God may allow their own mind to intrude into their ministry or they may misinterpret the word God has given them.

Agabus truly prophesied regarding Paul, but did not know that this was God's will for Paul and tried to interfere. (Acts 21:10-14)

Nathan gave David his advice about the building of the Temple and said the Lord is with you but was later checked by the Lord and had to go back to David and withdraw his counsel. (2 Sam 7:3)

Samuel would have chosen one of Jesse's other sons to be King over Israel, but the Lord told him not to look on the outward appearance. (1 Sam 16:6-12)

Elijah was a man of like passion to us (James 5:17). Prophets are ordinary people who carry a message that is at times beyond their own comprehension.

6. THE SOURCES OF PROPHECY

In the case of Micaiah (1 Kings 22) we can see the three sources from which prophecy can come:

- I) a lying spirit (verses 22-23)
- ii) the human spirit (man's mind) (verse 13)
- II) God's spirit (verse 17)

Prophecy can come from any one of these three spirits today, hence the need to "judge" what comes forth.

- a) **False Prophet.** Just as it is possible to have false Apostles, so it is possible to have false prophets. Notice the supreme judgment of God upon such (**Deut 13:1-5**), and the way to prove whether the prophet is of God or not (**Deut 18:20-22**). If that which he prophecies does not come to pass, then it is proven that God was not the author of the message. People then lose the "fear" of the prophet.

False prophets speak forth to please the people, (**Jer 5:30-31 and 23:16-21**), and are said to speak out of their own heart

b) **Test of the Prophet**

- i) His prophecy must be according to the written Word of God. (**Deut 13:1- 5**)
- ii) It must come to pass. (**Deut 18:20-22**)
- iii) It must produce a result of righteousness in the people. (**Jer 23:16-30**)

Notice - all three of these criteria are necessary. It is possible for a false prophet to predict something through the inspiration of Satan that will come to pass, but it is not according to the Word of God, or does not lead the people to righteous living.

Chapter Nine

THE EVANGELIST

All Christians should have a ministry of reconciliation - bringing alienated people to God. "God was in Christ reconciling the world unto Himself". (**2 Cor 5:19**) The context of this verse indicates that God has "given to us [all believers] the ministry of reconciliation" and has "committed unto us the word of reconciliation." All believers are called to evangelism.

Evangelism in the first century, like many other activities in society, functioned in a relatively simple fashion. After the stoning of Stephen when the persecution by Paul commenced, Christians "...who were scattered abroad went throughout the country telling the message of the good news." (**Acts 8:4**, W. Barclay "Daily Study Bible"). There appeared to be little organisation ;- as we know it, the scattered ones seemed to be swept along by circumstances.

It would be quite natural for these refugees to be asked why they were seeking a new residing place. What better opportunity could they wish for to launch into the story of the risen Christ! The "cities" and communities would have been small and news would have traveled fast, especially when miracles were being performed and people were being healed. The persecuted refugees, possibly reluctant evangelists in some cases, arrived, told their story, got results, and moved on. So it would seem that all believers, whilst being expected to witness, did not gain the title of evangelist because they did not have the "gift" - that special ability to communicate the Gospel in relevant language to unbelievers.

One author defines the gift of evangelism as "... the gift of proclaiming the Good News of salvation effectively so that people respond to the claims of Christ in conversion and in discipleship".

1. MEANING AND USE OF THE TERM "EVANGELIST"

The twin words "euggelian" - "gospel", and "euaggelistes" - "evangelist" came into Biblical use with the advent of Jesus Christ. In its simplest form the word "evangelist" means to announce good news. The word appears three times in the New Testament, with reference to the person, the work and calling of the evangelist. (**Acts 21:8**, **Eph 4:11**, and **2 Tim 4:5**)

This ministry tends to be spectacular & emotional, and is sometimes active in opening new areas of the gospel and preparing the way for other ministries to come in. Note Acts 8. The Billy Graham Evangelistic Association estimates that the main fruit of their crusades is not fully ripe for about 5 years after the crusade, and others reap it.

It is primarily a special gift of proclaiming the Good News of Salvation effectively so that people respond to the claims of Christ in conversion and discipleship.

Many apostles and a number of prophets are mentioned in the New Testament but only one is actually named as being an Evangelist – Philip. (**Acts 21:8**)

Church growth analysts assess that in an average congregation about 10% of the people have a natural evangelistic tendency and if recognised and fostered will bring about much growth in the local Church. These people are not necessarily Ascension Gift Ministries. Everyone is called on to evangelise - to spread the news of Jesus Christ, however there are some who are especially gifted and driven by this particular motivation.

2. PHILIP - THE PATTERN EVANGELIST

- a) Philip is the only Evangelist specifically mentioned in the Bible (**Acts 21:8**), although Stephen was undoubtedly one also (Acts 6-7), and Timothy is told to do the work of an Evangelist (**2 Tim 4:5**). While God had appointed Philip as an Evangelist, he proved his faithfulness and stability as an Elder at Jerusalem. (**Acts 6:1-6**) Often the Lord works this way. Compare Elisha's serving Elijah till his time came to take up the ministry God had ordained for him. Paul served with Barnabas for a time until he took up his full ministry as the Apostle to the Gentiles. "Though the vision tarry - wait for it, for it will surely come!" (**Hab 2:3**).
- b) There are two aspects of Philip's ministry, as recorded in Acts, and that is (i) Public and (ii) Personal. This is characteristic of the Evangelist's ministry, and more particularly do we see it worked out in the Lord's work of evangelism, when He ministered with His disciples. (**John 4, and Luke 8:1**)

- i) Public - The story is in **Acts 8:3-13**. He was sent out in God's time. It almost looks as if all of the disciples were "pushed" out by the persecution at the time. This is a record of miracles and display! The sick were healed, the lame walked, the demon possessed were delivered, and the whole city was moved by the power of God. Philip preached Christ and the Lord worked with him, confirming the Word with signs following. Philip is the pattern for modern-day Evangelists.

Notice the Gifts of the Spirit, that were in operation in this Samaritan campaign - Gifts of Healing (**v.7**), Discernment of Spirits (**v.7**), Gift of Miracles (**v. 6**), and no doubt others as well. Notice that although the Discerning of Spirits was in operation, Simon the Sorcerer was not exposed until Peter, the Apostle's Ministry, came along, and through the same Gift revealed Simon's true condition (**18-23**). This shows us that we still know in part only, and though we may have Knowledge, we do not have all knowledge, though we have Prophecy, we do not have all prophecy. That is why we need each other, and the other ministries, to make up for our deficiencies. God is not working through a single individual ministry any more, but through a "body" ministry, to reach all needs.

Philip's work was Salvation, Healing, and Water Baptism. Then he called for the Apostles back in Jerusalem! This was humility, and true recognition of ministries. No jealousy here. He knew he had fulfilled his function, and now it was over to the Apostles to continue the work of establishing the souls of the converts. When they came, he moved on.

- ii) Personal (**Acts 8:26-40**). From the midst of revival, to one soul in the desert. That is how much God values a soul. Philip was led by the Spirit, to be at the right place at the right time. This Gospel of the Kingdom must be preached to all nations before the Lord returns. (**Matt 24:14**) The Gospel that Philip preached was one motivated by the worth of one individual. Some preachers seem to love crowds and hate people. They shine when seen as the superstar on stage, but have no time for one to one ministry.
- c) A number of other facets most often evidenced in the Evangelist's ministry are seen in the example of Phillip.

- i) He received "direct" orders regarding his ministry. While there is no record of a specific call being received by him to be an evangelist, and the first we hear of Philip is at his choice by the Church in Jerusalem to serve in the ministry of tables, he was directly ordered by an angel to leave the Samaritan revival and go to the desert. He then is further directed of the Holy Spirit to speak to the Ethiopian eunuch. (**Acts 8:26, and 29**)
- ii) He was a good and compelling speaker. **Acts 8:6, and 6:10**. It is apparent that an Evangelist is gifted with a unique ability to use language as a vehicle for revealing Jesus Christ. He is often a unique "story teller" or "biographical preacher". Note the example of Stephen in **Acts 7:2-53**.
- iii) His ministry is always Christ-related, e.g. Philip went to Samaria and preached Christ to them. He then contacted the Ethiopian and began at the same scripture and preached Jesus. The foremost motivation of this ministry is the revelation and proclamation of the person and saving work of Jesus.
- iv) An evangelist brings the message of the redeeming grace of God. His favourite theme is salvation in its simplest form. He may choose other subjects, but he's more at home on this one subject: Salvation through the shed blood of Jesus Christ. No matter how far he wanders in his preaching, he always comes back to it. It's the message burning in his heart. The whole Bible to men with this divine gift seems to contain nothing but this one message. They can find it in the types and stories of the Old Testament. It sings to them out of the Psalms. It inspires them from the Prophets. And they're really at home when they come to the New Testament - where the Word of God is full of the message of salvation. There may have been some naivety in Philip in that he received and baptised Simon the Sorcerer without suspecting that he was not right with God. The Evangelist would tend to accept people on face value and not feel the need to check out their credibility.
- v) He preached the gospel to the unsaved (**Acts 8:5, 26-27**)
- vi) He prepared the way for other ministries to establish a local Church (**Acts 8:14**)
- vii) He exercised a powerful ministry with signs and wonders accompanying the Word of God. (**Acts 8:6,7, 13**)
- viii) He acknowledged the need for other ministries to take responsibility for the work he had started and did not consider himself to be self-sufficient, but recognised his limitations. (**Acts 8:14-17**) Here again we see Phillip's work as salvation and water baptism. Again there is no record of Holy Ghost baptism as part of his work.
- ix) He was proved in an area of less responsibility or prominence before exercising the ministry of the Evangelist. (**Acts 6:5, 1 Tim 3:10**)
- x) Phillip was constantly on the move - Jerusalem, Samaria, the Desert of Gaza, Azotus and all the cities in the region, Caesarea. The Evangelist is motivated by places without the Gospel. Jesus evidenced this in His evangelistic ministry. (Note **Mark 1:38, Luke 9:6**)

- xi) The evangelist seems to be specifically directed of the Lord to certain places or times of ministry. Phillip was sent by an angel to the Gaza Desert to meet the Ethiopian eunuch and he was taken by the Spirit to Azotus and all the cities in that area.

3. THE MINISTRY AND MOTIVATION OF THE EVANGELIST

- a) Like the Apostle and Prophet, this gift is based in the local Church, as well as being a "travelling ministry". According to **Eph. 4:11-12**, this gift is also for the "perfecting of the saints", so his ministry is not totally to the unsaved. Part of the evangelist's function is to motivate and lead the saints to do evangelistic work. This gift is a "bridge" ministry between the Apostles and Prophets (Foundational) and the Pastors and Teachers, (Developmental)

This is also seen from **Is 52:7**, which speaks of the evangelistic ministry (**Rom 10:15-17**), but it is said to be directed to Zion which is a type of God's people.

- b) Signs and wonders are generally manifested with the Evangelistic gift. Some commentators feel that **1 Cor 12:28** lists all five Ministry Gifts, the Evangelist being identified as "miracles and gifts of healings", set in the local Church. The Evangelist, according to the only Biblical pattern (**Acts 8**) does have a signs following ministry. Stephen also evidenced this. (**Acts 6:8**) (Note the **1 Cor 12** list is of ministries "set" in the local Church, which would further support the idea of the Evangelist being part of a local body of believers.)
- c) The Evangelist produces faith through his preaching. (**Rom 10:15-17**). This gift of saving faith is imparted to those who hear him, so that they can believe in Christ and be saved. (**Eph 2:8-9**)
 - i) He is results conscious, and looks for immediate fruit from his preaching, and has a special ability to produce immediate response to his preaching. (Note **Acts 8**)
 - ii) The following results from the Billy Graham Cincinnati crusade show the ability of the Evangelist to "pull in the net":

As an example, the 1977 Cincinnati survey (6,251 inquirers aged 12 or over) reached 6,032.

Q.1 - 87% said their step at the crusade helped their relationship to Christ; of the rest, 77% asked for more counselling.

Q.2 - 90% had mailed or were working on their Lesson One of "Knowing Christ"; 10% showed no interest.

Q.3 - 79% had been contacted by a church; the rest were referred to the Follow-up Committee for action.

Q.4 - 83% were attending Church regularly; of the rest, 89% wanted more help.

Q.5 - 62% were involved in nurture or Bible study groups; of the rest, 92% indicated a desire and were put in contact.

- d) The supreme gift of a real evangelist is: Power to bring an individual soul to a decision - whether in a crowd or with one person. Someone has defined this ministry gift as the power to precipitate a decision. The prophet may move the hearts of a whole company. The teacher may instruct them. But it's the particular part of an evangelist to

compel by divine grace the immediate surrender of the individual will to Christ. It's his calling ... his gift.

He is "now" oriented and operates under a compulsion to preach for a verdict. He feels the impact of eternity and the uncertainty and brevity of life and brings men and women to a decision based on the urgency of the moment. 2 Cor 6:2 contains the word "time" which is translated from the Greek word "kairos". This word is a medical term derived from the classical Greek. For example, in a disease one may reach a crisis point where the fever will break and he will live, or the fever will rise and he will die. Thus "kairos" is the critical juncture or turning point. For the Evangelist the day of salvation is NOW, and his invitation to accept Christ is to him "the critical nick of time".

The Evangelist is strongly motivated by this need to compel a decision. Billy Graham reports that during the 1959 crusade in Adelaide he arrived at the service while his associate Rev. Joe Blinco was preaching. Graham later said, "Joe, when you gave the appeal, I wanted to stand up and say 'Come!'"

- e) As part of this need to compel a decision, the Evangelist's ministry is usually accompanied with definite conviction of sin, or a sense of need. (**Acts 7:54, John 8:9**)

Several examples in Acts portray graphically the ministry of the Holy Spirit in evangelism as promised by Jesus in **John 16**. In **Acts 2:37**, Luke has this to say concerning Peter's preaching on the Day of Pentecost, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" The verb pricked means "stung".

Another example of Holy Spirit evangelism is recorded in **Acts 5**. In response to Peter's sermon the members of the Sanhedrin were "cut to the heart". The verb here is dieprionto which means "to saw through". The same word is used to describe the response of the Sanhedrin to Stephen's preaching in **Acts 7**. Peter and the apostles were beaten & Stephen was stoned as a result of such preaching. Thus, Holy Ghost evangelism which stings people and saws through their hearts is dangerous, but successful.

The following example in the ministry of Dr. Billy Graham occurred during the Euro 70 crusade where his meetings in Dortmund, Germany were telecast live to most of Europe including Communist Yugoslavia. It explains the effect that conviction of sin and need has on a person when the gospel is preached:

"What followed may be seen through the eyes of a young woman called Nada. Brought up in a Baptist home, she had listened to many sermons, which generally closed, as is usual in Eastern Europe, with an invitation to the uncommitted to come forward. She had never responded. Nada became champion woman high-jumper of the Croatian republic in federal Yugoslavia and, though refusing to join the Communist Party, she dropped Church. She determined that if at length she became a Christian, no one should know of it by her going forward or other public confession of faith.

Her mother told her about Euro 70. To see this technical miracle Nada went the second evening, "The hall was packed. I felt great tension, something mysterious. On the great screen there was the picture of Billy Graham. I heard his voice, the voice of the interpreter. I felt mighty words of God's servant speaking to me personally. My heart

began to beat fast. I felt that I am at the crossroads of my life, I have to make a decision that will be binding for all eternity. Then the invitation was given, but I didn't have the courage to go forward. It was too difficult for me, a sportswoman. I saw the others who went forward. I understood the message, and the invitation, but I didn't go ..."

That night Nada could not sleep. Her bleary eyes the next morning suggested to fellow office workers that she had spent the night drunk. "I felt sick, miserable. In my ears sounded Dr. Graham's words which I had heard last evening. I felt that they were directed just to me, not to hundreds of thousands throughout Europe.

With the greatest expectation I waited for evening. When I entered the great hall, I couldn't find a seat, but only a little standing space near the wall. Again I heard mighty words from God's servant. I understood every word and this time I could not lend a deaf ear. I could scarcely wait for the invitation and, when it was given, I was the first one who went forward. I was very much afraid, but when I came to the screen my fear left me. Wonderful assurance and peace entered into my heart, my whole being. I stood there firm like a rock in spite of the thousand eyes who looked on a girl standing alone before a large screen testifying about her new stand for Christ. Afterward others joined me, many came forward; but I felt that I was alone with God.

From that moment my life was quite changed. I can witness everywhere and to everybody my experience that life without Christ has no sense. I know to whom I belong, and that all successes in this life without him are just great failures".

Billy Graham says that the evangelist's heaviest burden is to compel a verdict and it is often emotionally exhausting as he is sensitive to the great spiritual conflict being fought for the soul of the sinner.

- f) Despite this special effect of conviction, the evangelist is generally a "non-condemnatory" ministry. Jesus, the greatest of all evangelists, ministered for a decision and called for a change in his hearers' behavior, but did not condemn. (**John 8:11**)

The Evangelist comes as a bearer of "good news" and announces peace (**Is 52:7, Eph 2:14**). He knows that it is the goodness of God and not fear which produces repentance (**Rom 2:4**). His ministry produces joy and not morbid fear. (**Acts 8:8**)

4. THREE NECESSITIES FOR EVANGELISTS

- a) The humility of staying in his Gift.
 - i) The humility of staying in his Gift. Because of the sometimes sensational nature of the evangelist's ministry, people may respond to him in such a way that he is unwittingly moving out of his area of anointing and presuming to do another's ministry, i.e. the teacher, or Pastor, etc.

Philip did not emphasize the Baptism of the Spirit to the Ethiopian Eunuch. He had not previously ministered this experience to the Samaritans either, and left it to the apostles, Peter and John. He was also humble enough to leave his success to others and go and start again with one. It is without question a humiliating thing for an intelligent and well equipped man to present constantly what is essentially the same message. There is a little personal fulfillment in staying on Biblical ground which is totally familiar and even simple to the evangelist. Yet he

must dedicate himself to his hearers and be prepared to humble his potential to the level of their understanding and need. A thorough exposition on some obscure or controversial section of scripture might be personally more satisfying, but it may not be readily digested by an unsaved congregation. The Evangelist will then confine himself to a Christ-centered need meeting message.

If certain facets of ministry do not show themselves in his ministry, he will not attempt to manufacture these in order to preserve his image. Billy Graham has probably preached to more people face to face than any preacher in history, and his crusades have been the means of countless thousands finding Christ. In Korea in 1973 more than 1.2 million people attended one of the crusade services and in some cases whole nations (such as Nagaland in 1972) were moved towards God. In most cases whole cities have been impacted and at least the subject of religion and of Christianity in particular has been a common topic during the time of the crusade. It is generally agreed by Church growth analysts that the Billy Graham crusades in many United States cities in the 1950s and 1960s were a significant contributing factor to the favorable climate of evangelism and church growth in the 1970s. This was also true of T. L. Osborn's great crusades in Holland, Nigeria, and Jamaica, etc. which literally changed the spiritual atmosphere of those countries.

Billy Graham makes no emphasis on a signs following ministry. He is for it and has often had great miracles take place during his crusades or as a result of the conversion experience people have received. He feels that God has not given him these gifts, though he recognizes them in others, such as Oral Roberts. He has then been prepared to hold fast to that which he knows he has been given.

- ii) The Evangelist more than other ministries must work hard to avoid pride. Because of the spectacular return of his ministry and the immediate results which are usually gathered, he can be tempted to compare himself with other ministries and feel superior.
- b) He must avoid techniques and gimmicks. Many who claim to be evangelists in modern times are slick-talking, suave, flamboyant, exaggerating, self-promoting, money-hungry hustlers. This is so far from the Biblical example of the man who went to preach under only one motivation - the desire to announce the Good News of Jesus Christ. Some modern evangelists (so called) have tarnished the image of this calling by using all types of gimmicks to attract crowds or to manufacture apparent results. There has been too much trickery and dishonesty in this field. Such men have largely been able to continue in such disgraceful activities because they are constantly travelling to new places and because many people are so gullible.

In the long term, however, it is the honest dependable person who has not prostituted their gift on the altar of self-exaltation and is prepared to be faithful to their calling whether the results are large or small, spectacular or unseen, who will make the biggest impact for God.

- i) The art of preaching - to learn how to deliver the Word of God in the anointing of the Holy Spirit in a compelling and faith-building way.
- ii) The preaching of the Word - not side-issues. He maintains that it is necessary to

stick to a balanced presentation of the whole counsel of God rather than an emphasis on a single aspect.

- c) He must be constantly on the stretch to develop his gift. Due to the travelling nature of his ministry, he will be tempted to coast by depending on past sermons and past successes. He cannot constantly be exercising his faith for more and stronger manifestations of God's power and must press into an increasing understanding and demonstration of the miraculous in his ministry.

The Evangelist is a powerful gift of the Body of Christ and the world. He is unique in manner and motivation, and perhaps is summed up in the words of C.T. Studd - "Some folk like to live within the sound of church or chapel bell: I want to run a rescue shop within a yard of hell."

Chapter Ten

THE PASTOR

INTRODUCTION

The key New Testament words in respect to Church oversight are as follows: "Episkopos" - translated "Bishop" in **1 Tim 3:2, Titus 1:7, 1 Pet 2:25**. "Presbuteros" - translated "Elder" more than 60 times in the New Testament. "Poimen" - translated "Pastors".

1. THE MEANING AND USE OF THE TERM - PASTOR

The word "Pastor" occurs only once in the New Testament (K.J.V.) (**Eph 4:11**) It comes from the Greek word "Poimen", and on 17 other occasions, it is translated as "Shepherd". This Greek term is also connected with the word "anthropos", the uplooking one, or man, and probably indicates to us the proper posture of anyone who is called to a Pastoral Ministry. (The book of Jeremiah is the only Old Testament book which refers to Pastors, where the word occurs seven times. On each occasion, it is the Hebrew "Raah" which is the same as **Ps 23:1** - "The Lord is my Shepherd... ".) It is abundantly clear that though the word "Pastor" occurs only once in the New Testament, he is intended to be recognised as a Shepherd of the Flock of God. This is primarily a local ministry and one identified by other names well.

a) Definition of the Pastor

Pastors are to guide and feed the flock of God (**Acts 20:28**). From **verse 17** to this chapter compared with **verse 28**, we see that the terms elder and overseer are used interchangeably for the shepherds of the flock. **1 Tim 3:1-2, and Tit 1:7** uses the word "bishop" for the same office described in **Acts 20:28** as "overseer" (Greek: "Episkopos").

"Sending from Miletus to Ephesus he called to him the PRESBUTEROS ... take heed to yourselves and to all the flock over which the Holy Ghost hath made you EPISKOPOS to POIMANINEN the flock." (**Acts 20:17 & 28**)

The following paraphrase clarifies the roles of the Church oversight:

"He called them to the presbytery or elders and said to them, 'The Holy Ghost has made you Bishops or overseers over the flock, therefore do the work of a Pastor among them.'"

"Elder", from the Greek "Presbuteros", indicates the mature spiritual experience and understanding of those so described, while "Bishop" or overseer describes the work they undertake. It is clear from Phil 1:1 that bishops and elders who were the local Pastors or shepherds were found in each local Assembly. (Note **Acts 14:23, James 5:14, and Titus 1:5**). Peter declares that the Elders are to take the oversight or "episkopio" (Bishopric) of the Church. (**1 Pet 5:2**)

The New Testament indicates only one office for the ministry of caring for the flock by a variety of names, i.e., Pastor, Shepherd, Bishop, Elder, Overseer - all of these names convey a special aspect of the Pastoral Ministry. (**Acts 20:28**)

Acts 20:28 also indicates the three levels of responsibility which every minister carries:

- i) Personal life- "take heed to yourselves"
 - ii) Public life- "and to all the flock of God"
 - iii) Pulpit life- "to feed the church of God"
- b) We need to observe that the word "Pastor" has become a title in modern times. Many Ministers are called "Pastor" when actually they are Apostles, or Prophets, or Teachers, or Evangelists, and some of these attempt to fill a Pastoral role and cause frustration to everyone concerned, including themselves.

The so-called "deacons" of **Acts 6:3-6** may have been Pastors instead. This group is nowhere in scripture called Deacons, but are only referred to as "The Seven", (**Acts 21:8**). The word "ministration" in **Acts 6:1** comes from the Greek word "diakonia" which means "ministry". This same word in the original scripture is applied to the activity of the apostles in **Acts 6:4**, "ministry (or diakonia) of the word".

Robert Young, in his Literal Concise Commentary of **Acts 6:1-6** declares that these seven were chosen to be appointed "over this necessity" (**v.3**) and that this means that they were to be overseers or bishops. This is significant because they were required to be full of the Holy Spirit and wisdom which they would need for a Pastoral ministry of dealing with a murmuring congregation.

Note that the "Elders" of **Acts 11:30** are doing the identical task as The Seven of Acts 6, and were probably the same group, less Stephen and Philip. Barnabas and Saul are also listed as doing the work or "ministry" (diakonia) designated to "The Seven", (**Acts 12:25**), but they were Apostles.

An Apostle may have been recognised as an "Elder" when resident in a local Church. Peter calls himself such, **1 Pet. 5:1**, though it is possible that he carried the dual gift of Apostle-Pastor. (Note **John 21:15-17**) (feed my sheep). (**Acts 15:2,4,6,22-23, and 16:4** recognise apostles and elders separately in the Jerusalem Church.)

2. THE PASTORS OR ELDERS IN THE LOCAL CHURCH

The Ministry is almost completely a local Ministry. While the Apostle, Prophet, Evangelist and Teacher may travel to other Assemblies, the shepherds appear to be totally occupied with the local ministry. (Note **Phil 1:1, Acts 14:23, James 5:14 and Titus 1:5**)

The Bishops (or Pastors) apparently were always a plurality or group of leaders in the local Church, and did not serve in a lone ministry.

Elders - **Acts 11:30, 14:23, 15:2, 16:4, 20:17, 21:18, 1 Tim 5:17, Tit 1:5, James 5:14, and 1 Pet 5:1.**

Bishops - **Phil 1:1**

3. THE MINISTRY OF THE PASTOR

- a) The Pastor is required to guide, protect, tend and feed the flock. He is probably referred to in the list of ministries "set" in the Church by God. **1 Cor 12:28** i.e. "helps. Governments and diversities of tongues".

- i) He is a government gift to the local body of believers. He, together with his fellow elders or bishops, has the rule over the flock (**Heb 13:17**). One translation says he has the gift of organising and the Living Bible states that the "government" referred to is "the ability to get people to work together".

What is the ministry of governments mentioned in **1 Cor 12:28**?

Weymouth translates it "powers of organisation". Phillips says "organizers". Beck prefers "managers". Barclay translates it "ability to administer".

The Greek word found here is "kubernesis", which means "to guide; denotes steering, pilotage; govern metaphorically, governments or governings, said of those who act as guides in a local church".

Dake has an interesting comment on this verse, stating that the word "kubernesis" is "used only here and refers to all the means of guidance God has set in the Church. It has no reference to power to rule, but to men of extraordinary wisdom, knowledge, and discernment, to guide the church in all its problems."

"Governments" is God's way of handling guidance within the Church. Jordan translates it, "And God has arranged it in the Church that some should be ... administrators". God's arrangements for any situation are always best.

Spirit-led business activities come within the scope of governments. Ralph Riggs explains, "The Holy Spirit provides workers and operates through them ... there should occur healings, tongues, and Spirit-led business meetings". God is very interested in the temporal affairs of His Church.

A clear example of this manifestation is found in **Acts 15**. The question of law-keeping arose among the early Christians and was considered by the council at Jerusalem. Under the leading of the Spirit, a statement of doctrine emerged for Gentile Christians which said in part, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (**Acts 15:28**).

Churches which seem to have little direction or co-operation in business affairs, whether economic, civic, or ecclesiastical, are sorely in need of the Spirit's manifestation through governments. Operating on the platform of human impossibility, the Spirit can manifest himself with direction and cohesiveness for a body of people whose diverse interests might otherwise bring confusion, discouragement, and disarray. The flesh can take no credit for such guidance.

It is obviously possible to govern without the Spirit's anointing. But this kind of governing is selfish and human and may result with the blind leading the blind (**Matt 15:14**). Anointed government will avoid these pitfalls.

- ii) **1 Cor. 12 28** also includes the designation helps in connection with the ministry of governments. This word literally means "to take a burden on oneself for another, to bear another's burden".

This falls within the function of the ministry of the Elders or Pastoral gift. Paul admonished the Ephesian elders about their ministry by referring to his example, "I

have shewed you all things, how that so labouring you ought to support (help) the weak" (**Acts 20:35**). He also exhorts the Thessalonians to recognise their overseers (bishops) (**1 Thess 5:12**), and then proceeds in **verse 14** to exhort those bishops to "encourage the fainthearted and help the weak".

The elders are not lords over God's heritage, but bearers of burdens and helps to the weak and the young in Christ.

The elders function is to "rule" in the Assembly. (**1 Tim 5:17**) This doesn't necessarily mean that they were the business administrators only, but their ministry was to organise and care for people. (Note **Hebrews 13:17**)

- b) He will most likely have the Gift of Tongues and its companion Gift of Interpretation and so be able to bring edification, exhortation and comfort to the Church and because he exercises these Gifts will be able to direct and develop others in these manifestations.

Note that the gift of Tongues is listed along with helps and governments in the list of Ministry Gifts of **1 Cor 12:28**.

There was an abuse and misuse of Tongues and Interpretation (and prophecy) at Corinth which Paul endeavoured to correct. When a Pastor is used of God along this line, he is able to maintain correct direction of these Gifts in the Spirit and help to ensure that all things are done decently and in order.

God does not call any man without giving that man suitable gifts or the necessary qualifications to stand in that office.

- c) The Pastor, as a shepherd:
- i) Provides a secure fellowship home for his people so that they don't need to wander from one local church to another seeking deeper relationship with God. (**John 10:2,3, 9,16. Luke 14:27**)
 - ii) Leads his people to understand the ways in which God is moving. He has a personal care for each one; by love, discipline and correction he encourages them to find their place in the Body of Christ. (**John 10:4, Acts 20:28, Jer 3:15, and Eph 4:12-16**)
 - iii) As a watchman, he is guarding his people from the attacks of Satan and influences in the world. (**John 10:11,12. Jer 23:1-4, Acts 20:28-29**)
 - iv) Watches out for people tending to go astray - he draws them back into fellowship and an understanding truth. (**Luke 15:4,7**)
 - v) Ministers to those of his people who have spiritual and material needs. (**Ezek 34:4,5**)
- d) While the Evangelist concerns himself with calling men and women to "come unto the Lord", the Pastor is primarily concerned with exhorting men and women to "cleave unto the Lord".

- e) The Pastor tends to be a more balanced ministry than others, and often has to operate across the ministry spectrum at least in a limited way. He will come under a prophetic anointing at times, he has to be able to teach (**1Tim 3:2**), and will do the work of an evangelist. Because of this, he tends to have an appreciation of a wider spectrum of ministry than many others. He is also concerned with the people living balanced lives and keeping their feet on the ground.
- f) The Pastor is charged with the responsibility of protecting the flock from Satan. The message of **John 10** is that the Good Shepherd, Christ, stands between His people and the thief. Every Under-shepherd is to follow the principles of this chapter. **Amos 3:12** tells us that a Shepherd will rescue his people from the mouth of the lion. Note the Shepherd David's example. (**1 Sam 17:34-36, 1 Pet 5:8**) Hirelings (those more interested in money than ministry) will abandon their responsibility when the "wolf" comes. (**John 10:12**) The wolf is associated with deception and false prophets. (**Matt 6:15**)
- g) The Pastor has a unique ability to join people together. It is God's plan to "set the solitary in families". (**Ps 68:6**) He seeks to gather us together. (**Matt 3:12, Luke 13:34, John 11:52, Eph 1:10, Gen 49:10, 2 Thess 2:1**) Jesus saw Israel as sheep scattered having no Shepherd. As surely as the Evangelist has a God-given ability to compel a decision for Christ, so the Pastor has a God-given drive to join people together in God. In fact, the act of excommunication mentioned in **1 Cor 5:4-5** is really the isolation of the sinful person from the protection of the Body of Christ.
- h) The pastor is moved with compassion for scattered and failing people as Jesus was. (**Matt 9:36**) We can observe something of the different motivations of different ministries in the experiences of Moses and Jonah. Moses (in **Exodus 32:31-34**) pleaded with God for the restoration and forgiveness of Israel, whereas Jonah as a prophet would have been content to see judgment fall on Nineveh.

Heb 5:2 reveals the true pastoral attitude. He has compassion on his people because he is constantly aware of his own frailty. God said to Israel, "I will give you Pastors after my own heart who shall feed you. (**Jer 3:15**) There is no room for arrogance, elitism or harshness in Pastoral ministries. He is driven by a need to protect and feed the people. **Heb 13:7** declares that they watch for the souls of the people sleeplessly! - Way's Translation.

- a) A Pastor must know his sheep. (**John 10:14 & 27**) He should be able to call them by name. (**John 10:3**) He has a level of intimacy with the Flock of God that is generally not developed by some of the other ministries.

4. QUALIFICATIONS OF PASTORS

Paul lists numerous qualifications for Bishops or Elders or Shepherds of the flock in **1 Timothy 3** -:

- a) Must be blameless.
- b) The husband of one wife, i.e. not one who is unscripturally divorced and remarried, and not a polygamist.
- c) Vigilant - a hard worker, not lazy. (Note **Matt 9:38 & 1 Tim 3:1**)
- d) Sober - thoughtful and creative, not shallow or flippant.
- e) Of good behaviour - modest, especially in his relationships with the opposite sex. This also means orderly, able to get people to work together.
- f) Given to hospitality.

- g) Able to teach the Word adequately.
- h) Not given to wine.
- i) Not a striker - not a quarrelsome person.
- j) Not greedy of filthy lucre - not a hireling serving only for financial gain (Note 1 **Peter. 5:2**)
- k) Patient.
- l) Not a brawler - ready for a fight, but a peacemaker, a kind person.
- m) Not covetous, but one content in whatsoever state he finds himself.
- n) One that ruleth well his house with his children in subjection (this refers especially to young children).
- o) Not a new Christian lest he be lifted up in pride.
- p) Having a good report of those which are outside.

Qualifications listed by other Apostles are:

- a) Able to be an example to the flock (**1 Pet 5:3**)
- b) Not fording it over God's heritage (**2 Pet 5:3**)
- c) Able to pray the prayer of faith for the sick (**James 5:14-16**)
- d) They must take the office of Pastor willingly and not by constraint. (**1 Pet. 5:2**)

But the most consuming and most outstanding motivation of all which should be in the life and ministry of the Pastor is love for his sheep. A Pastor needs a shepherd heart - and that shepherd heart is a gift from God. With this shepherd heart, he will succeed. Without it, he will fail, and we see the sheep scattered and divided. (**Matt 9:36**) The Pharisees had no shepherd heart.

The shepherd heart is a gift from God. It is the surest sign of whether you are called to Pastor. The most outstanding model of the pastoral, or shepherd office, the Lord Jesus Christ Himself said, "I am the good shepherd: the good shepherd giveth his life for the sheep" (**John 10:11**).

Hebrews 13:20 calls Jesus the "great shepherd" of the sheep. He is the supreme pattern for any Pastor to follow.

The supreme pattern in patience. The supreme pattern in teaching. He called Himself, "the good shepherd",... "the good shepherd giveth his life for the sheep"

That is the most outstanding attribute of a Pastor. The greatest thing ever said about the pastoral ministry is "... the good shepherd giveth his life for the sheep". It is the very essence of shepherding. The good shepherd gives his life for the sheep - constantly.

Jesus didn't mean just that He was going to die. He died to save sinners, not sheep. Sheep are already saved. But, He had to die to selfish interests, and a good shepherd is dying all the time. A real true shepherd will do that same thing, he will die to self and selfish interests continually.

1 Peter 5:1-4 gives three contrasts:

- a) "Not by constraint" - don't let the task be grievous and burdensome; "but willingly" - let God's will be your will.
- b) "Not for filthy lucre" - don't commercialise your ministry: "but of a ready mind" - with the whole heart.
- c) "Neither being as lords over God's heritage" - avoid an autocratic, domineering, haughty spirit that displays one's own importance and demeans others; "but being example to the flock" - set the example of holy living, fervent love, Christ like spirit, and

compassion for lost. The sheep look to the shepherd for teaching and example.

The Old Testament Levite was supported by Israel to a level of at least 2.8 times as much as the average Israelite, i.e. there was one Levite for every 28 working Israelites and their tithe was an abundant support to compensate them for having no personal landholdings etc. Paul declares that the Elders who labour in the Word and doctrine are worthy of double honour (or honorarium). This doesn't mean that they will receive it, but he says they are worthy of twice the average salary of the Church members because of their high office and grave responsibilities.

5. THE SUPPORT OF THE MINISTRY GIFTS

The Scripture is explicit that though the Pastors or Elders (or any other Ministry Gift) is not to serve for a profit motive or to get rich, they should be supported financially so that their ministry will be effective. In fact **James 6:7-8** teaches that this is essential. Note also **Phil 4:15-19**, Paul declares abundant financial blessings on the Assembly at Philippi because of their financial care of his ministry. **1 Timothy 5:17** says that the elders who labour in the Word and doctrine are worthy of twice the average remuneration. Paul also declares that they which present the gospel should live of the gospel. (**1 Cor 9:14**)

6. THE TEMPTATION TO DISCOURAGEMENT

Perhaps more than other ministries, the Pastor is prone to discouragement because he works so closely with imperfect people. This is generally so because of:

- the slowness of the work. The Evangelist tends to get results much faster, while the Pastoral gift is generally not spectacular.
- the slackness of the people. The Pastor is dealing on a daily basis with apathy and indifferences.
- the shallowness of many experiences. He is constantly confronted with the carnality of the congregation and faces disappointment when people fail to grow in the Lord or heed his exhortations.

7. THE PASTOR'S REWARD

Peter declares that there is a special reward for shepherds. It is the crown of glory that fadeth not away. (**1 Pet 5:4**)

Added to this though will be the tremendous satisfaction of seeing his sheep safe in Christ's eternal Kingdom. (N.B. **John 17:12**), "all that you gave me I have kept and none of them is lost."

Chapter Eleven

THE TEACHER

Teaching is a vital part of the Ministry of the Church. It is mentioned twice in the context of the Great Commission. (**Matt 28:19-20, Acts 5:42**). Elders or bishops need to be able to teach (**1 Tim 3:2**) and it is also the designation of maturity (**Heb 5:12-13**).

In recent years, there has been quite a lot of emphasis on **1 John 2:27** to suggest that there is no need for anyone to teach us - the anointing of the Holy Spirit will teach us everything we need to know. It is true that the Holy Spirit has come to guide us into all truth, to bring to our remembrance the things of Christ and to show us things to come. (**John 14:26, 15:26, 16:13-15**) However, the statement in **1 John 2:27** has primarily to do with discerning error, and being aware of spiritual seduction. (Note **verse 26**). In other words, the Holy Spirit warns us when we are being enticed by false teachers.

However, this ministry of the Holy Spirit was never intended to replace the ministry of the Teacher in the Church. According to **1 Cor 12:28**, it is "set" in the Church. In fact, the Holy Spirit frequently warns us of error by raising up a Teacher anointed to expose heresy or seducing spirits. (Paul, **1 Tim 4:1-7**)

According to this passage, the End Times will be characterised by error, heresy, seducing spirits, fables and doctrines of devils. Paul warns us in **2 Tim 4:3-4**, that "the time will come when people will not endure sound doctrine", but will appoint teachers to tell them only what they want to hear and will believe fables rather than the truth.

In this context, the ministry of the Teacher is essential. In **2 Tim 3:16-17**, Paul points out the necessity to know and understand the Scriptures and says that this is the means whereby the man of God may be "perfected" This is the goal of the Ascension Gift Ministries, and the function in particular of the Teacher.

Many ministries tend to rely on inspiration alone, but inspiration without education tends to frustration.

1. DEFINING THE MINISTRY GIFT OF THE TEACHER

This word comes from the Greek word "didaskalos" and is translated as Doctor once, Master forty-six times, and Teacher ten times. The God-appointed Teacher is one who has a special ability in the Word of God and is skilled at communicating the truth of God from the scriptures.

He has a unique ministry in interpreting the Bible, and putting it in clear, simple terms, and is yet revelatory. The elder or Pastor has to be "able to teach" (**1 Tim 3:2**), but this is not the same as the office of the Teacher who is enabled to so completely establish a truth with authority that error, heresy and misconception are destroyed. He has a ministry of both revelation of the Word and restoration of truth. Note **Acts 18:24-28, 2 Chron 15:3** shows the state of Israel when they were without a "Teaching Priest". The Kingdom was in turmoil and disorder.

Few teachers are identified in the New Testament - with possibly 29 apostles and eight prophets referred to, there are only a possible three teachers. (**Acts 13:1, 2 Tim 1:11**)

- a) One good example of a teacher is found in the Old Testament in Ezra. He was a teaching priest who was able to bring restoration to a destroyed people. It is generally accepted that

Ezra wrote **Psalm 119**. Note the emphasis on the Word of God in every verse.

Paul is called "a teacher of the Gentiles", in addition to his apostolic office. (**2 Tim 1:11**) He was enabled to see and develop new truth and expound it to the fledgling church of the 1st Century. He was used to write about half of the New Testament and received special revelations of God for the Church. (**2 Cor 12:1-4**)

Jesus - the pattern Teacher had a unique ability to interpret and convey the truths of the Old Testament and apply them to the New Covenant God was bringing in. (**John 3:2, Luke 2:46-47**) He was with the doctors ("didaskalos"), teachers, who were amazed at His understanding and answers. **Luke 4:22** says that, "they wondered at the gracious words that proceeded out of His mouth", as He expanded on Old Testament prophecies and their New Testament fulfillment.

- b) Some commentators feel that the Teaching Gift is related to other Ascension Gift Ministries, i.e. that there are Apostle-Teachers, Prophet-Teachers, Evangelistic-Teachers, and that each one actually carried a dual gift. Saul (Paul) is listed as a Teacher (**2 Tim 1:11 and Acts 13:2**), but is also an apostle though this may have been unique to him.

Kenneth Wuest maintains that there is no actual ministry of the Teacher, but that this gift is part of the Pastoral office. He asserts this from a study of Greek grammar-

"When two nouns in the same case are connected by the Greek word 'and' and the first noun is preceded by the article 'the', and the second noun is not preceded by the article, the second noun refers to the same person or thing to which the first noun refers, and is a farther description of it. For instance, the words 'pastors' and 'teachers' in **Eph 4:11** are in the same case and are connected by the word 'and'. The word 'pastors' is preceded by the article 'the', whereas the word 'teachers' is not. This construction requires us to understand that the words 'pastors' and 'teachers' refer to the same individual, and that the word 'teacher' is a farther description of the individual called a 'pastor'. The expression therefore refers to pastors who are also teachers, 'teaching-pastors'."

However, this obviously does not cover the entire situation, as the ministry of the Teacher is distinctly recognised in the New Testament. (**Acts 13:1, 1 Cor 12:28**) It is obvious that Apollos carried a Teaching ministry, and while it is likely that he was also an Apostle, yet his teaching ministry was outstanding. (**Acts 18:24, 1 Cor 16:12, Titus 3:13**)

From the Scriptures listed above regarding Apollos, we observe that this Teaching ministry was apparently constantly on the move, and therefore would not have been able to effect the Pastoral ministry in the local Church that Wuest declares is the major role of those with a Teaching gift.

A true Biblical Teacher, far from being academic, pedantic and uninteresting, has a unique ability to break open truth in such a powerful way that people are adjusted in their believing and living.

- c) The Teacher is a waterer of the Church. He nourishes and supports what the Apostle has established. (**1 Cor 3:6-9**) Note that this is how the Lord is maturing His Church - by the washing of water by the Word of God. (**Eph. 5:27**)

It is recorded in **Acts 18:27-28**, that Apollos "helped them much" and mightily convinced the Jews that Jesus was the Christ by expounding the scriptures.

- d) It is acknowledged that the Pastoral and Teaching gifts may function in similar areas - i.e., both have "feeding" the flock as a common element, and the Elder has to be apt to teach (**1 Tim 3:2**). However, it appears that the Teacher may function in a unique cooperation with another of the Ministry Gifts, that of the Prophet. Note **Acts 13**:
- i) "TEACHER" - He possesses that supernatural and divine insight into the Word of God. To him there is conveyed, through the enlightenment of the written Word, the mind and purposes of God in a general sense. It will be recognised that this man searches, compares, calculates, analyses, and prepares diligently, his appeal being to the REASON, the logical faculty of his hearers.
 - ii) "PROPHET" - He possesses that supernatural and divine insight into the WORKS of God. To him, and through him, there is conveyed by immediate revelation such facts as are in the mind of God for a specific and special order. The Prophet speaks with a spontaneity, his appeal being to the CONSCIENCE through the emotions.

"Notice now please - the particular significance if these ministries being together lies not so much in their contrast or comparison, but in the CO-RELATION OF THEIR FUNCTION, for the prophetic Word is, and must essentially be, RATIFIED BY THE REVELATION OF THE WRITTEN WORD. This verifies the NEED for TEACHERS and TEACHING, for mere 'experience' without a knowledge of the truth, or such that may not be incorporated in the Revelation of God's Word, genders MYSTICISM, which leaves the individual to trust to his own thoughts as a guide for belief and behaviour. How dangerous this is!" - Morgan.

- e) The Book of Acts opens with the words, "All that Jesus began to do and teach." He went about teaching and preaching. The Great Commission instructs us to teach.

Teaching is clearly associated with preaching (**Acts 5:42, 1 Tim 2:7, 2 Tim 1:11**). Preaching proclaims and propounds; teaching explains and expounds. Effective preaching and teaching, however, contain elements of both proclaiming and explaining.

Teaching is God's arrangement for proclaiming His laws and His love. The word translated "teaching" in the Great Commission is the same word used in **Ephesians 4:11**. It means "to instruct". Consistent instruction in sound doctrine is a means of achieving the unifying and maturing of the saints (**Eph 4:12-16**).

2. THE PURPOSE OF THE TEACHING GIFT

A comparison of the uses of Hebrew and Greek words translated "teach" in scripture gives some insights into the purpose.

- To cause to know (**Deut 4:9**)
- To sharpen, to repeat (**Deut 6:7**)
- To cast (as in a mould), to show, direct (**2 Chron 15:3**)
- To cause to understand (**1 Chron 25:8**)

- To chastise (**Prov 31:1**)
- To interpret (**Is 48:17**)
- To make disciples (**Matt 28:19**)
- To tell thoroughly (**Acts 16:21**)
- To train or instruct (**Titus 2:12**)

3. HOW THE TEACHER FUNCTIONS

A comparison of the various scriptural statements regarding teaching shows how a teacher should function in his ministry:

- By the hand of the Lord (**Job 27:11**)
- Comparing spiritual things with spiritual (**1 Cor 2:13**)
- Finds acceptable words which become goads or nails and are fastened by the masters of assemblies (**Ecc 12:9-11**)
- With authority (**Matt 7:29**)
- Fervent in spirit (**Acts 18:25**)
- Teaching diligently (**Deut 6:7**)
- Publicly and from house to house (**Acts 20:20**)
- With all confidence (**Acts 28:31**)
- Warning and teaching (**Col 1:28**)
- Establishing people in faith (**Col 2:7**)
- Teaching and admonishing one another (**Col 3:16**)
- Command and teach (**1 Tim 4:11**)
- Faithful men - able to teach (**2 Tim 2:2**)
- A teacher come from God (**John 3:2**)
- Prophets and Teachers are connected in ministry at times (**Acts 13:1, 1 Cor 12:28**)
- Wisdom put into the heart that he might teach (**Ex 35:34**)

4. THE TEACHER'S SUBJECT MATERIAL

The various scriptures which mention the teaching ministry reveal a range of truth which is the province of the teacher to expound upon:

- Teachers of good things (**Tit 2:3**)
- Teach you what you shall do (**Ex 4:15**)
- Teach the manner of God (**2 Kings 17:27**)
- Teach the fear of the Lord (**2 Kings 17:28**)
- Teach God's way (**Is 2:3, Ps 25:4,12, 27:11, 86:11, 119:33**)
- Teach the difference between the holy and the profane (**Ezek 44:23**)
- Teach disciples to observe all things commanded of the Lord (**Matt 28:20**)
- Bring you into remembrance of my ways (**1 Cor 4:17**)
- Teach and preach Jesus Christ (**Acts 5:42**)
- Teach transgressor's God's ways (**Ps 52:13**)
- Teach to pray (**Luke 11:1**)
- Teach us to engage in spiritual warfare (**2 Sam 22:35, Ps 18:34, Ps 144:1**)

5. REQUIREMENTS FOR TEACHERS

- a) In order for a man to be able to teach others, he must first be teachable himself. (**2 Tim 2:2**) Only disciples can disciple others, and are qualified by their teachable spirit to impart the truth learned and practiced in life experience to others.

Notice the humility of Apollos in being "instructed in the way of the Lord more perfectly" by Priscilla and Aquilla. He was not above being taught by a lady either!, despite the fact that he was acknowledged to be an eloquent man and mighty in the Scriptures. (**Acts 18:24-28**)

An unteachable and haughty spirit will disqualify the Teacher. Not only so, but such an attitude of superiority will invariably lead to division in the Body of Christ.

- b) **James 3:1** warns that masters (didaskalos - teachers) carry a greater degree of responsibility than many others and will receive a stricter judgment since they have a greater understanding of truth. This whole passage is explaining that truth assimilated must be lived out otherwise this apparent wisdom will become counter-productive. (Note **v.13-17**) From **verse 18**, we note that it is the responsibility of the Teacher to create peace. He can use his gift to bring contentions or contentment.

Chapter Twelve

HEADSHIP AND RELATED MINISTERIES IN CHRIST

| Nature of Headship | Ephesian Office | Hand of the Lord | Function | Orientation |
|----------------------------|---|---|---|-------------------|
| 1. ETERNAL HEADSHIP | Eph 4:11 APOSTLE Eph 3:4-9, 2:20 2:22 Foundation. Ministry by Revelation. Gal 1:12 | Acts 11:21, 4:30 THE THUMB Controls all | GOVERNS To plant and establish Acts 15:1,2 8:14,15 | CHURCH |
| 2. CREATIVE HEADSHIP | PROPHET Acts 2;17-21 | INDEX FINGER Points the way, Forbids and Directs | GUIDES To know and see Acts 13:1,2 Rom 8:14 Acts 16:6-9 | CHARACTER |
| 3. REDEMPITIVE HEADSHIP | EVANGELIST Acts 8:5 | LONG FINGER Reaching out in frontiers new and old. | GATHERS To save and to heal Philip. Acts 8:5-8, 26-39 Gathers souls to the appropriate ministry | RESULT (SOULS) |
| 4. EXECUTIVE HEADSHIP | PASTOR Shepherd | RING FINGER Wedded to His flock | GUARDS To feed and protect John 10:1-5 Acts 20:27,28 Eph 4:14 | PEOPLE |
| 5. VITAL HEADSHIP | TEACHER | LITTLE FINGER Encloses/holds The body to truth | GROUNDS To lighten and explain Col 1:26-29 Establishes 2 Peter 1:12 | WORD |

DIFFERING CALLS OF VARIOUS MINISTRIES

APOSTOLIC

- Generally dramatic
- Personal appearance of the Lord or Angels
- Vision
- Audible voice, etc.

PROPHETIC

- May be the same plus an almost unrestrainable compulsion to the prophetic.
- Revelations of God - mystics. (If there be a prophet among you, I will reveal myself to Him in visions or dreams.)

TEACHING

- Functions out of a drive to expound and explain the Word.
- No distinct call listed in Scripture.

EVANGELISTIC

- Functions out of a drive to spread the Good News and exalt Jesus Christ as Lord.
- Sees the need and begins to minister
- May be appointed by Apostles to the Eldership first.

PASTORAL

- Appointed by Apostles

-

(ELDERS)

- First gains credibility within the local Body of Christ, and is "recognised" by doing the work of shepherding.

FIVE MAJOR SYSTEMS OF THE BODY PARALLEL ASCENSION GIFT MINISTRIES:

Bone and muscle system - Apostles (Foundation)

Nervous system - Prophets (Directive)

Reproductive system - Evangelists (Growth)

Circulatory system - Pastors (Maintenance)

Digestive system - Teachers (Application)

EACH MINISTRY GIFT HAS A DIFFERENT EFFECT ON THE BODY:

1. The APOSTOLIC "authority" produces wisdom.
2. The PROPHETIC "message" produces knowledge of God's ways.
3. The EVANGELISTIC "concern" conveys the love of God.
4. The PASTORAL "function" develops cooperation.
5. The TEACHING "insights" produce maturity and edification.

Chapter Thirteen

THE LOCAL CHURCH CONCEPT

1. THE NATURE AND STRUCTURE OF THE CHURCH

It is:

- a) Universal - in time and space (**Matt 16:18, Eph 1:22, Col 1:18, Heb 2:12, and 12:23, and 1 Cor 12:12-13**)
- b) National (**Gal 1:2, Rev 1:4**)
 - i) Some culture and diversity of custom is reflected in the Churches without in anyway affecting the Church's nature or mission.
 - ii) Interdependence - Jesus revealed among the National Church (**Rev 1:13-20**)
- c) Local
 - i) Ekklesia (Greek) used 109 times in the New Testament. With only a few exceptions it refers to the local Church. (**Matt 18:17**)
 - j) Each local Church is a body . (**Rom 12:4-5, 1 Cor 12:12,13**) refers to our entrance into the Universal Church by being baptised into "one" Body. However, that Body functions at a local level (**1 Cor 12:14-27**).

Christ is the head of every local Church as He is the head of the Church Universal (**Rev 2 and 3**). He is direct charge of each of the 7 Assemblies of Asia and speaks specifically to the angel or Pastor of each of those Churches. They do not relate to a headquarters or extra-local authority who then relates to the Lord.

2. THE EVOLUTION OF DENOMINATIONALISM

- a) A Denomination is usually formed by a revival of some truth, gathering together a group of people who see eye to eye. These folk eventually draw up a list of what they believe, and those who agree with their tenants of faith may become a member of their group. When God sends more light to His people, the listed tenants of faith often do not allow for anything further from heaven and so those people who accept the light from God have to come out of their group or Denomination, in order to walk in the light. This is why we have so many Denominational groups today, all having split off each other progressively as God has revealed further truth. Each split off has made the same mistake as their parent, in building their walls of beliefs, thus causing the next revival to come outside the "walls". The Body of Christ has always been a "come out" people, moving on with God. Each revival always finds its bitterest enemies in the group that last had fresh light from the Lord! It is interesting to see the three stages of a group or denomination:
 - i) all for the glory of God
 - ii) for the sake of the movement itself
 - iii) for the political ambitions of the leaders.
- b) Most denominations have started as reform or revival movements within the structure of an existing denomination. Eventually the collation, analysis and preservation of the founder's revelation and teaching evolves into a structural organisational religious entity.
 - i) This demands centralism as the only way to coerce adherence to the founder's vision

- ii) Centralism stifles:
 - Creativity
 - Initiative
 - Faith
 - Growth
 - Fresh Revelation - last day Church (Laodicea) feels need of nothing. (**Rev 3:17**) - no need of further revelation.
- iii) Centralism is based on history rather than prophecy. It depends on precedent rather than principles and looks back rather than forward.
- iv) The modern Charismatic Renewal is now at the crossroads facing the fact that New Wine is not enough. There has to be a new wine skin. If the local church does not emerge under the leadership of the Lord Jesus Christ, the anointing is often stifled by the denominations rules or rulers.

3. THE LOCAL CHURCH AND THE THREE SELF MOVEMENT

The idea that the local church should be:

- a) Self-governing
- b) Self-supporting
- c) Self-Propagating,

Was developed by Nee-To-Sheng (Watchman Nee) in China during the 1930s, and the groups of churches he founded "The Little Flock" operated on this basis. When the Communists came to power in China they took these ideas up for the foundation of a Chinese religious system with no connections with the outside world. In many ways this was a blessing in disguise as it literally forced the development of a genuine church instead of an imported religion teased on colonialism and propped up by outside funds and personnel.

True indigenisation and the genuine development of the local Church must be the basis of all modern missions.

4. COMING TO TERMS WITH THE CITY CHURCH CONCEPT

- a) There is considerable teaching today that each Assembly in a city is not a local church but all of the churches comprise the local church and the various Pastors or leaders ought to comprise the Eldership of the city.

It is pointed out that the apostles only dealt with one church in a city:

Romans 16:1 - the church which is at Cenchrea;

1 Corinthians 2:2 - the church of God which is at Corinth;

1 Thessalonians 1:1 - the church of the Thessalonians.

There is not the slightest inference that other Churches existed in these cities.

- b) However, the apostles had never faced the issue of denominationalism and the rise of apostate or spurious churches. They warned the saints to have nothing to do with heretics or false apostles, etc. so although they didn't have to contend with our modern problem, there were probably groups of people in many of these cities whom they could not fellowship with.

- c) Our problem is what to do when a number of obviously genuine and similar churches exist in the one locality. Should there be amalgamation of the congregations or a city Eldership to rule all the congregations in one huge city Church?
- d) At this point it is too idealistic for us to attempt to operate at this level. There are simply too many questions of government, doctrines, standards of behaviour and property, etc. to resolve. However every Church should be reaching out for the possibility of true unity with all the believers in the city. (**John 13:35**). Note also **Eph 4:3**, "the unity of the spirit precedes the unity of the faith".
- e) The Unity of the Faith - spoken of in **Ephesians 4:13** is not an organisation thing forced by religious politics, but a result of the spiritual impact of the Ascension Gift Ministries. This is an aspect of Restoration which we look for from the Head of the Church. (**John 17:21**)
- f) Watchman Nee in his book "The Normal Christian Church Life" maintains that the local Church is based on municipalities or as he calls it "the ground of locality" i.e. in a large metropolis there would be many local churches. He maintains that we should recognise a postal region as a ground of locality. This too is idealistic in our Western society as the automobile has altered the idea of a church building within a short distance from home.

5. THE RESPONSIBILITY OF LOCAL CHURCHES TO OTHER LOCAL CHURCHES

We reject the denominational approach with its central control and politicism. However there must be relationships with other churches. A local church does not comprise the totality of Christians on the earth. Exclusivity is against the whole message of the Christian faith. Paul collected funds from the various churches for the poor souls in Jerusalem. The true organisation of local churches is that of co-operative fellowship with the development of relationships between the Assemblies being promoted by traveling Ascension Gift Ministries. (**1 Cor 4:17, Eph 4:13**)

The development of Modern Missions is one aspect in which the local churches must co-operate.

The issuance of credentials to those recognised as called of God is another necessary area of co-operation in these confused days.

The discipline of ministers and isolation of heresy or the facing up to some modern challenge to the Church is another area of co-operation of fellowship.

Chapter Fourteen

CHURCH GOVERNMENT

The New Testament is DESCRIPTIVE rather than PRESCRIPTIVE. There is no clearly laid down Constitution or management policy for Church life in the scriptures. There are, however, principles for an effective and harmonious operation of the local Church under the oversight of the Ascension Gift Ministries.

There are basically three types of Church Government which exist today:

Congregational. Under this system all matters are decided by congregational vote and all Church leaders are appointed - generally annually by the congregation. There is no scriptural precedent for this type of organisation. Many evangelical or fundamental Churches use this type of government.

Presbyterian. This type of Church Government is operated by the Ministry and elders or deacons. They are generally appointed by the congregation, but make most major decisions and appointments without further recourse to the congregation. Presbyterian or Reformed Churches are the main proponent of this type of government.

Episcopal. This type generally depends on Trans local authority. The Catholic and Anglican Churches operate this way. The people have no voice at all in the appointment of ministries. The Pope appoints cardinals who appoint Bishops who appoint the Minister of the diocese. This type of Church generally needs Central Government with all the Churches controlled from a central office.

- a) There is no Authority higher than the local Church under its Head - Jesus Christ. Central Government is not a scriptural pattern. Each local Assembly has direct access to the Head of the Church and will only find its fullest expression of His life and maturity as it operates autonomously as a Theocratic society. Centralism is a man-made attempt to impose the Universal Church on a locality instead of recognising the individuality of each congregation.
- b) All things local must be governed locally. We have previously noted that there must of necessity be co-operative fellowship between local Assemblies for at least the conduct of World Missions, recognition of Ministries (i.e. issuance of Credentials) and discipline of Ministers.

However, each local Assembly must develop a total reliance on its Head - Jesus Christ for all its local administration and ministry. He will provide the resources to release each local Assembly from dependence on any organisation outside the local Church.

- c) Any outside intervention or assistance should be by invitation only. The local Church leadership is entitled to invite other Churches or Ministers to assist their Assembly in a dispute or in arriving at a difficult decision. However, this should never be forced on a local Church. No outside body should ever intervene without invitation.

The function of Elders. As discussed in our previous study they are the Pastors or Bishops of the Assembly and the authority in both its spiritual affairs and government. Note their qualifications. (1Tim 3:1-7, Tit 1:5-9)

The function of Deacons. This office is filled by those who assist the ministry and serve in the day to day function of the Assembly. The word "diakonos" and means "to serve". They are nongovernmental. The qualifications of these people are set out in 1 Timothy 3:8-13. The qualifications of deacons are almost the same as those for Elders, except that the deacons are to be proved before putting them into office. No doubt a deacon was considered in Biblical times to be a trainee elder. The original elders chosen at the direction of the Apostles (Acts 6) were men full of the Holy Ghost, wisdom and of honest report. It follows that the lives of these seven men were well known to the congregation before their appointment as elders. They would have already been functioning at the level of deacons with the right qualifications prior to this appointment even though the office of a deacon was not known at that time.

The deacon's wives are also required to fulfill certain basic qualifications. (This is not mentioned for the Bishops or Pastor's wives, although it is understood that the requirement for a lesser office is also applicable to the higher office.)

Phil 1:1 points out that the deacons are part of the official leadership of the Assembly with the Bishops (or elders).

- d) The Order of Precedence in Government of the Assembly. (**1 Cor 12:28**)
The local Church must be a Theocracy. There is no place for Democracy in the local Church. The God appointed leadership of Apostles and Prophets should rule in the Assembly, together with the ministries of the Teacher, Evangelist and Pastor.

The Laodicean Church (**Rev 3:14-21**) epitomizes the democratic approach. Laodicea means "the voice of the people" and is the congregationally ruled Church. This is not according to God's pattern. The Church begins with the Ascension Gift Ministries (**Eph 2:20**) and does not then revert to a non leadership type of government.