

# **GOD'S PLAN FOR LEADERSHIP IN THE CHURCH**

**BY**

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I believe the Bible is the infallible, inspired, inerrant Word of the Almighty God and the only truth against which everything must be measured.

## PREFACE

### **THE LORD REVEALS PROBLEMS**

The Lord has been showing me some of the things that went wrong in the leadership of Israel that was continued by the Church of Jesus Christ as the church grew over the years. The priests, the rulers and the elders had such control over the religious system of Israel that they totally stopped seeking the voice of the Lord, and missed the coming of their Messiah – something many Rabbis today believe but are scared to acknowledge because of persecution.

One of the main reasons why they missed it was because the elders were ruling instead of being spiritual fathers in the nation of Israel. The priests had to serve the people with the affairs of the tabernacle and later the temple, and the elders were to be father figures to the nation, full of wisdom and the knowledge of God.

Are we seeing the same kind of control, manipulation, moneymaking and arrogance in the Church today? Some Church groups, denominations, elders and deacons boards are controlling ministers. In the independent churches, pastors and ministers are manipulating the church boards to the extent that even fraud is being committed and there is no one to answer to, except the law.

The people are stealing from the Lord God Almighty and no one says a word, some even defends it.

***Mal 3:8*** *Will a man rob God? Yet you have robbed Me. But you say, In what have we robbed You? In the tithe and the offering!*

Have we lost the fear of the Lord?

***Proverbs 9:10-11*** *"The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding. <sup>11</sup> For by me your days will be multiplied, and years of life will be added to you.*

***2Cor 5:11*** *Therefore, knowing the fear of the Lord, we persuade men. But we are revealed to God, and I trust also that we are revealed in your consciences.*

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## CHAPTER 1

### ARE ELDERS TO RULE THE CHURCH?

**Mat 20:25-28** *But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. <sup>26</sup> **Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.** <sup>27</sup> "And whoever desires to be first among you, let him be your slave; <sup>28</sup> just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."*

The whole doctrine of elders ruling in the church is based on ONE scripture 1Tim 5:17.

**1Tim 5:17-18** *Let the elders who rule well be counted worthy of double honour, especially those who labour in the word and doctrine.*

<sup>18</sup> *For the Scripture says, "You shall not muzzle an ox while it treads out the grain," and, "The labourer is worthy of his wages."*

The fact that elders rule is mentioned only 'ONCE' in New Testament. The Bible says that everything is established out of the mouth of 2 or 3 witnesses. So, no doctrine can be built because of this scripture.

**Deut 17:6** *"Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness.*

**Deut 19:15** *"One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.*

**2Cor 13:1** *This will be the third time I am coming to you. "By the mouth of two or three witnesses every word shall be established."*

**1Tim 5:19** *Do not receive an accusation against an elder except from two or three witnesses.*

The most accurate translation of **1Tim 5:17-18** that I could find is: '**The New Testament in Modern English**' by **J.B. Phillips**. *Elders with the gift of leadership should be considered worthy of respect, and of adequate salary, particularly if they work hard at their preaching and teaching. Remember the scriptural principle: 'Thou shalt not muzzle the ox when he treadeth out the corn', and 'The labourer is worthy of his hire'.*

A comprehensive description of an elder is given in the **International Standard Bible Encyclopaedia** and is placed for you information.

#### **Elder In The Old Testament**

el'-der, (zaqen): Among primitive peoples authority seems naturally to be invested in those who by virtue of greater age and, consequently, experience are best fitted to govern thus Iliad iii.149. Later the idea of age became merged in that of dignity (Il. ii.404, ii.570; Odyssey ii.14). In like manner the word patres came to be used among the Romans (Cic. Rep. 2,8,14). So also among the Germans authority was entrusted to those who were older; compare Tacitus Agricola. The same is true among the Arabians to the present day, the sheik being always a man of age as well as of authority.

From the first the Hebrews held this view of government, although the term "elder" came later to be used of the idea of the authority for which, at first, age was regarded necessary. Thus the office appears in both the Jahwist, J (9th century BC) (Ex 3:16; 12:21; 24:1, of the elders

of the Hebrews; and of the Egyptians, Gen 50:7); and Elohist (E) (8th century BC) (Ex 17:5; 18:12; 19:7 (the second Deuteronomist (D2)); Josh 24:31, elders of Israel, or of the people. Compare the principle of selection of heads of tens, fifties, etc., Ex 18:13 ff, seventy being selected from a previous body of elders); compare Jahwist(J)-Elohist(E) (Nu 11:16,24). Seventy are also mentioned in Ex 24:1, while in Jdg 8:14 seventy-seven are mentioned, although this might be taken to include seven princes. Probably the number was not uniform.

Elder as a title continues to have place down through the times of the Judges (Jdg 8:16; 2:7(D); compare Ruth 4:2 ff) into the kingdom. Saul asked to be honoured before the elders (1 Sam 15:30); the elders of Bethlehem appeared before Samuel (1 Sam 16:4); the elders appeared before David in Hebron (2 Sam 17:15; 1 Ch 11:3); elders took part in the temple procession of Solomon (1 Kings 8:3; 2 Ch 5:4). They continued through the Persian period (Ezra 5:5,9; 6:7,14; 10:8,14; Joel 1:14 margin) and the Maccabean period (Judith 6:16; 7:23; 8:10; 10:6; 13:12; 1 Macc 12:35), while the New Testament (presbuteros, Mt 16:21; 26:47,57; Mk 8:31; Luk 9:22; Acts 4:5,23) makes frequent mention of the office.

The elders served as local magistrates, in bringing murderers to trial (Deut 19:12; 21:1 ff; Josh 20:4), punishing a disobedient son (Deut 21:19), inflicting penalty for slander (Deut 22:15), for non-compliance with the Levirate marriage law (Deut 25:7 ff), enforcing the Law (Dt 27:1), conducting the service in expiation of unwitting violation of the Law (Lev 4:13 ff).

In certain passages different classes of officers are mentioned as "judges and officers" (Deut 16:18), "elders" and "officers" (Deut 31:28), "heads, tribes, elders officers" (Deut 29:10 (Hebrew 9)). It is probable that both classes were selected from among the elders, and that to one class was assigned the work of judging, and that the "officers" exercised executive functions (Schurer). In entirely Jewish communities the same men would be both officers of the community and elders of the synagogue. In this case the same men would have jurisdiction over civil and religious matters.

#### **Elder in the New Testament (presbuteros):**

(1) The word is used adjectivally to denote seniority (Luk 15:25; 1 Tim 5:2).

(2) Referring to the Jewish elders of the synagogue, usually associated with the scribes and Pharisees, and New Testament passages cited in the previous article.

(3) It denotes certain persons appointed to hold office in the Christian church, and to exercise spiritual oversight over the flock entrusted to them. From the references in Acts 14:23; 'So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed'. **Acts 20:17** *From Miletus he sent to Ephesus and called for the elders of the church* it may be inferred that the churches generally had elders appointed over them – (TvR - **Correction**: they were appointed elders in the churches; the concept of over is assumed from manmade instances. **Acts 20:17** just mentioned that there were elders, nothing more.) That "elders" and "bishops" were in apostolic and sub-apostolic times the same is now almost universally admitted; in all New Testament references their functions are identical. The most probable explanation of the difference of names is that "elder" refers mainly to the person, and "bishop" to the office; the name "elder" emphasizes what he is, while "bishop," that is "overseer," emphasizes what the elder or presbyter does. – (TvR – Where does the deacons come into this argument that deacons are allowed to rule the church? Deacons were never called or instructed to be overseers in the Church)

(1) archon, "a person in authority," "a magistrate" "a judge," "a prince"; a councillor, a member of the supreme council of the Jews; a man of influence. "There came a ruler" (Mt 9:18), meaning a ruler of the synagogue (compare Mk 5:22; Luk 8:41); see (2) below; "one of the rulers of the Pharisees" (Luk 14:1), perhaps a member of the Jewish council belonging, at the same time, to the Pharisees, or, more probably, one of the leading Pharisees; "the chief priests and the rulers" (Luk 23:13,15; 24:20; compare Jn 3:1; 7:26,48; 12:42; Acts 3:17; 4:5,8; 13:27; 14:5); the rulers were, with the chief priests and the scribes, members of the Sanhedrin, either of two councils of the Jews (the Great and the Lesser); they were lay-members (elders); "before the rulers" (Acts 16:19), the police magistrates (praetores, "praetors") of the city of Philippi; "Thou shalt not speak evil of a ruler of thy people" (Acts 23:5; compare Ex 22:28, nasi'; see 1, (3) above), a magistrate, a person in authority (compare Acts 7:27,35; Rom 13:3, the public authorities); "the rulers of this world" (1 Cor 2:6,8), persons being mentally superior to their fellow-men, and so having great influence in shaping their opinions and directing their actions. – (TvR – Rulers are completely separate from elders.)

(2) archisundgogos, "ruler of the synagogue." He was the presiding officer of a board of elders, who had charge of the synagogue. Sometimes they, also, were given the same name (compare "one of the rulers of the synagogue," Mk 5:22,35; Lk 8:41,49; in Mt 9:18 Jairus is simply called archon); the ruler mentioned in Lk 13:14 was, of course, the president of the board (compare Acts 18:17, Sosthenes), while in Acts 13:15 the phrase "rulers of the synagogue" simply signifies the board. It was a deliberative body, but at the same time responsible for the maintenance of good order in the synagogue and the orthodoxy of its members; having, therefore, disciplinary power, they were authorized to reprimand, and even to excommunicate, the guilty ones (compare Jn 9:22; 12:42; 16:2).

(3) architriklinos, the ruler ("steward," the Revised Version margin) of the feast (Jn 2:8,9). See separate article.

(5) politarches; the prefect of a city (Acts 17:6,8). Luke being the only one of the Biblical authors to hand down to us this word, it is a noteworthy fact that, in relatively modern times, a Greek inscription was discovered containing this very word and, moreover, having reference to the city of Thessalonica (AJT, 1898, II, 598-643). Here it was where Paul and Silas preached the gospel so successfully that the Jews, "being moved with jealousy," caused Jason and certain brethren to be dragged before the rulers of the city (epi tous politarchas). These magistrates suffered themselves to be made the tools of the unscrupulous Jews by demanding and getting security from Jason and the rest. (ISBE on elder)

Is this the kind of leaders God has placed in the Church – NO! This is what the rulers and elders became in their lust for power, position and recognition.

### **RULERS, ELDERS, PRIESTS AND LATER EVEN GOVERNORS**

**Josh 9:3-9** *But when the inhabitants of Gibeon heard what Joshua had done to Jericho and Ai,*

<sup>4</sup> *they worked craftily, and went and pretended to be ambassadors. And they took old sacks on their donkeys, old wineskins torn and mended,*

<sup>5</sup> *old and patched sandals on their feet, and old garments on themselves; and all the bread of their provision was dry and mouldy.*

<sup>6</sup> *And they went to Joshua, to the camp at Gilgal, and said to him and to the men of Israel, "We have come from a far country; now therefore, make a covenant with us."*

<sup>7</sup> Then the men of Israel said to the Hivites, "Perhaps you dwell among us; so how can we make a covenant with you?"

<sup>8</sup> But they said to Joshua, "We are your servants." And Joshua said to them, "Who are you, and where do you come from?"

<sup>9</sup> So they said to him: "From a very far country your servants have come, because of the name of the LORD your God; for we have heard of His fame, and all that He did in Egypt,

<sup>10</sup> "and all that He did to the two kings of the Amorites who were beyond the Jordan; to Sihon king of Heshbon, and Og king of Bashan, who was at Ashtaroth.

<sup>11</sup> "Therefore our elders and all the inhabitants of our country spoke to us, saying, 'Take provisions with you for the journey, and go to meet them, and say to them, "We are your servants; now therefore, make a covenant with us."'

<sup>12</sup> "This bread of ours we took hot for our provision from our houses on the day we departed to come to you. But now look, it is dry and mouldy.

<sup>13</sup> "And these wineskins which we filled were new, and see, they are torn; and these our garments and our sandals have become old because of the very long journey."

<sup>14</sup> Then the men of Israel took some of their provisions; but they did not ask counsel of the LORD.

<sup>15</sup> So Joshua made peace with them, and made a covenant with them to let them live; and the rulers of the congregation swore to them.

<sup>16</sup> And it happened at the end of three days, after they had made a covenant with them, that they heard that they were their neighbours who dwelt near them.

<sup>17</sup> Then the children of Israel journeyed and came to their cities on the third day. Now their cities were Gibeon, Chephirah, Beeroth, and Kirjath Jearim.

<sup>18</sup> But the children of Israel did not attack them, because the rulers of the congregation had sworn to them by the LORD God of Israel. And all the congregation complained against the rulers.

<sup>19</sup> Then all the rulers said to all the congregation, "We have sworn to them by the LORD God of Israel; now therefore, we may not touch them.

<sup>20</sup> "This we will do to them: We will let them live, lest wrath be upon us because of the oath which we swore to them."

<sup>21</sup> And the rulers said to them, "Let them live, but let them be woodcutters and water carriers for all the congregation, as the rulers had promised them."

<sup>22</sup> Then Joshua called for them, and he spoke to them, saying, "Why have you deceived us, saying, 'We are very far from you,' when you dwell near us?"

<sup>23</sup> "Now therefore, you are cursed, and none of you shall be freed from being slaves; woodcutters and water carriers for the house of my God."

<sup>24</sup> So they answered Joshua and said, "Because your servants were clearly told that the LORD your God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were very much afraid for our lives because of you, and have done this thing.

This situation arose because they didn't ask the Lord before they made the decision. The principle is clear: Ask the ALMIGHTY and do exactly what He says.

#### **A. WHAT ABOUT DEACONS?**

We find some churches, all over the world, that are being ruled by deacons in spite of the fact that deacons were instructed to 'serve at the tables'.

**Act 6:1-8** *And in those days, the disciples having multiplied, a murmuring of the Hellenists (the Jews from Greece) against the Hebrews occurred, because their widows were overlooked in the daily serving.*

<sup>2</sup> *And the Twelve called near the multitude of the disciples and said, It is not pleasing to us, leaving the Word of God, to serve tables.*

<sup>3</sup> *Therefore, brothers, look out among you seven men being witnessed to, full of the Holy Spirit and wisdom, whom we may appoint over this duty.*

<sup>4</sup> *But we will give ourselves continually to prayer and to the ministry of the Word.*

<sup>5</sup> *And the saying pleased all the multitude. And they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch.*

<sup>6</sup> *They set these before the apostles. And having prayed, they laid hands on them.*

<sup>7</sup> *And the Word of God was increasing. And the number of the disciples in Jerusalem was multiplying exceedingly; even a great crowd of the priests obeyed the faith.*

<sup>8</sup> *And Stephen, full of faith and power, did great wonders and miracles among the people.*

We see in vs. 6 that the deacons are men appointed by the leaders to help with the practical work in the church / ministry and then they have hands laid upon them. It is not something that anyone should take lightly. Stephen is a prime example of what a deacon should be.

**1Tim 3:8 - Likewise must the deacons be grave, (reverent)....** The apostle proceeds to give the qualifications, and so the rules for choosing another sort of officers in the church, deacons; whose work and business is, not to preach the Gospel, and administer ordinances; but to take care of the secular affairs of the church, and particularly to serve tables; to provide the bread and wine for the Lord's table, to attend at it, and distribute the elements from the minister to the people, to collect for it, defray the charges of it, and divide what remains among the poor; and they are to take care of the minister's table, that he is provided for in a comfortable way, and to stir up the members to their duty in this respect; and to take care of the poor's table, and distribute what the church collects for them, with simplicity and cheerfulness; and are to be helps to the pastor, in observing the walk of members, in composing differences between them, in visiting the sick and poor, and in preparing matters for church meetings. Their characters are, that they be "grave" (reverent); in their speech, gesture, and dress; honest, and of good report among men; and chaste in their words and actions; all which may be signified by the word here used; and the latter may be rather hinted at, because of Nicholas, one of the first deacons, who was charged with uncleanness: **(John Gill's Exposition of the whole Bible)**

## **WHO WERE THESE RULERS AND WHAT WAS THEIR FUNCTION?**

**Josh 22:13** Then the children of Israel sent Phinehas the son of Eleazar the priest to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, into the land of Gilead,

<sup>14</sup> and with him ten rulers, one ruler each from the chief house of every tribe of Israel; and each one was the head of the house of his father among the divisions of Israel.

<sup>15</sup> Then they came to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, to the land of Gilead, and they spoke with them, saying,

<sup>16</sup> "Thus says the whole congregation of the LORD: 'What treachery is this that you have committed against the God of Israel, to turn away this day from following the LORD, in that you have built for yourselves an altar, that you might rebel this day against the LORD?'"

### **Ruler root'er: (International Standard Bible Encyclopedia)**

#### **1. In the Old Testament**

(1) moshel, "ruler," "prince," "master" (tyrant), applied to Joseph in Egypt (Gen 45:8; compare Ps 105:21); to the Philistines (Jdg 15:11); to David's descendants, the future kings of Israel (2 Ch 7:18; compare Jer 33:26); to Pharaoh (Ps 105:20); to a wicked prince, a tyrant (Prov 28:15; compare Isa 14:5; 49:7); to theocratic king, the Messiah (Mic 5:2); it is often used in general (Prov 6:7; 23:1; 29:12; Eccl 10:4; Isa 16:1, etc.).

(2) naghidh, "leader," "noble" (nobles), "prince." In a number of instances the Revised Version (British and American) renders it "prince," where the King James Version has ruler (1 Sam 25:30; 2 Sam 6:21; 1 Ki 1:35, etc.). It is used of Azrikam having charge of the palace of King Ahaz (2 Ch 28:7, "governor" of the house, the King James Version); of Azariah (Seraiah, Neh 11:11), who is called the "ruler of the house of God" (1 Ch 9:11; compare 2 Ch 31:13); he was the leader of a division or group of priests. In 2 Ch 35:8 the names of three others are given (Hilkiah, Zechariah and Jehiel).

(3) nasi, "prince" (so Nu 13:2, the King James Version "ruler"); generally speaking, the nasi is one of the public authorities (Ex 22:28); the rulers of the congregation (Ex 16:22; compare 34:31); "The rulers brought the onyx stones" (Ex 35:27), as it was to be expected from men of their social standing and financial ability: "when a ruler (the head of a tribe or tribal division) sinneth" (Lev 4:22).

(4) caghan, the representative of a king or a prince; a vice-regent; a governor; then, in the times of Ezra and Nehemiah, a leader or principal of the people of Jerusalem under the general supervision of these two men. The English Versions of the Bible renders it "ruler" (Ezek 23:12,23), "deputy" (Jer 51:23,28,57), and, in most cases, "ruler" with "deputy" in margin (Ezr 9:2; Neh 2:16; 4:14,19; 5:7,17; 7:5; 12:40; 13:11; Isa 41:25; Ezek 23:6) always used in plural

(6) rodheh, one having dominion: "There is little Benjamin their ruler" (Ps 68:27); the meaning is obscure; still we may point to the facts that Saul, the first one to conquer the heathen (1 Sam 14:47 f), came of this the smallest of all the tribes, and that within its boundaries the temple of Yahweh was erected.

(7) rozen, a "dignitary," a "prince." "The kings of the earth set themselves, and the rulers take counsel together, against Yahweh" (Ps 2:2); in the New Testament the word is rendered archontes (Acts 4:26).

(8) sar, "chief," "head"; prince, king; a nobleman having judicial or other power; a royal officer. The Revised Version (British and American) renders it frequently "prince": "rulers over my cattle" ("head-shepherds," Gen 47:6); "rulers of thousands, rulers of hundreds," etc. (Ex 18:21); they had to be men of good character because they were endowed with judicial power (Ex 18:22); in Dt 1:15 the rendering of English Versions of the Bible is captains," etc.; they were military leaders. "Zebul the ruler of the city" (of Shechem, Jdg 9:30), meaning "governor" (compare 1 Ki 22:26; 2 Ki 23:8); "rulers (or captains; compare 1 Ki 16:9) of his (Solomon's) chariots" (1 Ki 9:22); the rulers of Jezreel (2 Ki 10:1) were, presumably, the ruler of the palace of the king and the ruler of the city of Samaria (compare 2 Ki 10:5). It is difficult to explain why they should be called the rulers of Jezreel; both Septuagint and Vulgate (Jerome's Latin Bible, 390-405 A.D.) omit the word; "the rulers of the substance which was king David's" (1 Ch 27:31) overseers of the royal domain; "The rulers were behind all the house of Judah" (Neh 4:16), the officers were ready to assume active command in case of an attack.

## **2. In the New Testament:**

(1) archon, "a person in authority," "a magistrate" "a judge," "a prince"; a councillor, a member of the supreme council of the Jews; a man of influence. "There came a ruler" (Mt 9:18), meaning a ruler of the synagogue (compare Mk 5:22; Luk 8:41); see (2) below; "one of the rulers of the Pharisees" (Luk 14:1), perhaps a member of the Jewish council belonging, at the same time, to the Pharisees, or, more probably, one of the leading Pharisees; "the chief priests and the rulers" (Luk 23:13,15; 24:20; compare John 3:1; 7:26,48; 12:42; Acts 3:17; 4:5,8; 13:27; 14:5); the rulers were, with the chief priests and the scribes, members of the Sanhedrin, either of two councils of the Jews (the Great and the Lesser); they were lay-members (elders); "before the rulers" (Acts 16:19), the police magistrates (praetores, "praetors") of the city of Philippi; "Thou shalt not speak evil of a ruler of thy people" (Acts 23:5; compare Ex 22:28, nasi'; see 1, (3) above), a magistrate, a person in authority (compare Acts 7:27,35; Rom 13:3, the public authorities); "the rulers of this world" (1 Cor 2:6,8), persons being mentally superior to their fellow-men, and so having great influence in shaping their opinions and directing their actions. The Pharisees, with him, are a philosophic sect, and not an active political party. Sadducees was a Political Party, but also Became a Religious Party who laid Stress on Ceremonial Exactness, Disbelief in the Spiritual World, in a Resurrection, and in Providence: Their Materialism, Alleged Belief in Canonicity of the Pentateuch Alone.

(2) archisundgogos, "ruler of the synagogue." He was the presiding officer of a board of elders, who had charge of the synagogue. Sometimes they, also, were given the same name (compare "one of the rulers of the synagogue," Mk 5:22,35; Luk 8:41,49; in Mt 9:18 Jairus is simply called archon); the ruler mentioned in Luk 13:14 was, of course, the president of the board (compare Acts 18:17, Sosthenes), while in Acts 13:15 the phrase "rulers of the synagogue" simply signifies the board. It was a deliberative body, but at the same time responsible for the maintenance of good order in the synagogue and the orthodoxy of its members; having, therefore, disciplinary power, they were authorized to reprimand, and even to excommunicate, the guilty ones (compare John 9:22; 12:42; 16:2). William Baur

Nowhere, in this whole article on rulers, elders were mentioned as being part of, or have rulership as one of their duties.

## **RULERS APPOINTED BY GOD**

There is proof of rulers appointed by God. Moses was to appoint rulers to help him manage the congregation in the wilderness, although the presence of rulers is mentioned before.

**Ex 18:21** And you shall look out of all the people able men, such as fear God, men of truth, hating unjust gain. And place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

**Deut 1:13** Give wise and understanding men, and those known to your tribes, and I will appoint them rulers over you.

### **JOSEPH – THE GOD APPOINTED RULER**

**Gen 45:4-9** And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt.

<sup>5</sup> "But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life.

<sup>6</sup> "For these two years the famine has been in the land, and there are still five years in which there will be neither ploughing nor harvesting.

<sup>7</sup> "And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance.

<sup>8</sup> "So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

<sup>9</sup> "Hurry and go up to my father, and say to him, 'Thus says your son Joseph: "God has made me lord of all Egypt; come down to me, do not tarry.

### **BUT SOME OF THE RULERS . . . . .**

**Jer 12:10-13** "Many rulers have destroyed My vineyard, They have trodden My portion underfoot; They have made My pleasant portion a desolate wilderness.

<sup>11</sup> They have made it desolate; Desolate, it mourns to Me; The whole land is made desolate, Because no one takes it to heart.

<sup>12</sup> The plunderers have come on all the desolate heights in the wilderness, for the sword of the LORD shall devour from one end of the land to the other end of the land; No flesh shall have peace.

<sup>3</sup> They have sown wheat but reaped thorns; They have put themselves to pain but do not profit. But be ashamed of your harvest because of the fierce anger of the LORD."

**Jer 22:21-22** I spoke to you in your prosperity, But you said, 'I will not hear.' This has been your manner from your youth, That you did not obey My voice.

<sup>22</sup> The wind shall eat up all your rulers, And your lovers shall go into captivity; Surely then you will be ashamed and humiliated For all your wickedness.

**Luk 23:35** And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let Him save Himself if He is the Christ, the chosen of God."

**Luk 24:19-20** And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people,

<sup>20</sup> "and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.

**Joh 12:42-43** Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue;

<sup>43</sup> for they loved the praise of men more than the praise of God.

**Act 4:1-8** Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them, <sup>2</sup> being greatly disturbed that they taught the people and

preached in Jesus the resurrection from the dead.<sup>3</sup> And they laid hands on them, and put them in custody until the next day, for it was already evening.<sup>4</sup> However, many of those who heard the word believed; and the number of the men came to be about five thousand.<sup>5</sup> And it came to pass, on the next day, that their **rulers, elders, and scribes,**<sup>6</sup> as well as Annas the high priest, Caiaphas, John, and Alexander, and **as many as were of the family of the high priest,** were gathered together at Jerusalem.<sup>7</sup> And when they had set them in the midst, they asked, "By what power or by what name have you done this?"<sup>8</sup> Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel:

**We see in this scripture that again the rulers and elders were mentioned separately and also that Annas had a family business running: as many as were of the family of the high priest .**

**Act 14:4-5** But the multitude of the city was divided: part sided with the Jews, and part with the apostles.

<sup>5</sup> And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them,

**There were three groups of rulers:** the rulers of the synagogue, the rulers of the gentiles and the rulers of the Jews (Israel). None of these groups were religious men. So, ungodly men ruled the people! It seems from the scriptures in the New Testament that the rulers of the gentiles and the rulers of the Jews or the people became the politicians in those days, along side the Pharisees.

**Rom 13:3** For **rulers** are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.

**Tit 3:1** Remind them to be subject to **rulers** and authorities, to obey, to be ready for every good work,

Therefore we can say with safety that the fact that elders are ruling in the church on the basis of **1Tim 5:17-18** is unscriptural or even unbiblical. God is not confused that He would contradict Himself in the scriptures. (See Mat 20:25-28) The practice of deacons ruling in the Church is absolutely unheard of and is something that should be stopped immediately, see page 7 concerning deacons.

## CHAPTER 2

### THE ELDERS THAT FOLLOWED HUMAN INSIGHT

Here we see a prime example of elders looking at circumstances and making a joint decision according to their own wisdom. They did not come to Samuel to hear from the Lord; they came to Samuel to give him an instruction: *"Now make us a king to judge us like all the nations."* **1Sam 8:5**

We see the same kind of leadership in the Church today. Elders that are voting to make a decision based on human insight and understanding, instead of going to the Lord for guidance. In most cases the elders are praying to God to bless their plans.

**1Sam 8:1-10** Now it came to pass when Samuel was old that he made his sons judges over Israel.

<sup>2</sup> *The name of his firstborn was Joel, and the name of his second, Abijah; they were judges in Beersheba.*

<sup>3</sup> *But his sons did not walk in his ways; they turned aside after dishonest gain, took bribes, and perverted justice.*

<sup>4</sup> *Then all the **elders** of Israel gathered together and came to Samuel at Ramah,*

<sup>5</sup> *and said to him, "Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations."*

<sup>6</sup> *But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the LORD.*

<sup>7</sup> *And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them.*

<sup>8</sup> *"According to all the works which they have done since the day that I brought them up out of Egypt, even to this day; with which they have forsaken Me and served other gods; so they are doing to you also.*

<sup>9</sup> *"Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behaviour of the king who will reign over them."*

<sup>10</sup> *So Samuel told all the words of the LORD to the people who asked him for a king.*

They looked at the sons of Samuel who turned their backs on the Lord for personal gain.

Today elders are in government, business and community positions that turn away from the Word of the Lord for personal gain. We hardly ever have elderships that truly wait upon the Lord before they make a decision.

**Mat 27:1-10** When morning came, **all the chief priests and elders of the people plotted against Jesus to put Him to death.**

<sup>2</sup> *And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.*

<sup>3</sup> *Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders,*

<sup>4</sup> *saying, "I have sinned by betraying innocent blood." And they said, "What is that to us? You see to it!"*

<sup>5</sup> *Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.*

<sup>6</sup> *But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood."*

<sup>7</sup> And they consulted together and bought with them the potter's field, to bury strangers in.

<sup>8</sup> Therefore that field has been called the Field of Blood to this day.

<sup>9</sup> Then was fulfilled what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced,

<sup>10</sup> "and gave them for the potter's field, as the LORD directed me."

Then the elders the elders plotted against him to have Him removed; today elders are still plotting against the Lord Jesus Christ to have Him removed from the Church, the state and the schools. We hear frequent remarks and complaints by Bible Seminary students; how the very men that has to teach them to become the carriers of the gospel of our Lord Jesus Christ, make remarks like: "You should not elevate Jesus Christ as your hero; He's just a myth."

The sad part in this whole tragedy is that when this gets reported, the students are ignored.

**Mat 27:11-26** Now Jesus stood before the governor. And the governor asked Him, saying, "Are You the King of the Jews?" So Jesus said to him, "It is as you say."

<sup>12</sup> And while He was being accused by the chief priests and elders, He answered nothing.

<sup>13</sup> Then Pilate said to Him, "Do You not hear how many things they testify against You?"

<sup>14</sup> But He answered him not one word, so that the governor marvelled greatly.

<sup>15</sup> Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished.

<sup>16</sup> And at that time they had a notorious prisoner called Barabbas.

<sup>17</sup> Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?"

<sup>18</sup> For he knew that they had handed Him over because of envy.

<sup>19</sup> While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him."

<sup>20</sup> But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.

<sup>21</sup> The governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas!"

<sup>22</sup> Pilate said to them, "What then shall I do with Jesus who is called Christ?" They all said to him, "Let Him be crucified!"

<sup>23</sup> Then the governor said, "Why, what evil has He done?" But they cried out all the more, saying, "Let Him be crucified!"

<sup>24</sup> When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it."

<sup>25</sup> And all the people answered and said, "His blood be on us and on our children."

<sup>26</sup> Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified.

Then the elders denied Him by accusing him falsely. Today elders are denying the Lord Jesus Christ in churches by enforcing their own will on the decisions made in the house of the Lord.

**CHAPTER 3**  
**HISTORY OF THE CHURCH**  
*by*  
**PHILIP SCHAFF**

**I WANT TO MAKE IT VERY CLEAR THAT I AM NOT CRITICIZING PHILIP SCHAFF; I AM ONLY USING HIS STUDY TO POINT OUT WHERE ERRORS CREPT INTO THE CHURCH. PLEASE BE SURE TO READ EVERY FOOTNOTE TO UNDERSTAND THE IMPACT.**

**Volume 1, Chapter 10**

**61. Presbyters or Bishops. The Angels of the Seven Churches. James of Jerusalem**

We proceed to the officers of local congregations who were charged with carrying forward in particular places the work begun by the apostles and their delegates. These were of two kinds, Presbyters or Bishops, and Deacons or Helpers. They multiplied in proportion as Christianity extended, while the number of the apostles diminished by death, and could, in the nature of the case, not be filled up by witnesses of the life and resurrection of Christ. The extraordinary officers were necessary for the founding and being of the church, the ordinary officers for its preservation and well-being.<sup>1</sup>

The terms Presbyter (or Elder) and Bishop (or Overseer, Superintendent) denote in the New Testament one and the same office, with this difference only, that the first is borrowed from the Synagogue, the second from the Greek communities; and that the one signifies the dignity, the other the duty.

1. The *identity* of these officers is very evident from the following facts:

a. They appear always as a plurality or as a college in one and the same congregation, even in smaller cities) as Philippi.

b. The same officers of the church of Ephesus are alternately called presbyters and bishops.

c. Paul sends greetings to the “bishops” and “deacons” of Philippi, but omits the presbyters because they were included in the first term; as also the plural indicates.

d. In the Pastoral Epistles, where Paul intends to give the qualifications for all church officers, he again mentions only two, bishops and deacons, but uses the term presbyter afterwards for bishop. (1Tim 3:1-13; 1Tim 5:17-19; Tit 1:5-7)

Peter urges the “presbyters” to “tend the flock of God,” and to “fulfil the office of bishops” with disinterested (fair-minded) devotion and without “lording it over the charge allotted to them<sup>2</sup>.”

e. The interchange of terms continued in use to the close of the first century, as is evident from the Epistle of Clement of Rome (about 95), and the *Didache*, and still lingered towards the close of the second.

With the beginning of the second century, from Ignatius onward, the two terms are distinguished and designate two offices; the bishop being regarded first as the head of a congregation surrounded by a council of presbyters, and afterwards as the head of a diocese and successor of the apostles. The episcopate grew out of the presidency of the presbytery, or, as Bishop Lightfoot well expresses it: “The episcopate was formed, not out of the apostolic

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<sup>1</sup> The Lord returned the anointing of the Apostle to the Church for its preparation

<sup>2</sup> This is the basis of the function of an elder in the Church of Jesus Christ

order by localization, but out of the presbyteral by elevation; and the title, which originally was common to all, came at length to be appropriated to the chief among them.<sup>3</sup> Nevertheless, a recollection of the original identity was preserved by the best biblical scholars among the fathers, such as Jerome (who taught that the episcopate rose from the presbyterate as a safeguard against schism), Chrysostom, and Theodoret.

The reason why the title bishop (and not presbyter) was given afterwards to the superior officer, may be explained from the fact that it signified, according to monumental inscriptions recently discovered, financial officers of the temples, and that the bishops had the charge of all the funds of the churches, which were largely charitable institutions for the support of widows and orphans, strangers and travellers, aged and infirm people in an age of extreme riches and extreme poverty.<sup>4</sup>

2. The *origin* of the presbytero-episcopal office is not recorded in the New Testament, but when it is first mentioned in the congregation at Jerusalem, A.D. 44, it appears already as a settled institution. As every Jewish synagogue was ruled by elders, it was very natural that every Jewish Christian congregation should at once adopt this form of government; this may be the reason why the writer of the Acts finds it unnecessary to give an account of the origin; while he reports the origin of the diaconate which arose from a special emergency and had no precise analogy in the organization of the synagogue. The Gentile churches followed the example, choosing the already familiar term bishop.<sup>5</sup> The first thing which Paul and Barnabas did after preaching the gospel in Asia Minor was to organize churches by the appointment of elders. (Act 14:23; comp. Tit 1:5)

3. The office of the presbyter-bishops was to teach and to rule the particular congregation committed to their charge<sup>6</sup>. They were the regular "pastors and teachers." To them belonged the direction of public worship, the administration of discipline, the care of souls, and the management of church property. They were usually chosen from the first converts, and appointed by the apostles or their delegates, with the approval of the congregation, or by the congregation itself, which supported them by voluntary contributions. They were solemnly introduced into their office by the apostles or by their fellow presbyters through prayers and the laying on of hands.

The presbyters always formed a college or corporation, a presbytery; as at Jerusalem, at Ephesus, at Philippi, and at the ordination of Timothy. (Act 11:30; Act 14:23; Act 15:2, Act 15:4, Act 15:6, Act 15:23; Act 16:4; Act 20:17, Act 20:28; Act 21:18; Phi 1:1; 1Tim 4:14; Jam 5:14; 1Pet 5:1) They no doubt maintained a relation of fraternal equality.<sup>7</sup> The New Testament gives us no information about the division of labour among them, or the nature and term of a presidency. It is quite probable that the members of the presbyteral college distributed the various duties of their office among themselves according to their respective talents, tastes, experience, and convenience. Possibly, too, the president, whether temporary or permanent, was styled distinctively the bishop; and from this the subsequent separation of the episcopate from the presbyterate may easily have arisen. But so long as the general government of the church was in the hands of the apostles and their delegates, the bishops were limited in their jurisdiction either to one congregation or to a small circle of congregations.

<sup>3</sup> This is where error entered into the Church; Man's opinion began to form a hierarchy of importance and 'authority'

<sup>4</sup> Those in control of the finances are in control of everything. Even the title was linked to those who controlled the money

<sup>5</sup> What the Lord showed me was that the ruling by elders was a continuation of the magistrates appointed by Moses in the desert in Ex 18:13-21 and as they grew older they became elders that were still ruling the nation as magistrates.

<sup>6</sup> Here ruling by the elders was established by the apostles and as Peter said: The elders are to tend to the flock of God, and to fulfil the office of bishops with disinterested (fair-minded) devotion and without lording it over the charge allotted to them.

<sup>7</sup> Where there is no counsel, the people fall; but in the multitude of counsellors there is safety.

The distinction of “teaching presbyters” or ministers proper, and “ruling presbyters” or lay-elders, is a convenient arrangement of Reformed churches, but can hardly claim apostolic sanction, since the one passage on which it rests only speaks of two functions in the same office. Whatever may have been the distribution and rotation of duties, Paul expressly mentions ability to teach among the regular requisites for the episcopal or presbyteral office.<sup>8</sup>

4. The Angels of the Seven Churches in Asia Minor must be regarded as identical with the presbyter-bishops or local pastors. They represent the presiding presbyters, or the corps of regular officers, as the responsible messengers of God to the congregation. At the death of Paul and Peter, under Nero, the congregations were ruled by a college of elders, and if the Apocalypse, as the majority of critical commentators now hold, was written before the year 70, there was too little time for a radical change of the organization from a republican to a monarchical form. Even if we regard the “angels” as single persons, they were evidently confined to a single church, and subject to St. John; hence, not successors of the apostles, as the latter diocesan bishops claim to be. The most that can be said is that the angels were congregational, as distinct from diocesan bishops, and mark one step from the primitive presbyters to the Ignatian bishops, who were likewise congregational officers, but in a monarchical sense as the heads of the presbytery, bearing a patriarchal relation to the congregation and being eminently responsible for its spiritual condition.<sup>9</sup>

5. The nearest approach to the idea of the ancient catholic episcopate may be found in the unique position of James, the Brother of the Lord. Unlike the apostles, he confined his labours to the mother church of Jerusalem. In the Jewish Christian traditions of the second century he appears both as bishop and pope of the church universal. But in fact he was only *primus inter pares*. In his last visit to Jerusalem, Paul was received by the body of the presbyters, and to them he gave an account of his missionary labours. (Acts 21:18; comp. Acts 11:30; Acts 12:17; and Acts 15:1-41) Moreover, this authority of James, who was not an apostle, was exceptional and due chiefly to his close relationship with the Lord, and his personal sanctity, which won the respect even of the unconverted Jews.

The institution of episcopacy proper cannot be traced to the apostolic age, so far as documentary evidence goes, but is very apparent and well-nigh universal about the middle of the second century. Its origin and growth will claim our attention in the next period.<sup>10</sup>

## **62. Deacons and Deaconesses**

Deacons, or helpers, appear first in the church of Jerusalem, seven in number. The author of the Acts 6:1-15 gives us an account of the origin of this office, which is mentioned before that of the presbyters. It had a precedent in the officers of the synagogue who had charge of the collection and distribution of alms. It was the first relief of the heavy burden that rested on the shoulders of the apostles, who wished to devote themselves exclusively to prayer and the ministry of the word. It was occasioned by a complaint of the Hellenistic Christians against the Hebrew or Palestinian brethren, that their widows were neglected in the daily distribution of food (and perhaps money). In the exercise of a truly fraternal spirit the congregation elected seven Hellenists instead of Hebrews, if we are to judge from their Greek names, although they were not uncommon among the Jews in that age. After the popular election they were ordained by the apostles.

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<sup>8</sup> This is one and the same office and cannot be separated. NB! Elders must be allowed to teach and minister healing to the body from the Word of God.

<sup>9</sup> People made false claims to secure their own positions and importance. We see the same principle, although not openly expressed, in the Church over the last century.

<sup>10</sup> This is very important to understand that this is another indication that man began to organise the leadership structure of the Church based on a logical plan or just another good idea.

The example of the mother church was followed in all other congregations, though without particular regard to the number. The church of Rome, however, perpetuated even the number seven for several generations. In Philippi the deacons took their rank after the presbyters, and are addressed with them in Paul's Epistle.

The office of these deacons, according to the narrative in Acts, was to minister at the table in the daily love-feasts, and to attend to the wants of the poor and the sick.<sup>11</sup>

The primitive churches were charitable societies, taking care of the widows and orphans, dispensing hospitality to strangers, and relieving the needs of the poor.<sup>12</sup>

The presbyters were the custodians, the deacons the collectors and distributors, of the charitable funds.<sup>13</sup>

To this work a kind of pastoral care of souls very naturally attached itself, since poverty and sickness afford the best occasions and the most urgent demand for edifying instruction and consolation. Hence, living faith and exemplary conduct were necessary qualifications for the office of deacon. (Act 6:3; 1Tit 3:8.)

Two of the Jerusalem deacons, Stephen and Philip, laboured also as preachers and evangelists, but in the exercise of a personal gift rather than of official duty.<sup>14</sup>

In post-apostolic times, when the bishop was raised above the presbyter and the presbyter became priest, the deacon was regarded as Levite, and his primary function of care of the poor was lost in the function of assisting the priest in the subordinate parts of public worship and the administration of the sacraments. The diaconate became the first of the three orders of the ministry and a stepping-stone to the priesthood. At the same time the deacon, by his intimacy with the bishop as his agent and messenger, acquired an advantage over the priest.<sup>15</sup>

Deaconesses, or female helpers, had a similar charge of the poor and sick in the female portion of the church. This office was the more needful on account of the rigid separation of the sexes at that day, especially among the Greeks and Orientals. It opened to pious women and virgins, and chiefly to widows, a most suitable field for the regular official exercise of their peculiar gifts of self-self-denying charity and devotion to the welfare of the church. Through it they could carry the light and comfort of the gospel into the most private and delicate relations of domestic life, without at all overstepping their natural sphere. Paul mentions Phoebe as a deaconess of the church of Cenchreae, the port of Corinth, and it is more than probable that Prisca (Priscilla), Mary, Tryphaena, Tryphosa, and Persis, whom he commends for their labour in the Lord, served in the same capacity at Rome.

The deaconesses were usually chosen from elderly widows. In the Eastern churches the office continued to the end of the twelfth century.

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<sup>11</sup> The function of the deacon described.

<sup>12</sup> The Church should return to this example set in the Bible.

<sup>13</sup> The character and the anointing of the deacon discussed.

<sup>14</sup> The gifting of the deacon should be developed and allowed to grow to maturity.

<sup>15</sup> This is one of the periods of error when it comes to leadership in the Church

## CHAPTER 4

### 4. ELDERS ALLOWING THE EMBRACING OF HEATHEN PRACTICES

The church knows that some of the worldly concepts are not true but are willing to accept it and the elders, including the ministers, are silent about it. It seems that everybody is scared of loosing their position or income or be the laughing stocks of the 'church' if they stand-up against false teachings.

The church knows that some of the worldly concepts are not true but are willing to accept it and the elders, including the ministers, are silent about it. It seems that everybody is scared of loosing their position or income or be the laughing stocks of the 'church' if they stand-up against false teachings.

The Church leaders – ministers and elders – must teach the people of God not to take part in heathen practices, not by force but by sound teaching of the Word of God. They should know the Word of God so well that they can to teach the people concerning the things of God.

#### 4.1. **CHRISTMAS AND THE WISE MEN AT THE MANGER** <sup>2</sup>

***Jer 10:2-5*** Hear the Word which Jehovah speaks to you, O house of Israel.

<sup>2</sup> So says Jehovah, Do not learn the way of the nations, and do not be terrified at the signs of the heavens; for the nations are terrified at them.

<sup>3</sup> For the customs of the people are vain; for one cuts a tree out of the forest with the axe, the work of the hands of the workman.

<sup>4</sup> They adorn it with silver and with gold; they fasten it with nails and hammers, so that it will not wobble.

Most everybody knows that Christmas is not a Christian feast but is celebrating it as if it is really our Lord's birthday. People teach their children that it is the birthday of baby Jesus. It is also taught that three wise men came to the manger – another lie! The wise men came to the 'house where they stayed', and the Bible doesn't say how many.

***Mat 2:7-11*** Then Herod, when he had secretly called the wise men, inquired of them exactly what time the star appeared.

<sup>8</sup> And he sent them to Bethlehem, and said, Go and search diligently for the young child. And when you have found him, bring me word again so that I may come and worship him also.

<sup>9</sup> When they had heard the king, they departed. And lo, the star, which they saw in the east, went before them until it came and stood over where the child was.

<sup>10</sup> And seeing the star, they rejoiced with exceedingly great joy.

<sup>11</sup> And coming into the house, they saw the child with Mary His mother. And they fell down and worshiped Him. And opening their treasures, they presented gifts to Him, gold and frankincense and myrrh.

***Mat 2:16*** Then Herod, when he saw that he was mocked by the wise men, was greatly enraged. And he sent and killed all the boys in Bethlehem, and in all its districts, from two years old and under, according to the time which he had carefully inquired of the wise men.

Verse 16 clearly states that Herod didn't know exactly when Jesus was born so he had to kill all the boys up to two years old. Jesus was definitely not still in the manger. Some of these things have been taught for so long that the last couple of generations never even checked the validity of the stories.

#### 4.2. **THE EVOLUTION THEORY OR THE BIBLE** <sup>3</sup>

The evolution theory is a theory that is aimed at destroying your faith in God as creator. Although there is no proof of evolution, the Church and its men, that are supposed to have the wisdom of the Lord, the elders, are quiet about the subject and allow the heathen to dictate the rules.

**Gen 1:1** *In the beginning God created the heavens and the earth.*

The world's professors and teachers have prepared these lies so thoroughly, that most Christians are being deceived without any moment of doubt. Charles Darwin, the father of evolution, was really a qualified minister of the Gospel, not an archaeologist or scientist.

Christians are being taught about the 'Big Bang' theory; that the ape is man's ancestor and all related lies and deception – and again the elders are quiet about the subject because they have no knowledge about it. The ones that think they know it all have studied the evolutionist's work and not the Word of God to the point of being totally convinced that these horrible lies are the truth.

**Hos 4:6** *My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you from being priest to Me. Since you have forgotten the Law of your God, I will also forget your sons, even I. (MKJV)*

**Hos 4:6** *My people are ruined because they don't know what's right or true. Because you've turned your back on knowledge, I've turned my back on you priests. Because you refuse to recognize the revelation of God, I'm no longer recognizing your children. (MSG)*

It is because we are looking through the eyes of satan that wants to deceive us, and not through the eyes of the Lord God Almighty.

Are we really interested in seeing the truth or are we turning a blind eye because we are not really interested in finding the truth?

**2 Pet 3:3** *First, knowing this, that there will come in the last days scoffers walking according to their own lusts*

<sup>4</sup> *and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.*

<sup>5</sup> **For this is hidden from them by their willing it, that the heavens were of old, and the earth out of the water, and through water, being held together by the Word of God,**

<sup>6</sup> **through which the world that then was, being flooded by water, perished.** (MKJV)

**2 Pet 3:5** *For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: (Webster's 1833 Bible)*

The Bible says that people 'willingly are ignorant' or 'this is hidden from them by their willing it.' Willingly ignorant? It sounds to me like some people will be prepared to accept these false teachings because:

- They gain by it
- They are not prepared to take the time to search for the truth
- They are scared of being humiliated by the scoffers
- They have become pleasers of man and excitors of man's emotions

**Zech 7:9-13** So speaks Jehovah of Hosts, saying, Judge true judgment, and practice kindness and pity, each man to his brother.

<sup>10</sup> And do not crush the widow or the orphan, the alien or the poor. And do not devise evil in your heart, of a man against his brother.

<sup>11</sup> But they refused to listen, and gave a stubborn shoulder, and made heavy their ears from hearing.

<sup>12</sup> And they made their hearts adamant from hearing the Law and the Words, which Jehovah of Hosts has sent through His Spirit, by the former prophets. And great wrath came from Jehovah of Hosts.

<sup>13</sup> And it will be, as He called, and they did not listen, so they called, and I did not listen, says Jehovah of Hosts. (MKJV)

#### 4.3. **GAMBLING – THE LOTTO**

The Church leaders – ministers and elders – must see that the people of God does not take part in gambling or the Lotto, not by force but by sound teaching of the Word of God.

**Isa 65:11-13\*** But you are those who forsake Jehovah, who forget My holy mountain, who prepare a table for **Fortune**, and who furnish the drink offering to **Fate**.

<sup>12</sup> Therefore I will number you to the sword; and you will all bow down to the slaughter; because I called and you did not answer; when I spoke, you did not hear and did evil before My eyes, and chose that in which I did not delight.

<sup>13</sup> So the Lord Jehovah says, Behold, My servants will eat, but you will be hungry. Behold, My servants will drink, but you will be thirsty. Behold, My servants will rejoice, but you will be ashamed. (MKJV)

(ASV) *But ye that forsake Jehovah, that forget my holy mountain, that prepare a table for **Fortune**, and that fill up mingled wine unto **Destiny**;*

(Brenton) *But ye are they that have left me, and forget my holy mountain, and prepare a table for the **devil**, and fill up the drink-offering to **Fortune**.*

(GNB) *"But it will be different for you that forsake me, who ignore Zion, my sacred hill, and worship **Gad** and **Meni**, the gods of luck and fate.*

(KJV) *But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that **troop**, and that furnish the drink offering unto that **number***

We can see from the different translations that gambling and fortunetelling is of the devil.

**1Cor 10:19** *What then do I say? That the idol is anything, or that an idolatrous sacrifice is anything?*

<sup>20</sup> But I say that the things, which the nations sacrifice, they sacrifice to demons and not to God. And I do not desire that you should have fellowship with demons.

<sup>21</sup> You cannot drink the cup of the Lord and the cup of demons; you cannot be partakers of the Lord's Table and of a table of demons.

<sup>22</sup> Or do we provoke the Lord to jealousy? Are we stronger than He? (MKJV)

\* **See Albert Barnes' Notes on the Bible** – See the commentaries of 1Cor 10:19, 20 and 21 separately as well as Isa 65:11

\* **Mathew Henry's Commentary on the whole Bible** – gives a full description of idol worship and rejection of God and His provision.

\* **Jamieson, Fausset and Brown Commentary** calls that troop: "Gad," the Babylonian god of fortune, the planet Jupiter, **answering to Baal or Bel**; the Arabs called it "the Greater Good Fortune"; and the planet Venus answering to Meni, "the Lesser Good Fortune"

Some people say that they never brought any sacrifices to demons; you did sacrifice you money to buy the lotto ticket. They never prepared a table for the devil, and fill up the drink offering to Fortune; you did your preparation to complete the ticket with your choices to win the jackpot.

#### 4.4. **HALLOWEEN**

No true Christian would willingly and consciously worship the devil, sacrifice babies or in any way give honour to him. Yet, the participation in Halloween has become more and more accepted in South Africa – even by church goers!

Halloween parties are advertised openly in the middle of Christian communities and no-one seems to have a problem with it.

#### **Do Christians know what Halloween is?**

The most holy night on the satanic calendar is 31 October – Halloween night. It is the night on which their unholy sacrifices are done. Unholy? Yes, human sacrifices are done on that night and because the church of Jesus Christ is quiet about it, it becomes stronger and stronger in our communities.

Most churches have stopped teaching our children the truth about satan and his schemes and the way he traps our youth in his tangles. The church has become so conscious of human rights – another lie of the devil – that we dare not offend others or challenge their ways or views.

The church has become so accommodating that it will allow anybody to teach anything as long as he or she does not offend others.

## CHAPTER 5

### 5. WHAT ARE THE DANGER SIGNS?

#### 5.1. The move of God controlled by man

The danger of man controlling the move of God is that it is the quickest way to kill it. Executive Boards, Regional Boards and Church Boards that controls the pastor, the teaching, and the gifts of the spirit and the flow of the Spirit in general, must be prevented.

We've seen in the Bible how the Structure that was set up by the high priest, priests and the elders was so powerful that it, first of all, did not foresee the birth of their own Messiah and they didn't recognise Him while He was on earth; they saw Him as their enemy.

The Church of Jesus Christ is a theocracy and definitely not a democracy. A theocracy is a Kingdom where God rules and He decides what is being done. In a democracy the people rules; we know what really happens in a democracy. The 'people' elect the government and the government does what it wants; God plays NO role in it; immaterial if it is a leftist or rightist government.

**1Sam 8:7** *And Jehovah said to Samuel, Listen to the voice of the people in all that they say to you. For they have not rejected you, but they have rejected Me, that I should not reign over them. (MKJV)*

**1Sam 8:9** *"Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behaviour of the king who will reign over them." (NKJV)*

There are many churches that choose to have God Almighty to rule over them, but most church groups chose to have a democracy that must lead / rule them. The initial idea, I am sure, was that to make sure that things function in order and according to God's Word, but as the years went by it became a body that decides the fate of man; their ministers and assemblies. Even the current government refers to it as a ruling body. The ruling body is man's elected 'king' in their church.

**1 Sam 8:10-20** *So Samuel told all the words of the LORD to the people who asked him for a king.*

<sup>11</sup> *And he said, "**This will be the behaviour of the king who will reign over you: He will take your sons** and appoint them for his own chariots and to be his horsemen, and some will run before his chariots.*

<sup>12</sup> *"**He will appoint captains over his thousands and captains over his fifties,** will set some to plough his ground and reap his harvest, and some to make his weapons of war and equipment for his chariots.*

<sup>13</sup> *"**He will take your daughters** to be perfumers, cooks, and bakers.*

<sup>14</sup> *"**And he will take the best of your fields, your vineyards, and your olive groves,** ad give them to his servants.*

<sup>15</sup> *"**He will take a tenth of your grain and your vintage,** and give it to his officers and servants.*

<sup>16</sup> *"**And he will take your male servants, your female servants, your finest young men, and your donkeys,** and put them to his work.*

<sup>17</sup> "He will take a tenth of your sheep. And you will be his servants.

<sup>18</sup> "And you will cry out in that day because of your king whom you have chosen for yourselves, and the LORD will not hear you in that day."

<sup>19</sup> Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us,

<sup>20</sup> that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles."

We see exactly this in some of the major churches in the world where it has become such a beastly structure that it absorbs all the tithes just to maintain the structure. Once this started to happen it became hungry for more and more money and the people gets more and more neglected.

**Ezek 34:1-10 And the Word of Jehovah came to me, saying,**

<sup>2</sup> Son of man, prophesy against the shepherds of Israel. Prophesy and say to them, So says the Lord Jehovah to the shepherds: Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?

<sup>3</sup> You eat the fat and clothe yourselves with the wool; you kill the fat ones, but you do not feed the flock.

<sup>4</sup> You have not made the weak strong, nor have you healed the sick, nor have you bound up the broken. You have not brought again those driven away, nor have you sought that which was lost; but you have ruled them with force and with cruelty.

<sup>5</sup> And they were scattered for lack of a shepherd. And they became food to all the beasts of the field when they were scattered.

<sup>6</sup> My sheep wandered through all the mountains and on every high hill. Yea, My flock was scattered on all the face of the earth, and none searched nor sought for them.

<sup>7</sup> Therefore, shepherds, hear the Word of Jehovah:

<sup>8</sup> As I live, says the Lord Jehovah, surely because My flock became a prey, and My flock became food to every beast of the field, because there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock,

<sup>9</sup> therefore, O shepherds, hear the Word of Jehovah.

<sup>10</sup> So says the Lord Jehovah: Behold, I am against the shepherds, and I will require My flock at their hand, and cause them to cease from feeding the flock. Nor shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, and they will not be food to devour.

## 5.2. One-man ministries

A one-man ministry is a 'friendly' dictatorship and in many cases it is not so friendly to its staff and followers. The pastor / minister has no accountability to anyone in his church or ministry, like the elders, father figures or is not falling under a covering body that has the responsibility to see that the Lord's way is maintained.

This is exactly the opposite of a theocracy as well as a democracy. In a dictatorship the lead man or woman makes the rules as it suits them with no consideration for anyone else. The problem with that is: If the 'One-man' goes astray he/she will force/lead the followers also astray.

**Pro 11:14** Where no counsel is, the people fall: but in the multitude of counsellors *there is safety.*

**Eph 5:21** Submitting yourselves one to another in the fear of God.

5.3. **No-one taking the lead**

There should be a minister or senior elder leading the church in its services and the general functioning of the different ministries and actions. Someone has to take the responsibility for the order in the church. Paul sent Titus to appoint elders in the church.

**Tit 1:5** *For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you;*

He then gave a list of qualities these men have to display in their lives.

5.4. **The family business – Nepotism**

Where only the minister's-, pastors'- or elders' families and friends are appointed in key positions.

When family is appointed in ministry by the Lord it is not nepotism; only when someone with an anointing is overlooked or moved out of a position to make room for a family member or any other favourite person that is not anointed or called by God.

**1 Sam 2:29** *'Why do you kick at My sacrifice and My offering which I have commanded in My dwelling place, and honour your sons more than Me, to make yourselves fat with the best of all the offerings of Israel My people?*

We have seen pastors whose ministries have come to an end because of exactly this point. Their sons that were pastors in the church, are now not even in the ministry anymore. It is good for a son to follow in the footsteps of his father, but the anointing must be there and the desire to serve the Lord must be burning in him.

5.5. **The Business**

When everything is about money, numbers and 'the show', there is always a danger that the work of God will be neglected.

**Joh 2:14-16** *And He found in the temple those who sold oxen and sheep and doves, and the moneychangers doing business. <sup>15</sup> When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. <sup>16</sup> And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"*

The high priest and his father-in-law had a tight scheme running and they were not going to allow even the Son of God to mess it up for them. They made big money by introducing temple money. Today they call it gold, silver and bronze club cards to afford you the best possible discounts. This way they expose their high profits to the unbeliever: up to 40% discount to gold card members. The public (non-club card holders) realises that the prices they pay must include a profit margin of more than 100% - at a so-called Christian institution?

How is it that some of the Christian stores are in most cases more expensive when it comes to Christian music or literature? Are the days of Caiaphas, the high priest and Annas, his father-in-law back with us?

We see on Christian channels on DSTV how 'Heavenly apparel' is advertised; running shoes with 'Jesus is Lord' embroidered on it at ridiculous prices.

**5.6. Man-Centred teaching**

New Age teaching being preached where man is glorified and lifted up; any teaching where man is the master of his own destiny and that your personality must be developed that you can be self-sufficient to the point that you don't need God because you are the god of your own world.

This is being done very cunningly because performance has become a very important factor in the 'Church' today. The teachings of true Christian leaders are so carefully mixed in between the man-centred teachings that it deceives many sincere Christians – young and old.

My question again: Where are the ministers and the elders that these things are not picked up and the people not being warned? Might it be that the shepherds and elders are too busy looking after themselves?

**5.7. Qualifications have become the measuring stick**

People are appointed because of their qualifications rather than calling. When people are appointed in the Lord's work it must be people chosen by the Lord. In too many cases people are appointed because of their worldly qualification or abilities rather than their calling and anointing.

E.g. In most churches the accountant, bookkeeper or auditor in the church automatically gets to do the church's books.

**Ex 18:13-21.** <sup>21</sup> *And you shall look out of all the people able men, such as fear God, men of truth, hating unjust gain.*

**Act 6:3** *"Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business;*

**1Tim 5:22** *Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure.*

These are the qualifications needed for a person to be appointed as led by the Lord and the Lord will see that they are able. In many cases it seems as if the persons doing the placements never read that scripture. On the other hand, it is quite understandable; people are being appointed in the positions in the Church by people and not the Lord.

**Mathew Henry's comments** on the appointment of rulers by Moses in the desert was: Moses did not leave the election of the magistrates to the people, who had already done enough to prove themselves unfit for such a trust; but he chose them, and appointed them, some for greater, others for less division, the less probably subordinate to the greater.

We as church leaders should realise that what **Mathew Henry** said is still true. We know how Moses operated: He asked the Lord and only once the Lord answered, he acted.

**5.8. Vocabulary that people cannot understand**

The trend today is to begin to use words that have to be explained to the people so they can understand what is being said that the speaker can appear intelligent.

There are a number of professions where Latin words are such an integral such a part of their 'businesses' that laypersons cannot be part of what they are doing. E.g. The Legal and Medical professions – the legal profession makes use of Latin 'legal' terms throughout their whole practice as to force the public to use lawyers etc to be able to have legal representation. This practice comes over a period of hundreds of years and we cannot blame the current legal profession for this. In the medical profession we also notice the use of 'medical' terms to keep people from understanding exactly what is going on. Like with the legal profession, we cannot hold the current members of the medical profession responsible for this.

We as Christian leaders must ensure that this practice never become part of the Church of Jesus Christ.

**5.9. Worldly ways brought in with new converts**

**Act 15:4-7** *And arriving in Jerusalem, they were received by the church, and by the apostles and elders. And they declared all things that God had done with them.*

<sup>5</sup> *But some of those from the sect of the Pharisees, having believed, rose up, saying, It was necessary to circumcise them and to command them to keep the Law of Moses.*

<sup>6</sup> *And the apostles and elders were assembled to see about this matter.*

<sup>7</sup> *And after much disputing, Peter rose up and said to them, Men, brothers, you recognize that from ancient days God chose among us that through my mouth the nations (Gentiles) should hear the Word of the gospel, and believe.*

Here we see clearly that converts 'from the sect of the Pharisees' tried to bring circumcision into the newly established church. This is the same as new converts bringing worldly ways into the church – things like 'new age' leadership principles etc.

We see today that some churches are run on the pattern of old heathen religions with the same gods, just with new names. This is Satan's plan of for every church in the world, to corrupt it and to turn it way from the Lord God Almighty.

**5.10. God's Word on tithing nullified**

Some ministers are teaching that sowing and reaping has replaced tithing in the New Testament.

**Mark 4:3-8** *"Listen! Behold, a sower went out to sow.*

<sup>4</sup> *"And it happened, as he sowed, that some seed fell by the wayside; and the birds of the air came and devoured it.*

<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.

<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.

<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.

<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirty fold, some sixty, and some a hundred."

**What they don't read is:**

**Mark 4:14-15** "The sower sows the word.

<sup>15</sup> "And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts.

It is clear: 'The sower sows THE WORD' – not money. The Word that was sown in their HEARTS was taken away.

How can ministers teach that our Lord was talking about money when it is clear that He spoke about the Word?

If we look at the book of Malachi we see clearly the Lord was speaking to his people about the things that HE was unhappy about. In chapter 3 vs. 7-11 the Lord is talking about MONEY and how they have been unfaithful in tithes and offerings.

**Mal 3:7-11** *Yet from the days of your fathers You have gone away from My ordinances And have not kept them. Return to Me, and I will return to you," Says the LORD of hosts. "But you said, 'In what way shall we return?'*

<sup>8</sup> *"Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings.*

<sup>9</sup> *You are cursed with a curse, For you have robbed Me, Even this whole nation.*

<sup>10</sup> *Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this," Says the LORD of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it.*

<sup>11</sup> *"And I will rebuke the devourer for your sakes, So that he will not destroy the fruit of your ground, Nor shall the vine fail to bear fruit for you in the field," Says the LORD of hosts;*

The Lord also reminds them of the benefits of tithing:

- a. God Himself will open the windows of heaven and pour out such blessing that we will not be able to contain it,
- b. God Himself will rebuke the devourer for us that he will not:
  - i. Destroy the fruit of our ground
  - ii. Our vine will not fail to bear fruit.

They even try to create doubt in people's minds by saying that Malachi is a prophecy, not God instructing us because of the words: **Mal 1:1-3** *The burden of the word of the LORD to Israel by Malachi.*

<sup>2</sup> *"I have loved you," says the LORD. "Yet you say, 'In what way have You loved us?' Was not Esau Jacob's brother?" Says the LORD. "Yet Jacob I have loved;*

<sup>3</sup> *But Esau I have hated, And laid waste his mountains and his heritage For the jackals of the wilderness."*

The next excuse they come up with is that tithes were to be paid only on harvests and cattle and not on income. People that earn a salary cannot tithe, only people that are farming and has a harvest.

**Pro 3:9** Honor the Lord with your capital and sufficiency [from righteous labors] and with the firstfruits of all your **income**;

**H8393** תְּבוּאָה *tebû'âh*

**BDB Definition:**

1) produce, product, **revenue**

1a) product, yield, crops (of the earth usually)

1b) **income, revenue**

1c) gain (of wisdom) (figuratively)

1d) product of lips (figuratively)

**Part of Speech:** noun feminine

**A Related Word by BDB/Strong's Number:** from [H935](#)

**Same Word by TWOT Number:** 212c

Do we really have to believe that God never knew about the future and how we will be earning a living and that we will also need His protection through tithing?

The second excuse is that only Levites priests can receive tithes and there are no Levite priests around in the Church today.

Our Lord Jesus Christ made it clear when he spoke to the Pharisees about the way they obeyed the Law selectively.

**Mat 23:23** *"Woe to you, scribes and Pharisees, hypocrites! For **you pay tithe** of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.*

Here the Lord confirmed that tithing should be done but never at the expense of the *weightier matters* of the law: justice and mercy and faith. 'Faith' was never defined as part of the Law. I am totally convinced that our Lord was not mistaken when He used 'justice', 'mercy' and 'law' together in one sentence.

They are quick to point out that according to Gal 3 we are under grace and not the law anymore, but let us have a closer look at what is really being said in Gal 3.

**Gal 3:10-14** *For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."*

<sup>11</sup> *But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."*

<sup>12</sup> *Yet the law is not of faith, but "the man who does them shall live by them."*

<sup>13</sup> *Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),*

<sup>14</sup> *that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.*

Galatians 3:13 makes it clear that Christ has redeemed us from the CURSE of the law.

We also see that there is a difference between 'living under the law' and keeping the Lord's commandments.

**Mat 5:17-19** *"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.*

*18 "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.*

*19 "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.*

Note what vs 19 says: *"Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven.* Whosoever breaks one of the least of these? It means that the law of God is still important to us and we have to teach men that.

Gal 3:20-48 shows us that our Lord expects more of us than what is written in the law! How is it possible?"

**Eph 2:4-9** *But God, who is rich in mercy, because of His great love with which He loved us,*

*<sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),*

*<sup>6</sup> and raised us up together, and made us sit together in the heavenly places in Christ Jesus,*

*<sup>7</sup> that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.*

*<sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,*

*<sup>9</sup> not of works, lest anyone should boast.*

Although we cannot keep the law, God gave us salvation as a gift in Christ Jesus.

This does not mean that we can go and do the things forbidden in the law like killing people, stealing their goods, not respecting our fathers and mothers etc. We still have to do all those things through the grace of God.

So, what about tithing? Simple, I love Father God so much that I want to give my tithe to Him.

#### 5.11. **Teachings that brings a false sense of security**

Are we teaching that which the Lord reveals to us from His Word or are we teaching 'another mans revelation?'

We must teach only that which we find in the Word of God. Too many ministers are going to the Internet to draw another person's sermon to preach to the congregation of church he is responsible for. This way it is easy to preach false teaching because you haven't heard from the Lord what He wants to say to HIS Church!

We hear so many ministers preaching the rapture because it is such a popular teaching. Let us look at two scriptures in the Old Testament that explains the concept and the consequences of being raptured or snatches away:

**Jer 8:12-13** *Were they ashamed when they had committed abomination? No! They were not at all ashamed, Nor did they know how to blush. Therefore they shall fall among those who fall; In the time of their punishment They shall be cast down," says the LORD.*

<sup>13</sup> *"I will surely consume them," says the LORD. "No grapes shall be on the vine, Nor figs on the fig tree, And the leaf shall fade; And the things I have given them shall pass away from them." "*

The word 'consume' in the Hebrew is:

**H5486** sûph soof

A primitive root; **to snatch away**, that is, *terminate*: - consume, have an end, perish, X be utterly.

In the Afrikaans Bible the Word: 'Wegraap' – rapture is used and still people missed it.

**Zep 1:2-6** *"I will utterly consume everything From the face of the land," Says the LORD;*

<sup>3</sup> *"I will consume man and beast; I will consume the birds of the heavens, The fish of the sea, And the stumbling blocks along with the wicked. I will cut off man from the face of the land," Says the LORD.*

<sup>4</sup> *"I will stretch out My hand against Judah, And against all the inhabitants of Jerusalem. I will cut off every trace of Baal from this place, The names of the idolatrous priests with the pagan priests;*

<sup>5</sup> *Those who worship the host of heaven on the housetops; Those who worship and swear oaths by the LORD, But who also swear by Milcom (Molech);*

<sup>6</sup> *Those who have turned back from following the LORD, And have not sought the LORD, nor inquired of Him."*

The same word 'consume' is used which states clearly that those that will be 'snatched away' or raptured will be destroyed.

Is that what people hope for when that teach the church about the rapture; or is it again a question the God's people will be destroyed for a lack of knowledge?

**Hos 4:6** *My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of your God, I also will forget your children.*

#### 5.12. **Jezebel and Siren active in the church**

We experience the activity of evil spirits in the Church. The spirit of jezebel and the spirit of siren are continually active in the Church and have the destruction of the churches and ministries as their prime objective. One of the ways being used is to cause division between members of families, leaders and between ministries or churches.

The purpose of the gift of the discerning of spirits in co-operation with the other gifts of the Spirit is to identify these evil spirits and to deliver those that are being used.

**1Cor 12:7-10** *But the manifestation of the Spirit is given to each one for the profit of all:*

<sup>8</sup> *for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,*

<sup>9</sup> *to another faith by the same Spirit, to another gifts of healings by the same Spirit,*

<sup>10</sup> *to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.*

There are specific signs that we must be aware of is:

- They seem to have a powerful anointing – and they normally do, because most of them have been powerfully active in the Church but was sidetracked by power, position of money.
- Manipulation with a false ‘word from the lord’.
- The ‘lord’ is always saying the people must give them money to meet their ‘needs’.
- When confronted; anger flares up and accusations are being spread.
- The persons used by the evil spirits always are convinced that they are the victims.
- Lies flow of their lips without any guilt.
- Meeting is arranged where business is invited to be ‘educated’ to sow into the Kingdom of God; instead, the funds received are used extravagantly on themselves, friends and family on holidays, and things not related to ministry.
- The businessmen are called kings and are invited to camps, without their wives, to be conned into giving money to meet fictitious needs.

The purpose of these spirits is to destroy men and women with a calling and anointing and ultimately the Church of Jesus Christ. The persons used by these spirits eventually become so controlled by them, that they are actually not responsible for their actions.

Every one of the paragraphs mentioned above is symptoms of the same thing: **THE MOVE OF GOD BEING CONTROLLED BY SATAN THROUGH MAN.** Each paragraph is just another way of taking control of the move of God and where Jesus Christ and the Holy Spirit is ignored, nullified or completely excluded. Behind it all is obviously satan; he is the father of lies and deception.

## CHAPTER 6

### MOSES UNDERSTOOD GOD'S WAY

Moses is a prime example of a leader that God chose to lead His people through one of the toughest experiences in the history of man.

**Ex 3:1-5** Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God.

<sup>2</sup> And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.

<sup>3</sup> Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."

<sup>4</sup> So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."

<sup>5</sup> Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground."

Moses was tending sheep when God spoke to him and called him for a major assignment. Moses was faithful in the way he tended someone else's flock. God could trust him with His people.

**Ex 3:16-17** "Go and gather the elders of Israel together, and say to them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, 'I have surely visited you and seen what is done to you in Egypt;

<sup>17</sup> "and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.'"

God instructed Moses to go and gather the elders. This was the first mention of the elders of Israel in the Bible. Note what **Adam Clarke** had to say about the elders: 'Elders of Israel - Though it is not likely the Hebrews were permitted to have any regular government at this time, yet there can be no doubt of their having such a government in the time of Joseph, and for some considerable time after; the elders of each tribe forming a kind of court of magistrates, by which all actions were tried, and legal decisions made, in the Israelitish community.' (**Adam Clarke's Commentary on the Bible.**)

**Ex. 12:1-3** Now the LORD spoke to Moses and Aaron in the land of Egypt, saying,

<sup>2</sup> "This month shall be your beginning of months; it shall be the first month of the year to you. <sup>3</sup>

"Speak to all the congregation of Israel, saying: 'On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.

Here we see Moses giving the instructions to the elders as God has given it to him. Moses wasn't disobedient by speaking to the elders after God said: 'Speak to all the congregation of Israel'. Moses understood God's way – from God to the elders to the congregation.

**Ex. 12:21-28** Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover lamb.

<sup>22</sup> "And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning.

<sup>23</sup> "For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you.

<sup>24</sup> "And you shall observe this thing as an ordinance for you and your sons forever.

<sup>25</sup> "It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service.

<sup>26</sup> "And it shall be, when your children say to you, 'What do you mean by this service?'

<sup>27</sup> "that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' "So the people bowed their heads and worshiped.

<sup>28</sup> Then the children of Israel went away and did so; just as the LORD had commanded Moses and Aaron, so they did.

We know the history of how the Lord brought Israel out of Egypt and how Moses went to God every time there was a problem. The way Moses lead the nation was by hearing from the Lord and following his instructions. Moses didn't work without the elders or tried to do his own thing.

**Ex 17:16** *Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the LORD, and camped in Rephidim; but there was no water for the people to drink.*

<sup>2</sup> *Therefore the people contended with Moses, and said, "Give us water that we may drink." And Moses said to them, "Why do you contend with me? Why do you tempt the LORD?"*

<sup>3</sup> *And the people thirsted there for water, and the people complained against Moses, and said, "Why is it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?"*

<sup>4</sup> *So Moses cried out to the LORD, saying, "What shall I do with this people? They are almost ready to stone me!"*

<sup>5</sup> *And the LORD said to Moses, "Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go.*

<sup>6</sup> *"Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.*

We see an example of how Moses handled the day-to-day problems in the nation. The only problem was that Moses tried to do too much. Being with a few million people it was a wonder that he had time to sleep.

**Ex 18:13-21** *And on the next day it happened that Moses sat to judge the people. And the people stood by Moses from the morning to the evening.*

<sup>14</sup> *And when Moses' father-in-law saw all that he did to the people, he said, What is this thing which you do to the people? Why do you sit alone by yourself, and all the people stand by you from morning to evening?*

<sup>15</sup> *And Moses said to his father-in-law, because the **people come to me to inquire of God**.*

<sup>16</sup> *When they have a matter, they come to me. And I judge between one and another, and I make known the statutes of God and His Laws.*

<sup>17</sup> *And Moses' father-in-law said to him, "The thing that you do is not good.*

<sup>18</sup> *You will surely wear away, both you and this people that is with you. For this thing is too heavy for you; you are not able to perform it alone.*

<sup>19</sup> *Listen now to my voice; I will give you counsel, and God will be with you. You be for the people toward God, that you may bring the causes to God.*

<sup>20</sup> *And you shall teach them ordinances and laws, and shall make them know the way in which they must walk, and the work that they must do.*

<sup>21</sup> *And you shall look out of all the people able men, such as fear God, men of truth, hating unjust gain. And place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.*

<sup>22</sup> *“And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you.*

<sup>23</sup> *“If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace.”*

We must keep in mind that Jethro was a priest and understood the responsibilities that Moses had to handle as the leader of Israel – the visionary. He gave Moses some practical advice to follow that would help him as well as the people.

‘Advice must be given with a humble submission to the Word and providence of God, which must always overrule. Now Moses did not despise this advice because it came from one not acquainted, as he was, with the words of God and the visions of the Almighty; but he *hearkened to the voice of his father-in-law, Ex. 18:24.* When he came to consider the thing, he saw the reasonableness of what his father-in-law proposed and resolved to put it in practice, which he did soon afterwards, when he had received directions from God in the matter. Note, Those are not so wise as they would be thought to be who think themselves too wise to be counselled; for *a wise man* (one who is truly so) *will hear, and will increase learning,* and not slight good counsel, though given by an inferior. Moses did not leave the election of the magistrates to the people, who had already done enough to prove themselves unfit for such a trust; but he chose them, and appointed them, some for greater, others for less division, the less probably subordinate to the greater. We have reason to value government as a very great mercy, and to thank God for laws and magistrates, so that we are not like *the fishes of the sea, where the greater devour the less.*’ (**Mathew Henry’s commentary on the whole Bible - Ex. 18:13-27**)

Great men should not only study to be useful themselves, but also contrive to make others useful. Care must be taken in the choice of the persons admitted into such a trust. They should be men of good sense, that understood business, and that would not be daunted by frowns or clamours, but abhorred the thought of a bribe. Men of piety and religion; such as fear God, who dare not to do a base thing, though they could do it secretly and securely. The fear of God will best fortify a man against temptations to injustice. Moses did not despise this advice. Those are not wise, who think themselves too wise to be counselled. (**Mathew Henry’s concise commentary - Ex. 18:13-27**)

**Ps 46:10** *Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth!*

A leader must be able to become quiet in the presence of the Lord to hear the Father’s heart for His people.

We can learn from Moses and the Tabernacle – The leader must not move away from the vision he received from God

**Ex. 39:32** *Thus all the work of the tabernacle of the tent of meeting was finished. And the children of Israel did according to all that the LORD had commanded Moses; so they did.*

**Act 7:44** *Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen,*

**Heb 8:4-5** *For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; <sup>5</sup> who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."*

## **MOSES AND THE ISRAELITES IN THE DESERT**

Moses continued in this manner throughout his whole life as leader of the Israelites.

**Ex. 19:3-14** *And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel:*

<sup>4</sup> *'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself.*

<sup>5</sup> *'Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.*

<sup>6</sup> *'And you shall be to Me a kingdom of priests and a holy nation.'* These are the words which you shall speak to the children of Israel."

<sup>7</sup> *So Moses came and called for **the elders of the people,** and laid before them all these which words, which the LORD commanded him.*

<sup>8</sup> *Then all the people answered together and said, "All that the LORD has spoken we will do." So Moses brought back the words of the people to the LORD.*

<sup>9</sup> *And the LORD said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." So Moses told the words of the people to the LORD.*

<sup>10</sup> *Then the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes.*

<sup>11</sup> *"And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people.*

<sup>12</sup> *"You shall set bounds for the people all around, saying, 'Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death.*

<sup>13</sup> *'Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live.'* When the trumpet sounds long, they shall come near the mountain."

<sup>14</sup> *So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes.*

In this whole process God never ignored the elders of the children of Israel.

**Ex. 24:1-3** *Now He said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar. <sup>2</sup> "And Moses alone shall come near the LORD, but they shall not come near; nor shall the people go up with him." <sup>3</sup> So Moses came and told the people all the words of the LORD and all the judgments. And all the people answered with one voice and said, "All the words which the LORD has said we will do."*

Here in **Ex. 24:12-14** we see what happened when Moses left the people in the hands of the elders, Aaron and Hur.

*And Jehovah said to Moses, Come up to Me in the mountain, and be there. And I will give you tablets of stone, and the Law, and commandments, which I have written, so that you may*

teach them. <sup>13</sup> And Moses rose up, and his attendant Joshua. And Moses went up into the mountain of God. <sup>14</sup> And he said to the elders, You stay here for us until we come again to you. And behold, Aaron and Hur are with you. If any man has any matters to do, let him come to them.

The result:

**Ex. 32:1-8** And the people saw that Moses delayed to come down from the mountain, and the people gathered themselves to Aaron. And they said to him, Up! Make us gods who shall go before us. For this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.

<sup>2</sup> And Aaron said to them, Break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters, and bring them to me.

<sup>3</sup> And all the people broke off the golden earrings, which were in their ears, and brought them to Aaron.

<sup>4</sup> And he took them from their hand, and fashioned it with an engraving tool. And he made it a molten calf. And they said, These are your gods, O Israel, who brought you up out of the land of Egypt.

<sup>5</sup> And when Aaron saw, he built an altar before it. And Aaron made proclamation and said, Tomorrow is a feast to Jehovah.

<sup>6</sup> And they rose up early on the next day and offered burnt offerings, and brought peace offerings. And the people sat down to eat and to drink, and rose up to play.

<sup>7</sup> And Jehovah said to Moses, Go! Get down, for your people, whom you brought out of the land of Egypt, are corrupted.

<sup>8</sup> They have turned aside quickly out of the way, which I commanded them. They have made them a molten calf, and have worshiped it, and have sacrificed to it, and said, These are your gods, O Israel, who have brought you up out of the land of Egypt.

The people came to Aaron – the spiritual leader of Israel – and asked him to make them gods who shall go before them. No argument or any other resistance is recorded in the Bible; he just did it! Where were the elders? They were the ones that were supposed to stand up and say: 'Stop! This is not of God!' But, no, nothing, they stood by and allowed the people to worship and make sacrifices to the golden calf.

**Ex. 32:21** And Moses said to Aaron, What did this people do to you, that you have brought so great a sin upon them?

In verse 21 we see that Moses held Aaron responsible and not the elders. Although Moses spoke to the elders in **Ex. 24:14**, they were not the ones in charge – Aaron was, for Aaron was the high priest.

The fact that Moses was expected to do only what the Lord commanded him is seen even when Moses was about to die in:

**Num 27:15-23** Then Moses spoke to the LORD, saying:

<sup>16</sup> "Let the LORD, the God of the spirits of all flesh, set a man over the congregation, <sup>17</sup> "who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the LORD may not be like sheep which have no shepherd." <sup>18</sup> And the LORD said to Moses: "Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him;

<sup>19</sup> "set him before Eleazar the priest and before all the congregation, and inaugurate him in their sight.

<sup>20</sup> *“And you shall give some of your authority to him, that all the congregation of the children of Israel may be obedient.*

<sup>21</sup> *“He shall stand before Eleazar the priest, who shall inquire before the LORD for him by the judgment of the Urim. At his word they shall go out, and at his word they shall come in, he and all the children of Israel with him; all the congregation.”*

<sup>22</sup> *So Moses did as the LORD commanded him. He took Joshua and set him before Eleazar the priest and before all the congregation.*

<sup>23</sup> *And he laid his hands on him and inaugurated him, just as the LORD commanded by the hand of Moses.*

We see Moses acting as a facilitator, Moses never made the decisions; he went to God and God gave the detail and he and the people acted upon God's Word. Whenever Moses made a decision in anger or on his own, it turned into a problem.

## CHAPTER 7

### JOSHUA CONTINUED IN MOSES' FOOTSTEPS

We see in Josh 1:1 that the Lord God continued with Joshua in the same manner as with Moses.

**Josh 1:1-9** *After the death of Moses the servant of the LORD, it came to pass that the LORD spoke to Joshua the son of Nun, Moses' assistant, saying:*

<sup>2</sup> *"Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them; the children of Israel.*

<sup>3</sup> *"Every place that the sole of your foot will tread upon I have given you, as I said to Moses.*

<sup>4</sup> *"From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory.*

<sup>5</sup> *"No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you. I will not leave you nor forsake you.*

<sup>6</sup> *"Be strong and of good courage, for to this people you shall divide as an inheritance the land which I swore to their fathers to give them.*

<sup>7</sup> *"Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go.*

<sup>8</sup> *"This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.*

<sup>9</sup> *"Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God is with you wherever you go."*

Then in **Josh 3:7-9** the Lord confirmed that He was with Joshua.

<sup>7</sup> *And the LORD said to Joshua, "This day I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you.*

<sup>8</sup> *"You shall command the priests who bear the Ark of the Covenant, saying, 'When you have come to the edge of the water of the Jordan, you shall stand in the Jordan.'"*

<sup>9</sup> *So Joshua said to the children of Israel, "Come here, and hear the words of the LORD your God."*

As they crossed the Jordan the Lord performed another miracle by stopping the water that came upstream and allowed the children of Israel to once again to cross on dry ground. In the process the Lord established Joshua as the leader of Israel in the sight of his people. They had the same respect for him as they had for Moses.

**Josh 4:14** *On that day the LORD exalted Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.*

The Lord led them in a spectacular victory over Jericho but when they came to Ai there was a problem. The spies came with the report that Ai was a small village; we can do this with only a few men. The problem started with Achan disobeying the Lord and took some of the things in Jericho, but it worsens when Joshua accepted what the spied told him: *"Do not weary all the people there, for the people of Ai are few."* <sup>4</sup> *So about three thousand men went up there from the people, but they fled before the men of Ai.*

In this situation, there is no record of Joshua seeking the Face of the Lord. The inhabitants of Ai beat Israel and Joshua could not understand it.

**Josh 7:6-11** *And Joshua tore his clothes and fell to the earth on his face before the ark of Jehovah until the eventide, he and the elders of Israel, and put dust on their heads.*

<sup>7</sup> *And Joshua said, Alas, O Lord God, why have You at all brought this people over Jordan to deliver us into the hands of the Amorites, to destroy us? And, oh that we had been content and lived on the other side Jordan!*

<sup>8</sup> *O, Lord, what shall I say when Israel turns their backs before their enemies?*

<sup>9</sup> *For the Canaanites and all the inhabitants of the land shall hear, and shall surround us, and shall cut off our name from the earth. And what will You do for Your great name?*

<sup>10</sup> **And Jehovah said to Joshua, Get up! Why do you lie on your face this way?**

<sup>11</sup> **Israel has sinned, and they have also broken My covenant which I commanded them, and have even taken of the cursed things, and have also stolen and pretended falsely. And they have even put it among their own stuff.**

Here the elders of Israel displayed the calling of the elders: They fell on their faces before the Lord with Joshua. The Lord God answered them concerning the problem and what they must do to rectify it.

**Josh 7:13-16** *Up! Sanctify the people and say, Sanctify yourselves for tomorrow. For thus says Jehovah, the God of Israel, A cursed thing is in the midst of you, O Israel. You cannot stand before your enemies until you take away the cursed thing from among you.*

<sup>14</sup> *And in the morning, you shall be brought according to your tribes. And it shall be, the tribe, which Jehovah takes, shall come, according to its families. And the family, which Jehovah shall take, shall come by households. And the household, which Jehovah shall take, shall come man by man.*

<sup>15</sup> *And it shall be, he who is taken with the cursed thing shall be burned with fire, he and all he has, because he has broken the covenant of Jehovah, and because he has done wickedness in Israel.*

<sup>16</sup> *And Joshua rose up early in the morning, and brought Israel by their tribes. And the tribe of Judah was taken.*

The elders carried the burden with Joshua when he went before the Lord, but Joshua was the one who initiated the action and who did exactly what the Lord told them to do. This whole problem could have been avoided if Joshua waited upon the Lord before he attacked Ai.

We must learn from this experience: Do not act hastily, wait upon the Lord and let Him lead you.

## CHAPTER 8

### DAVID, AN EXAMPLE TO FOLLOW

The most wonderful things about David was that he knew how to worship the Most High God and he never touched the Lord's anointed; even if he had the chance to kill him.

David was a young man when he began to look after his father's sheep. He spent most of his time with the Lord. The Lord was teaching David that he should care for people like a shepherd. Caring is one of the highest priorities concerning His people and that is what is needed in the Church today. David was prepared to put his life on the line for his father's sheep. Are we prepared to die for our Fathers sheep?

David understood that even though he was anointed to be the next King, he respected Saul as God's anointed king over Israel.

**1Sam 24:3-7** *So he came to the sheepfolds by the road, where there was a cave; and Saul went in to attend to his needs. (David and his men were staying in the recesses of the cave.)*

<sup>4</sup> *Then the men of David said to him, "This is the day of which the LORD said to you, 'Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you.' " And David arose and secretly cut off a corner of Saul's robe.*

<sup>5</sup> *Now it happened afterward that David's heart troubled him because he had cut Saul's robe.*

<sup>6</sup> *And he said to his men, "The LORD forbid that I should do this thing to my master, the Lord's anointed, to stretch out my hand against him, seeing he is the anointed of the LORD."*

<sup>7</sup> *So David restrained his servants with these words, and did not allow them to rise against Saul. And Saul got up from the cave and went on his way.*

If we look at this in the light of today's situation in the church, God's anointed leaders are not respected by people in the church or church boards. In some cases ministers are persecuted by some in the church. This is not a general accusation that is pointed at everybody in the church or all church boards in general; it is a warning to caution persons to greater care not to talk against the minister God placed in His church.

Many people on church boards feel that they can fire the minister whenever they want to because 'they appointed them'. If he doesn't do what they say, he must go.

Isn't that where the problem begins? Ministers being 'appointed by church boards', instead of the board going to the Lord to hear whom He wants appointed in the church? I believe the problem is exacerbated by the fact that ministers are frequently 'called' to other assemblies. When he arrives at the church, the church board, who are in control of the assembly, receives him into the assembly as an employee and in many cases this 'young know all' must be kept at bay. Is this really what the Lord intended? Three to five years later he receives a call to the next assembly?

Someone once said to a minister: You are only here for three to five years, when you leave; we have to sort-out the problems you caused.

Where in the Word of God does it say that God's will or God's Word must first be approved by the board?

**The other side of the coin is** where ministers think only they are the Lord's anointed and the members of the assembly are not important.

**Ps. 105:15** *Saying, "Do not touch My anointed ones, And do My prophets no harm."*

It is not only the ministers that are the Lord's anointed, every born again person is the Lord's anointed.

**1Joh 4:7-12** *Beloved, let us love one another, for love is of God, and everyone who loves has been born of God, and knows God.*

<sup>8</sup> *The one who does not love has not known God. For God is love.*

<sup>9</sup> *In this the love of God was revealed in us, because God sent His only begotten Son into the world that we might live through Him.*

<sup>10</sup> *In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation concerning our sins.*

<sup>11</sup> *Beloved, if God so loved us, we ought also to love one another.*

<sup>12</sup> *No one has seen God at any time. If we love one another, God dwells in us, and His love is perfected in us.*

If God dwells in us, and I fully believe He does, as said in **1Joh 4:12-13**, then we have to have the same love and respect for one another as what we have for our Lord Jesus Christ.

**1Pet 1:22-23** *Purifying your souls in the obedience of the truth through the Spirit to unfeigned love of the brothers, love one another fervently out of a pure heart,*

<sup>23</sup> *having been born again, not of corruptible seed, but of incorruptible, through the living Word of God, and abiding forever.*

We can quote scripture after scripture concerning 'Christ in us' or loving one another, but if we don't act in Christ's love towards one another, we have missed it. The relationship, respect and love for one another must be as we love Christ in each other.

**1Joh 4:19-20** *We love Him because He first loved us. <sup>20</sup> If anyone says, I love God, and hates his brother, he is a liar. For if he does not love his brother whom he has seen, how can he love God whom he has not seen?*

Building relationships with people is the most important aspect on being a minister (pastoral). The relationships David built with his men were so strong that they were willing to lay down their lives for him. This is the kind of relationships we must build in the church with one another.

**All relationships should be based on humility:**

**Jam 4:10-12** *Humble yourselves in the sight of the Lord, and He will lift you up.*

<sup>11</sup> *Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.*

<sup>12</sup> *There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?*

Let us walk in all humility before the Lord and in our relationships with our brothers and sisters. Let us not see ourselves as more important than others or in some way elevated above others.

**Jam 4:6-7** *But He gives more grace. Therefore He says: "God resists the proud, but gives grace to the humble."<sup>7</sup> Therefore submit to God. Resist the devil and he will flee from you.*

## CHAPTER 9

### THE ELDERS TO SET THE EXAMPLE

#### **THE ELDERS WERE SERVING**

**1Pet 5:1-5** *The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:*

<sup>2</sup> *Shepherd the flock of God which is among you, **serv**ing as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;*

<sup>3</sup> *nor as being lords over those entrusted to you, but **being examples to the flock**;*

<sup>4</sup> *and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.*

Peter knew the role of an elder because he understood that he was an elder also:

1. 'Shepherd the flock of God' – Two important aspects came to the fore: (a) You are to care for the flock in the same way as a shepherd; (b) It is God's flock and not yours to do with what you want.
2. 'Serving as overseers' – Again the aspect of ownership is mentioned. The elders are to be overseers (shepherds) that has to account to God the father concerning the people and it must not be by force, but because you want to do it in love.
3. 'Not for dishonest gain' – Not for what you can get out of it, but because you are eager to do it.
4. 'Nor as being lords over those entrusted to you' – Here it comes through clearly; you are not to rule over them
5. 'Being examples to the flock' – you must set the example to the people of how they should live. The people are entrusted to you to lead, to care for and not to rule.

#### **1Pet 5:2 – (Adam Clarke's commentary on the Bible)**

**Feed the flock** - Do not fleece the flock.

**Taking the oversight** - Discharging the office of bishops or superintendents. This is another proof that bishop and presbyter were the same order in the apostolic times, though afterwards they were made distinct.

**Not by constraint** - The office was laborious and dangerous, especially in these times of persecution; it is no wonder then that even those who were best qualified for the office should strive to excuse themselves with a genuine *Nolo episcopari*, "I am unwilling to be a bishop."

**Not for filthy lucre** - Could the office of a bishop, in those early days, and in the time of persecution, be a lucrative office? Does not the Spirit of God lead the apostle to speak these things rather for posterity than for that time?

**But of a ready mind** - Doing all for Christ's sake, and through love to immortal souls.

#### **ELDERS ACTING AS EXAMPLES**

We find an excellent example in Ezra where the elders continued to rebuild Jerusalem in the face of opposition.

**Ezra 3: 6-8** from the first day of the seventh month they began to offer burnt offerings to the LORD, although the foundation of the temple of the LORD had not been laid.

<sup>7</sup> They also gave money to the masons and the carpenters, and food, drink, and oil to the people of Sidon and Tyre to bring cedar logs from Lebanon to the sea, to Joppa, according to the permission which they had from Cyrus king of Persia. Now in the second month of the second year of their coming to the house of God at Jerusalem, Zerubbabel the son of Shealtiel, Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began work and appointed the Levites from twenty years old and above to oversee the work of the house of the LORD.

The people began to rebuild the Temple because of the stirring of the people of the land. When their own efforts could not stop the building of the temple and the wall (Ezra 4:4-5), they wrote to the king. Ezra 4:7 In the days of Artaxerxes also, Bishlam, Mithredath, Tabel, and the rest of their companions wrote to Artaxerxes king of Persia' and he ordered them to stop. Later after the Lord has spoken the elders continued building (**Ezra 5:2-5**).

**Ezra 5:5** But the eye of their God was upon the elders of the Jews, so that they could not make them cease till a report could go to Darius.

The care which the divine Providence took of this good work (**Ezra 5:5**): The eye of their God was upon the elders of the Jews, who were active in the work, so that their enemies could not cause them to cease, as they would have done, till the matter came to Darius. They desired they would only cease till they had instructions from the king about it. But they would not so much as yield them that, for the eye of God was upon them, even their God. While we are employed in God's work we are taken under his special protection; his eye is upon us for good, seven eyes upon one stone in his temple; see [Zech 3:9](#); [Zech 4:10](#). 2. That quickened them. The elders of the Jews saw the eye of God upon them, to observe what they did and own them in what they did well, and then they had courage enough to face their enemies and to go on vigorously with their work, notwithstanding all the opposition they met with. Our eye upon God, observing his eye upon us, will keep us to our duty and encourage us in it when the difficulties are ever so discouraging. (**Mathew Henry's commentary on the whole Bible**)

What is the important aspect of this portion of scripture? The elders were busy rebuilding the house of God and as long as they were busy with that, the Lord protected them beyond the ability of the enemy.

**This is the function of the elders in the Church of Jesus Christ today: to build and rebuild the body of Christ – not ruling the church.**

**Ezra 6:3** In the first year of King Cyrus, King Cyrus issued a decree concerning the house of God at Jerusalem: "Let the house be rebuilt, the place where they offered sacrifices

**Ezra 6:7-12** Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God on its site.

<sup>8</sup> Moreover I issue a decree as to what you shall do for the elders of these Jews, for the building of this house of God: Let the cost be paid at the king's expense from taxes on the region beyond the River; this is to be given immediately to these men, so that they are not hindered.

<sup>9</sup> And whatever they need; young bulls, rams, and lambs for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the request of the priests who are in Jerusalem; let it be given them day by day without fail,

<sup>10</sup> *that they may offer sacrifices of sweet aroma to the God of heaven, and pray for the life of the king and his sons.*

<sup>11</sup> *Also I issue a decree that, whoever alters this edict, let a timber be pulled from his house and erected, and let him be hanged on it; and let his house be made a refuse heap because of this.*

<sup>12</sup> *And may the God who causes His name to dwell there destroy any king or people who put their hand to alter it, or to destroy this house of God, which is in Jerusalem. I Darius issue a decree; let it be done diligently.*

This is what happens when the elders are busy with the work they are supposed to do: blessing beyond their wildest dreams.

## CHAPTER 10

### THE CHARACTER OF A MINISTER / PASTOR / ELDER / BISHOP

**1Tim 3:1-7** *This is a faithful saying: If a man desires the position of a bishop, he desires a good work.*

<sup>2</sup> *A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behaviour, hospitable, able to teach;*

<sup>3</sup> *not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;*

<sup>4</sup> *one who rules his own house well, having his children in submission with all reverence*

<sup>5</sup> *(for if a man does not know how to rule his own house, how will he take care of the church of God?);*

<sup>6</sup> *not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.*

<sup>7</sup> *Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.*

**Mathew Henry's Commentary on the whole Bible** - The two epistles to Timothy, and that to Titus, contain a scripture-plan of church-government, or a direction to ministers. **Timothy, we suppose, was an evangelist who was left at Ephesus, to take care of those whom the Holy Ghost had made bishops there, that is, the presbyters, as appears by Act 20:28, where the care of the church was committed to the presbyters, and they were called bishops.** It seems they were very reluctant to part with Paul, especially because he told them they should *see his face no more (Act 20:38)*; for their church was but newly planted, they were afraid of undertaking the care of it, and therefore Paul left Timothy with them to set them in order. And here we have the character of a gospel minister, whose office it is, as a bishop, to preside in a particular congregation of Christians: *If a man desires the office of a bishop, he desires a good work, 1Tim 3:1.* Observe,

**Act 20:28** *"Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.*

**TvR: The Holy Spirit made the bishops to take care of the church. We see in 1Pet 5:2 that being an overseer/bishop/elder goes hand in hand with being a shepherd.**

**1Pet 5:2** *Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;*

However the office of a bishop may be now thought a good preferment (promotion), then it was thought a good work.

1. The office of a scripture-bishop is an office of divine appointment, and not of human invention. The ministry is not a creature of the state, and it is a pity that the minister should be at any time the tool of the state. The office of the ministry was in the church before the magistrate countenanced Christianity, for this office is one of the great gifts Christ has bestowed on the church, **Eph 4:8-11.**

2. This office of a Christian bishop is a work, which requires diligence and application: the apostle represents it under the notion and character of a work; not of great honour and advantage, for ministers should always look more to their work than to the honour and advantage of their office.

3. It is a good work, a work of the greatest importance, and designed for the greatest good: the ministry is conversant about no lower concerns than the life and happiness of immortal souls; it is a good work, because designed to illustrate the divine perfections in bringing many sons to glory; the ministry is appointed to open men's eyes, and to turn them from darkness to light, and from the power of Satan unto God, etc., **Act 26:18**.

4. There ought to be an earnest desire of the office in those who would be put into it; if a man desire, he should earnestly desire it for the prospect he has of bringing greater glory to God, and of doing the greatest good to the souls of men by this means. This is the question proposed to those who offer themselves to the ministry of the church of England: "Do you think you are moved by the Holy Ghost to take upon you this office?"

In order to the discharge of this office, the doing of this work, the workman must be qualified.

1. A minister must be blameless, he must not lie under any scandal; he must give as little occasion for blame as can be, because this would be a prejudice to his ministry and would reflect reproach upon his office.

2. He must be the husband of one wife; not having given a bill of divorce to one, and then taken another, or not having many wives at once, as at that time was too common both among Jews and Gentiles, especially among the Gentiles.

3. He must be vigilant and watchful against Satan, that subtle enemy; he must watch over himself, and the souls of those who are committed to his charge, of whom having taken the *oversight*, he must improve all opportunities of doing them good. A minister ought to be vigilant, because our adversary the devil goes about like a roaring lion, seeking whom he may devour. **1Pet 5:8**.

4. He must be sober, temperate, and moderate in all his actions, and in the use of all creature comforts. Sobriety and watchfulness are often in scripture put together, because they mutually befriend one another: *Be sober, be vigilant*.

5. He must be of good behaviour, composed and solid, and not light, vain, and frothy.

6. He must be given to hospitality, open-handed to strangers, and ready to entertain them according to his ability, as one who does not set his heart upon the wealth of the world and who is a true lover of his brethren.

7. Apt to teach. Therefore this is a preaching bishop whom Paul describes, one who is both able and willing to communicate to others the knowledge which God has given him, one who is fit to teach and ready to take all opportunities of giving instructions, who is himself *well instructed in the things of the kingdom of heaven*, and is communicative of what he knows to others.

8. No drunkard: *Not given to wine*. The priests were not to drink wine when they went in to minister (**Lev 10:8, Lev 10:9**), lest they should drink and pervert the law.

9. No striker; one who is not quarrelsome, nor apt to use violence to any, but does every thing with mildness, love, and gentleness. The servant of the Lord must not strive, but be gentle towards all, etc., **2Tim 2:24**.

10. One who is not greedy of filthy lucre, who does not make his ministry to truckle to any secular design or interest, who uses no mean, base, sordid ways of getting money, who is dead to the wealth of this world, lives above it, and makes it appear he is so.

11. He must be patient, and not a brawler, of a mild disposition. Christ, the great Shepherd and Bishop of souls, is so. Not apt to be angry or quarrelsome; as not a striker with his hands, so not a brawler with his tongue; for how shall men teach others to govern their tongues who do not make conscience of keeping them under good government themselves?

12. Not covetous. Covetousness is bad in any, but it is worst in a minister, whose calling leads him to converse so much with another world.

13. He must be one who keeps his family in good order: *That rules well his own house*, that he may set a good example to other masters of families to do so too, and that he may thereby give a proof of his ability to take care of the church of God: *For, if a man know not how to rule his own house, how shall he take care of the church of God*. Observe, The families of ministers ought to be examples of good to all others families. Ministers must have their children in subjection; then it is the duty of ministers' children to submit to the instructions that are given them. - *With all gravity*. The best way to keep inferiors in subjection, is to be grave with them. Not having his children in subjection with all austerity, but with all gravity.

14. He must not be a novice, not one newly brought to the Christian religion, or not one who is but meanly instructed in it, who knows no more of religion than the surface of it, for such a one is apt to be lifted up with pride: the more ignorant men are the more proud they are: *Lest, being lifted up with pride, he fall into the condemnation of the devil*. The devils fell through pride, which is a good reason why we should take heed of pride, because it is a sin that turned angels into devils.

15. He must be of good reputation among his neighbours, and under no reproach from former conversation; for the devil will make use of that to ensnare others, and work in them an aversion to the doctrine of Christ preached by those who have not had a good report.

Most everybody uses this scripture for the ordination and / or appointment of a minister or pastor only, but the word bishop, which is used in this passage is also translated as elder.

**Bishop (overseer)** (Vines Expository Dictionary)

<1,,1985, episkopos>

lit., "an overseer" (epi, "over," skopeo, "to look or watch"), whence Eng. "bishop," which has precisely the same meaning, is found in **Act 20:28**; **Phi 1:1**; **1Tim 3:2**; **Tit 1:7**;

**1Pet 2:25**. See OVERSEER.

Note: Presbuteros, "an elder," is another term for the same person as bishop or overseer. See **Act 20:17** *From Miletus he sent to Ephesus and called for the elders of the church*, with verse **Act 20:28** *Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood*. The term "elder" indicates the mature spiritual experience and understanding of those so described; the term "bishop," or "overseer," indicates the character of the work undertaken. According to the Divine will and appointment, as in the NT, there were to be "bishops" in every local church, **Act 14:23**; **Act 20:17**; **Phil 1:1**;

**Tit 1:5**; **Jam 5:14**. Where the singular is used, the passage is describing what a "bishop" should be, **1Tim 3:2**; **Tit 1:7**. Christ Himself is spoken of as "the ... Bishop of our souls," **1Pet 2:25**. See ELDER.

<2,,1984, episkope>

besides its meaning, "visitation," e.g., **1Pet 2:12** (cp. the Sept. of **Ex. 3:16**; **Isa 10:3**;

**Jer 10:15**), is rendered "office," in **Act 1:20**, RV (AV, "bishoprick"); in **1Tim 3:1**, "the office of a bishop," lit., "(if any one seeketh) overseership," there is no word representing office.

Note: The corresponding verb is episkopeo, which, in reference to the work of an overseer, is found in **1Pet 5:2**, RV, "exercising the oversight," for AV "taking the oversight." See OVERSIGHT.

## CHAPTER 11

### PAUL NEVER EXCLUDED THE ELDERS

#### THE ELDERS WERE ALWAYS INVOLVED; NOT RULING

The Elders were not to rule but to consider the Word and acts as part of the body of Christ.

**Act 11:29-30** *Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. <sup>30</sup> This they also did, and sent it to the elders by the hands of Barnabas and Saul.*

Why to the elders? It was the elders who were responsible for the care of the Church; they had to give the items of relief to the deacons to distribute it among the people.

**Act 15:1-9** *And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved."*

<sup>2</sup> *Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.*

<sup>3</sup> *So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren.*

<sup>4</sup> *And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them.*

<sup>5</sup> *But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the Law of Moses."*

<sup>6</sup> *Now the apostles and elders came together to consider this matter.*

<sup>7</sup> *And when there had been much dispute, Peter rose up and said to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.*

<sup>8</sup> *"So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us,*

<sup>9</sup> *"and made no distinction between us and them, purifying their hearts by faith.*

We see in vs. 4 that they were received by all the church, the apostles and the elders, and gave their report to all and in vs. 6 that the apostles and elders came together to consider this matter but that the ruling came from the apostles (God appointed leaders) (vs. 7)

**Act 15:22-29** *Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren.*

<sup>23</sup> *They wrote this letter by them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings.*

<sup>24</sup> *Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, "You must be circumcised and keep the law"; to whom we gave no such commandment;*

<sup>25</sup> *it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,*

<sup>26</sup> *men who have risked their lives for the name of our Lord Jesus Christ.*

<sup>27</sup> *We have therefore sent Judas and Silas, who will also report the same things by word of mouth.*

<sup>28</sup> *For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:*

<sup>29</sup> *that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.*

The united body of the apostles and elders, with the whole church wrote a letter. The apostles and the elders were working together to resolve the matter. It is very important that we understand that the elders never function on their own – always with the pastor, minister or apostle and they seek the Holy Spirit for an answer.

### WHAT IS THE CALLING OF AN ELDER OR THE ELDERS?

- As the word: 'elder' implies, it means older person; someone with wisdom and knowledge of God and the things of God.
- As Webster describes it: Eldership; n. Seniority; the state of being older.
  - The office of an elder.
  - Presbytery; order of elders
- Serving and caring for the people of God
- Not being rulers; **Mat 20:25-28** *But Jesus called them and said, you know that the rulers of the nations exercise dominion over them, and they who are great exercise authority over them.<sup>26</sup> However, **it shall not be so among you.** But whoever desires to be great among you, let him be your servant.<sup>27</sup> And whoever desires to be chief among you, let him be your servant;<sup>28</sup> even as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.*
- Being examples to the flock – show them by your lives how it is supposed to be done.
- In Acts elders and rulers are described separately. **Acts 4:5-8** *And it came to pass, on the next day, that their rulers, elders, and scribes,<sup>6</sup> as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem.<sup>7</sup> And when they had set them in the midst, they asked, "By what power or by what name have you done this?"<sup>8</sup> Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel. Peter didn't address them as elders of the church but as elders of Israel.*
- We must be very careful not to confuse the things of Israel with the things of the Church of Jesus Christ. There are things being done in the Church that was never intended for specific inclusion in the activities of the Church.

**Albert Barnes in his commentary on the Bible** on Ex 4:29 touched on the root of the problem: 'ALL THE ELDERS - The Israelites retained their own national organization; their affairs were administered by their own elders, who called a public assembly Ex 4:31 to hear the message brought by Moses and Aaron.' The impression is created in this verse with what Barnes says **that it was a situation of them versus us, the established order. Because of their situation in Egypt, they had to close ranks to keep the lifestyle of the Egyptians out.**

The time when the elders were ruling: Things went wrong

**Act 22:4-5** *"I (Paul) persecuted this Way to the death, binding and delivering into prisons both men and women,*

<sup>5</sup> *"as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished.*

The elders were ruling in Jerusalem with the priests before our Lord Jesus Christ was born and they completely missed His coming, the sacrifice our Lord came to make, as well as the

establishment of the church on earth. As a matter of fact, they acted directly against the move of God.

**Act 24:1-6** Now after five days Ananias the high priest came down with the elders and a certain orator named Tertullus. These gave evidence to the governor against Paul.

<sup>2</sup> And when he was called upon, Tertullus began his accusation, saying: "Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight,

<sup>3</sup> "we accept it always and in all places, most noble Felix, with all thankfulness.

<sup>4</sup> "Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy, a few words from us.

<sup>5</sup> "For we have found this man a plague, a creator of dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

<sup>6</sup> "He even tried to profane the temple, and we seized him, and wanted to judge him according to our law.

Again the ruling elders acted against the move of God – they seized him and wanted to judge Paul. We also see in this passage the act of man pleasing and not doing the will of God.

The elders were part of a conspiracy against Paul.

**Act 23:12-20** And when it was day, some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had killed Paul.

<sup>13</sup> Now there were more than forty who had formed this conspiracy.

<sup>14</sup> They came to the chief priests and elders, and said, "We have bound ourselves under a great oath that we will eat nothing until we have killed Paul.

<sup>15</sup> "Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow, as though you were going to make further inquiries concerning him; but we are ready to kill him before he comes near."

<sup>16</sup> So when Paul's sister's son heard of their ambush, he went and entered the barracks and told Paul.

<sup>17</sup> Then Paul called one of the centurions to him and said, "Take this young man to the commander, for he has something to tell him."

<sup>18</sup> So he took him and brought him to the commander and said, "Paul the prisoner called me to him and asked me to bring this young man to you. He has something to say to you."

<sup>19</sup> Then the commander took him by the hand, went aside and asked privately, "What is it that you have to tell me?"

<sup>20</sup> And he said, "The Jews have agreed to ask that you bring Paul down to the council tomorrow, as though they were going to inquire more fully about him.

<sup>21</sup> "But do not yield to them, for more than forty of them lie in wait for him, men who have bound themselves by an oath that they will neither eat nor drink till they have killed him; and now they are ready, waiting for the promise from you."

<sup>22</sup> So the commander let the young man depart, and commanded him, "Tell no one that you have revealed these things to me."

<sup>23</sup> And he called for two centurions, saying, "Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to Caesarea at the third hour of the night;

<sup>24</sup> "and provide mounts to set Paul on, and bring him safely to Felix the governor."

While the elders were part of a conspiracy to kill Paul, a non-believing Roman officer had to save Paul.

In **Acts 24:1-9** the elders lied with the accusers who tried to get Paul killed. The elders with the others that made the accusations against Paul even protested against Paul being released by Agrippa according to **Acts 26:32** *And Agrippa said to Festus, This man might have been set at liberty if he had not appealed to Caesar.*

**Act 28:17-19** *And after three days it happened that Paul called together those being chief of the Jews. And they coming together, he said to them, Men, brothers, I did nothing against the people or customs of our fathers. I was delivered a prisoner from Jerusalem into the hands of the Romans*

<sup>18</sup> *who, examining me, were of a mind to let me go because there was no cause of death in me.*

<sup>19</sup> *But the Jews speaking against it, I was constrained to appeal to Caesar; not as having anything to accuse my nation.*

Even in this state of imprisonment Paul had nothing to say against the elders and the people who falsely accused him and tried to have him killed.

When we look back on what happened to Paul, we see by the actions of the elders that they clearly didn't seek the heart of their God to enquire to the actions they must take concerning Paul. Their actions were based on the traditions of their fathers.

## CHAPTER 12

### JESUS' VIEW OF LEADERSHIP

#### OUR LORD JESUS CHRIST HAD SOMETHING DIFFERENT IN MIND:

Leadership in the Church of Jesus Christ is one of the most important aspects of the ministry of the elder.

**Vine's Dictionary of New Testament words: RULE** <B-3, Verb, 4291, proistemi> lit., "to stand before," hence, "to lead, attend to" (indicating care and diligence), is translated "to rule" (Middle Voice), with reference to a local church, in Rom 12:8; perfect Active in 1Tim 5:17;

We see that the way the elders are to 'rule' is to care with diligence.

Definition of leadership:

1. Being able to hear the voice of God, understand what the Lord is saying and then to lead men and woman in doing just, exactly and only that what the Lord God wants them to do.
2. To be a mature man / woman of God that hears the voice of God to assist the pastor in discerning God's will for the Church

2.1. **Pet 5:1-9** *he elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:*

<sup>2</sup> *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*

<sup>3</sup> *Neither as being lords over God's heritage, but being ensamples to the flock.*

<sup>4</sup> *And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

<sup>5</sup> *Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

<sup>6</sup> *Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:*

<sup>7</sup> *Casting all your care upon him; for he careth for you.*

<sup>8</sup> *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*

<sup>9</sup> *Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. (KJV)*

2.2. **Acts 21:18-19** *And the day following Paul went in with us unto James; and all the elders were present.*

<sup>19</sup> *And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. (KJV)*

2.3. **Acts 20:17-18** *And from Miletus he sent to Ephesus, and called the elders of the church.*

*Act 20:18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, (KJV)*

- 2.4. *To lead the people with diligence – Rom 12:8 Or he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.(NKJV)*
3. To guard against wrong influences coming into the Church – **Acts 4:7** *And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? (KJV);* although the intentions of the elders and other leaders at this point in time, were to protect their own interests, the principle is correct.
4. To show that a Christian should live and act by faith and obedience to the Father and be an example to the church
- 4.1. **James 5:15** *And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. (KJV)*
- 4.2. **Heb 11:1-2** *Now faith is the substance of things hoped for, the evidence of things not seen.*  
<sup>2</sup> *For by it the elders obtained a good report. (KJV)*
5. To teach the Word and labour in doctrine; showing and explaining the principles of God the people
- 5.1. **1Tim 5:17** *Let the Elders who perform their duties wisely and well be held worthy of double honour, especially those who labour in preaching and teaching. (1912 Weymouth New Testament)*
- 5.2. **1Tim 5:17** *Let the elders who perform the duties of their office well be considered doubly worthy of honour [and of adequate financial support], especially those who labour faithfully in preaching and teaching. - (Amplified Bible)*
- 5.3. **1Pet 5:2** *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; (KJV)*
6. To attend to the needs of the people as the Lord God Almighty leads
- 6.1. **James 5:14-15** *Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:*  
<sup>15</sup> *And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. (KJV)*
- Rom 12:4-8** *For as we have many members in one body, and all members have not the same office:*  
<sup>5</sup> *So we, being many, are one body in Christ, and every one members one of another.*  
<sup>6</sup> *Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;*  
<sup>7</sup> *Or ministry, let us wait on our ministering: or he that teacheth, on teaching;*  
<sup>8</sup> *Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; **he that ruleth, with diligence; he that showeth mercy, with cheerfulness. (KJV)***
- Ruling is defined in Rom 12:8 as "to stand before with diligence". (As described in the NKJV)*
7. Every Christian is called to be a king and a priest:

**1Pe 2:9** But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Being a royal priesthood implies that we are kings and priests of the Most High. That means that we have the call to rule and to serve/minister. So when are we called to rule and when are we called to serve or minister?

8. When should elders rule? Elders, like all fellow Christians, should rule over the works of the evil one. They should, from within the church, rule outward over the works and attacks of the devil and his demons, never in the church of Jesus Christ over other Christians or pastors. We are to serve one another in our calling as priests of the Lord God Almighty.

We see that the way the elders are to 'rule' is to care with diligence.

**Rom 12:4-8** For as we have many members in one body, and all members have not the same office:

<sup>5</sup> So we, being many, are one body in Christ, and every one members one of another.

<sup>6</sup> Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

<sup>7</sup> Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

<sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; **he that ruleth, with diligence**; he that showeth mercy, with cheerfulness.

Ruling is defined in **Rom 12:8** as "lead with diligence". Vines: "to bear, bring, carry, lead,"

**Num 11:16-17** And Jehovah said to Moses, Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people, and the officers over them. And bring them to the tabernacle of the congregation so that they may stand there with you.

<sup>17</sup> And I will come down and talk with you there. **And I will take of the spirit on you, and will put it on them, and they shall bear the burden of the people with you so that you do not bear it yourself alone.**

The elders were to bear the burden of caring for the people with Moses – not rule the people.

### **JESUS CHRIST SAID:**

**Mat 20:25-28** But Jesus called them (the twelve disciples) to Himself and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them." <sup>26</sup> **"Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.** <sup>27</sup> "And whoever desires to be first among you, let him be your slave;" <sup>28</sup> "just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Read also Mat 20:20-24 to see them contesting for position)

**Jam 5:14-15** Is anyone among you sick? Let him call for the **elders of the church**, and let them pray over him, anointing him with oil in the name of the Lord.

<sup>15</sup> And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

The elders should have the authority of Christ over the power of the devil. They are to be men of faith - the prayer of faith will save the sick, and the Lord will raise him up.

**1Pet 5:1-5** *The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:*

<sup>2</sup> Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;

<sup>3</sup> nor as being lords over those entrusted to you, but being examples to the flock;

<sup>4</sup> and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

**LORD**, n. (Webster's 1828 Dictionary) (**TvR** – Again, this is not what the Lord God Almighty intended)

1. A master; a person possessing supreme power and authority; a ruler; a governor.

Man over man he made not lord. But now I was the lord of this fair mansion.

2. A tyrant; an oppressive ruler.

## **WHAT DID GOD ALMIGHTY SAY ABOUT LORDING OVER THE FLOCK?**

### **Pastors and elders**

**Jer 23:1-2** "Woe to the shepherds who destroy and scatter the sheep of My pasture!" says the LORD.

<sup>2</sup> Therefore thus says the LORD God of Israel against the shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings," says the LORD.

**Ezek 34:2-9** "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord GOD to the shepherds: 'Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?

<sup>3</sup> 'You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock.

<sup>4</sup> "The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them.

<sup>5</sup> "So they were scattered because there was no shepherd; and they became food for all the beasts of the field when they were scattered.

<sup>6</sup> "My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching for them."

<sup>7</sup> "Therefore, you shepherds, hear the word of the LORD: <sup>8</sup> "as I live," says the Lord GOD, "surely because My flock became a prey, and My flock became food for every beast of the field, because there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock"; <sup>9</sup> "therefore, O shepherds, hear the word of the LORD!"

**Mountains = kingdoms of the world, Christians are involved in the things of the heathen nations and the ungodly.**

**Zech 10:1-3** Ask the LORD for rain in the time of the latter rain. The LORD will make flashing clouds; He will give them showers of rain, Grass in the field for everyone.

<sup>2</sup> For the idols speak delusion; The diviners envision lies, And tell false dreams; They comfort in vain. Therefore the people wend their way like sheep; They are in trouble because there is no shepherd.

<sup>3</sup> "My anger is kindled against the shepherds,

**Tit 1:5** For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you;

**Act 20:17-21** *And from Miletus he sent to Ephesus and called the elders of the church.*

<sup>18</sup> *And when they had come to him, he said to them, You know how I was with you at all times, from the first day I arrived in Asia,*

<sup>19</sup> *servicing the Lord with all humility of mind, and many tears and temptations happening to me through the plots of the Jews;*

<sup>20</sup> *and how I kept back nothing that was profitable but have shown you and have taught you publicly, and from house to house,*

<sup>21</sup> *testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.*

Here we have an excellent example of Paul's attitude towards ministry, which should be the same for ALL elders in the church of Jesus Christ. Elders should be ministering in the assemblies they are, as well as in the surrounding areas; making new converts by testifying repentance toward God and faith toward our Lord Jesus Christ.

My call to pastors and elders is to take your example from our Lord and Saviour Jesus Christ;

- He allowed the children to sit on his lap;
- He was quick to forgive the woman caught in adultery;
- His heart broke when He saw Jerusalem's people and knew what was awaiting them 72 years later;
- He fed 5000 people from 2 fishes and 5 loafs of bread;
- He was so eager to heal people and then ask them to keep it quiet

This is the Jesus we need to portray to the world. Let us be like Jesus to the world.

## CHAPTER 13

13.

### MOSES, JOSHUA AND DAVID

Each one of the three had a specific role to play in the growing process through which Israel had to go.

#### 13.1. Moses

Moses had the task of introducing Israel to the Lord God Almighty – YHWH – the One who introduced Himself to Moses as I AM THAT I AM, and what it means to be obedient to the letter – when they constructed the Tabernacle.

**Exodus 3:11-17** And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

<sup>12</sup> And he said, Certainly I will be with you; and this shall be a token unto you, that I have sent you: When you have brought forth the people out of Egypt, you shall serve God upon this mountain.

<sup>13</sup> And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers has sent me unto you; and they shall say to me, What is his name? What shall I say unto them?

<sup>14</sup> And God said unto Moses, I AM THAT I AM: and he said, Thus shall you say unto the children of Israel, I AM has sent me unto you.

<sup>15</sup> And God said moreover unto Moses, Thus shall you say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me unto you: this is my name forever, and this is my memorial unto all generations.

<sup>16</sup> Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

<sup>17</sup> And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

God introduced Himself to Moses first in a miracle, then by introducing Moses to His Holiness and then by instruction and revelation.

- The Burning bush
- The ground is holy, I am the God of Abraham, Isaac and Jacob
- Lead My people out of Egypt and take them to Canaan

Moses walked with Israel in the wilderness and together they experienced God's faithfulness in the worst possible situations. In times when they were on the verge of hunger, God sent the quails and the manna. With the manna they had to learn to be obedient when given instructions.

#### 13.2. Joshua

Joshua had to lead them into Canaan and teach them to build a relationship with the Lord God Almighty and to walk in total obedience to the Lord. He encouraged the people to understand their total dependence on the Lord.

Joshua listened to the Lord in every situation. That is why they were so successful in their wars in Canaan. Joshua obeyed the Lord's instructions to the letter. This was an example worth following for the children of Israel.

It was under his leadership that they experienced the punishment for disobedience – they walked the wilderness forty years. Once the ones that were obedient died, their children were circumcised and that removed the reproach of Egypt from them.

He also trained them as soldiers, ready for war. It was while he led them the Lord performed the miracle of the destruction of the wall of Jericho. Again, Joshua obeyed the lord's instructions to the letter.

Joshua's willingness to run to God whenever anything went wrong, like Ai where they were defeated by a small group of soldiers, proved to be the solution. God showed him the cause and he removed it immediately.

### 13.3. **David**

David had to teach them to praise and worship God

## CHAPTER 14

### GOD'S PLAN FOR THE ELDERS

The Lord God Almighty gave us clear instruction on what kind of person an elder should be:

**1Timothy 3:1-7** *This is a faithful saying: If a man desires the position of a bishop, he desires a good work.*

*2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behaviour, hospitable, able to teach;*

*3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;*

*4 one who rules his own house well, having his children in submission with all reverence*

*5 (for if a man does not know how to rule his own house, how will he take care of the church of God?):*

*6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.*

*7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.*

Here we have the meaning of the Greek word: *proistemi* in **1Tim 3:5** as explained in **Vine's expository Dictionary**: <B-3,Verb,4291,proistemi>lit., "to stand before," hence, "to lead, attend to" (indicating care and diligence), is translated "to rule" (Middle Voice), with reference to a local church, in [Rom 12:8](#); perfect Active in [1Tim 5:17](#); with reference to a family, [1Tim 3:4](#), [1Tim 3:12](#) (Middle Voice); [1Tim 3:5](#) (2nd aorist, Active).

We see that Paul gives us another side of rule: 'rule' – *proistemi*, in comparison to: *epimeleomai* - 'take care'.

Fathers and elders are to take care of their families and the church as the Samaritan took care of the man who fell among the thieves. The same Greek word is being used in:

**Luk 10:34** *"So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him.*

Here we clearly see that according to Paul's view of ruling; the elders are to set an example and to take care of the church in the same manner the Samaritan was 'taken care' of.

## What is the Lord saying to us?

- Pastor = minister = senior elder = bishop – all are one and the same person and are servants of the Most High God (Matthew 20:26–28)
- The pastor (senior elder) must hear from God and bring it to the elders (leadership) and then take action on it. (Ex 19:3-8, Ex 18:15-16, Ex 39:32, Act 7:44, Heb 8:4-5)  
The pastor isn't the only one that hears the voice of the Lord; the elders will also hear from the Lord and jointly they must act on it.
- Pastors (senior elder) and elders should not consider any matter but wait on the Lord God for a ruling (Acts 23:12-20)
- Pastors (senior elder) and elders should shepherd the flock of God (Ezek 34:2)
- The elders should lay hands on the sick and pray for them (Jam 5:14)
- The elders should care for the Church. (1Tim 3:5 the same way as in Luke 10:34)
- The elders must shepherd the flock of God which is among you, serving as overseers (1Pet 5:1-2)
- For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus. (1Tim 3:13)
- We must break away from the human controlled and manipulated leadership system of the world that is in practice in the Church today; and let the leaders be the servants of the Most High God. (Mat 20:25-28).
- Pastors and elders are accountable to God. (Heb 13:17)

## LEADERSHIP

- Leaders should be trustworthy (**Exodus 18:21**)
- Leaders must submit one to another (**Eph 5:21** submitting to one another in the fear of God.)
- Leaders look out for the people's best interests (**Numbers 27:15–23**)
- Leaders should represent God in their decisions (**2 Chronicles 19:5–7**) by bringing the Word from the Lord; **1Cor 7:10-13** 'Now to the married I command, yet not I but the Lord'
- Leaders should receive advice (**Prov 11:14** Where *there is* no counsel, the people fall; But in the multitude of counsellors there is safety.)
- Leaders must serve others (**Matthew 20:26–28**)
- Leaders should sacrifice for others (**John 10:11** The good shepherd gives His life for the sheep)
- Leaders should be obeyed (**Romans 13:1–4**)

Leaders give an account to God for their actions (**Hebrews 13:17** Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.)

John C. Maxwell Leadership Bible  
(Exodus 2:11- 4:20)

Moses provides a wonderful case study on how God calls a leader out of a crowd to perform a specific assignment.

1. God gives the leader an emotional investment in the work. **Ex 2:12**  
Moses "bought into" the idea of freeing the Hebrews from bondage even before God called him to the task.
  2. God affirms the leader through others. **Ex 3:1-10**  
When Moses told Jethro about his encounter at the burning bush, his father-in-law affirmed him.
  3. God gives the leader mentors. **Ex 4:14**  
Moses asked for and received help from Jethro, Aaron, and others.
  4. God builds on the leader's strengths, experiences, and background. **Ex 3:10**  
God used everything in Moses' background to help him fulfil his calling: the fine education he received in Egypt; his knowledge of Pharaoh; his understanding of Egypt; and his time in the wilderness.
  5. God often refines the leader's character in obscurity. **Ex 2:21-22, Ex 3:1**  
Moses received a 40-year "seminary education" in the desert.
  6. God instills in the leader the value of hard work. **Ex 3:1**  
Moses may not have worked much in the Egyptian palace, but he learned its worth in the desert!
  7. God sustains that leader with a powerful vision. **Ex 3:8**  
Moses caught the vision of the Promised Land long before the Hebrew slaves did.
- God brings others alongside the leader to compensate for their weaknesses. **Ex 4:14, Ex 17:9, Ex 17:10-13**  
Moses enjoyed the help of Aaron as spokesman, Joshua as general, and Hur as battle supporter.

## CHAPTER 15

### THE APOSTOLIC ANOINTING

What is the apostolic anointing? How can the apostolic anointing be described?

Let us look at what the Word has to say about the apostolic anointing.

**Ephesians 4:11-16** *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

<sup>12</sup> *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

<sup>13</sup> *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:*

<sup>14</sup> *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

<sup>15</sup> *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*

<sup>16</sup> *From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

**Ephesians 4** gives us the introduction of the apostolic anointing to the Church. The following is important:

1. Jesus Christ gave the different anointings – vs. 11
2. It is more powerful anointings and these anointings are referred to as offices in which the person, on whom the Lord bestowed this anointing, is appointed.
3. The purpose of these anointings is for the perfecting of the saints – the Body. The saints are to be taught in such a way as to become mature Christians – vs.12
4. Why? – vs.12
  - a. For the work of the ministry – these are the people that the Lord normally uses in ministry to leaders.
  - b. For the edification - informing and training - of the body of Christ.
5. For what period will these anointings be effective? – vs.13
  - a. Till everybody comes in the unity of the faith – not a worldwide Church.
  - b. Till everybody comes in the unity of the knowledge of the Son of God – Where everyone receives the knowledge of who the Son of God really is; The Son of the Almighty and what his mission to earth involved.
  - c. Till those that are appointed in these offices – prophet, evangelist, pastor and teacher – edified the body of Christ to the measure of the stature of the fullness of Christ.
6. What is the expected result? – vs.14
  - a. That the Church will be stable in the faith and not be shaken by false doctrine, that the trickery and craftiness of false teachers will have no influence because the Word warns us that they WILL lie in wait to deceive us, wherever they can.
7. They speak will the truth in love while they grow up unto Him in all things – every part of our existence – for He is the Head of the Church,

8. From Him the whole body will fit together and be joined together as one body that supports each other by what each joining of these mature Christians' spiritual Christ empowerment can give, and how that can increase the ability of this body edify – enable – itself in love to one another and to Christ.

Now that we understand the purpose of these anointings, we can look at their overall functions and the apostolic anointing.

The basic ministry is a fourfold ministry that grows into a fivefold ministry which develops with maturity.

What is the basic ministry? Everyone that receives the apostolic anointing started of in one of the four basic anointings/offices.

The apostolic anointing comes on a person that is appointed in one of the four basic offices: prophet, evangelist, pastor and teacher, only after he has reached full maturity in that office. The Lord appoints whom he wants to, in the office of the apostle.

Paul is the best example to look at because of the way he became an apostle, is the closest to what anyone would experience when compared to the other apostles; they were appointed by Jesus Christ, our Lord. Paul had to grow from being newly born-again to disciple to being appointed in the office of an evangelist by the Lord, to receiving the anointing of the apostle.

Paul was called to become a follower of Christ, an immature born-again Christian when he met with our Lord Jesus Christ on the road to Damascus. He just accepted the Lord as his saviour – nothing more at that stage.

He then was trained and became a mature Christian – a disciple – and only then was he obedient to the call of the Lord on his life to preach the gospel.

This took a long time because Paul had to unlearn the things he was taught as a Pharisee and had to learn to hear the Spirit and the ways of God. Only then he was appointed in the office of an evangelist by the Lord. It is not a self appointed office that anyone, or a church body, can bestow upon himself. The Body of Christ can only recognise the anointing because it is given by the Almighty.

As he began to write to the different churches he qualified his calling and position in Christ:

***Romans 1:1*** Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

Paul was still in the stage of growing into the apostolic anointing – called to be an apostle, separated unto the gospel of God.

***1Corinthians 1:1*** Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother.

In this scripture Paul once again describes his calling and the fact that it was by the will of God. He, however, made sure that the difference between his calling and that of his companion, *Sosthenes*, is shown.

***Titus 1:1*** Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

Paul showed that there is no elevated importance or position in receiving an apostolic anointing on your life. Apostle is not a title but an anointing. Although someone is appointed as an apostle by the Father, he is always just a servant of God. Paul called himself firstly a servant and then an apostle.

Using the title of apostle indicates a total lack of understanding of the truth about the Lord's calling and anointing.

The interesting part is that Paul was never referred to as Apostle in the 129 times he is mentioned in the book of Acts. The 28 times in the rest of the New Testament, Apostle was never used never as a title. The 9 times as he greets the Churches he was writing to, he every time mentions his anointing, again never as a title.

Let's look at the truth about his apostleship. Paul only became an apostle after he has spent most of his Christian life travelling to preach the gospel. We notice that in the first letter to the Corinthians he refers to himself as: *Paul, called to be an apostle of Jesus Christ through the will of God*. He knew there was an apostolic anointing on his life. When he wrote the next letter to them, he greeted them in a slightly different manner: *Paul, an apostle of Jesus Christ by the will of God . . .* confirming the anointing and appointment.

So, Paul differentiates between being: *called to be an apostle* and *an appointed apostle*.

A number of people are teaching in the church today that only apostles are called to plant churches. They take their information from the fact that Paul planted so many churches and that Paul was an apostle.

The truth, however, is that Paul was an evangelist and he planted most of those churches as an evangelist. Paul reached maturity as an evangelist, and then the Lord God placed the anointing of an apostle on his life and appointed him. So we could actually refer to Paul as an apostolic evangelist. His heart was still for reaching out to the lost, but he has now become a visionary in the Church.

Why is this of any importance?

His anointment as an apostle became evident when he sent Titus to set in order the things that are wanting.

***Titus 1:5*** *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.*

Firstly, he saw that things were not in order in the cities he visited, secondly, he saw the need for elders to be appointed and thirdly, he prescribed the way they were to be appointed.

These three steps an apostle will take, will result in putting things in place. The anointing of an apostle will always strive to bring order in the church.

Many people believe that an apostle can automatically function in all four of the offices: prophet, evangelist, pastor and teacher at will, but they can only function in another office than the one he was appointed in by God, as and when it is needed by the Father. Only then will the Lord allow the specific anointing that is needed, to flow. Our desire and choice has nothing to do with it.

## Chapter 17

### WHAT TO LOOK FOR IN LEADERS

Being a leader is a calling of the Father, it is not a decision you take or something you would like to do.

*1Tim 3:1-13 **The saying is true and irrefutable:** If any man [eagerly, enthusiastically, willingly] seeks the office of bishop (superintendent, overseer), he desires an excellent task (work). Amplified*

Leadership **is not** a position to covet, it is an important role to play, it is not a position of authority over others, it is a work to be done, a calling to fulfill; the calling of a servant.

The desire to be great and to be first among the brethren is something that our Saviour warned specifically about. He made it clear that we must be servants and slaves to one another. We see so many churches and ministries being destroyed or split because of exactly that. Competition in the congregation is an evil that has crept in.

***Mat 20:25-28** But Jesus called them to Him and said, "You know that **the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.**"<sup>26</sup> **"Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.**"<sup>27</sup> **"And whoever desires to be first among you, let him be your slave;**<sup>28</sup> **"just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."** KJV*

Is your life an example to others? Does your life give hope to others?

*1Tim 3:2 **Now a bishop (superintendent, overseer)***

- *must give **no grounds for accusation** but*
- *must **be above reproach** (criticism, reprimand, accusation, and not be in need of rebuke),*
- *the **husband of one wife,***
- *circumspect (cautious) and*
- *temperate (pleasant) and*
- *self-controlled;*
- *[he must be] sensible and*
- *well behaved and*
- *dignified and*
- *lead an orderly (disciplined) life;*
- *[he must be] hospitable [showing love for and being a friend to the believers, especially strangers or foreigners, and*
- *be] a capable and qualified teacher,*

<sup>3</sup> *Not given to wine,*

- *not combative but gentle and considerate,*
- *not quarrelsome but forbearing and peaceable, and*
- *not a lover of money [insatiable or greedy for wealth and not ready to obtain it by questionable or dishonest means].*

<sup>4</sup> *He must rule his own household well (stand before his household as an example), keeping his children under control (manage or direct), with true dignity, commanding their respect in every way and keeping them respectful.*

<sup>5</sup> For if a man does not know how to rule his own household well (stand before his household as an example), how is he to take care of the church of God well (How is he going to be an example to the assembly)?

<sup>6</sup> He must not be a new convert, or he may [develop a beclouded and stupid state of mind] as the result of pride [be blinded by conceit, self-importance, pride, arrogance and] fall into the condemnation that the devil [once] did. [Isa. 14:12-14.] *Amplified*

**Isa 14:12-14** How have you fallen from heaven, O light-bringer and daystar, son of the morning! How you have been cut down to the ground, you who weakened and laid low the nations [O blasphemous, satanic king of Babylon!]

<sup>13</sup> And you said in your heart, I will ascend to heaven; I will exalt my throne above the stars of God; I will sit upon the mount of assembly in the uttermost north. (I am more qualified and better equip than other leaders) *Amplified*

**Pride and self-glorification is one of the deadliest weapons of the enemy.** Satan was kicked out of Heaven because of pride and self-glorification.

There was pride at the bottom of it, a proud conceit (self-importance, vanity, superiority) of their own merit (advantage), a proud contempt (contempt, dislike, disapproval, disrespect) of their brethren, and a proud desire of honour (admiration) and preferment (promotion, advancement, elevation); pride is a sin that most easily besets us, and which it is hard to get clear of. It is a holy ambition to strive to excel others in grace and holiness; but it is a sinful ambition to covet to exceed others in pomp (showiness, pageantry) and splendour (magnificence, brilliance, majesty, grandeur, luxury). (Mathew Henry's Commentary on the whole Bible)

**1Tim 3:7** Furthermore, he must have a good reputation and be well thought of by those outside [the church], lest he become involved in slander and incur reproach (being accused) and fall into the devil's trap (his/she is being destroyed as a leader with great harm to the body). *Amplified*

#### <sup>8</sup> **In like manner the deacons**

- [must be] worthy of respect,
- not shifty (untrustworthy, deceitful) and
- double-talkers (liars, deceivers) but sincere in what they say,
- not given to much wine,
- not greedy for base gain [craving wealth, (self enrichment) and resorting to ignoble (shameful) and dishonest methods of getting it].

<sup>9</sup> They must possess the mystic secret of the faith [Christian truth as hidden from ungodly men]

- with a clear conscience.

<sup>10</sup> And let them also be tried and investigated and proved first; then, if they turn out to be above reproach, let them serve [as deacons]. *Amplified*

#### <sup>11</sup> **[The] women likewise**

- must be worthy of respect and
- (they must be) serious,
- not gossipers, but temperate (pleasant) and self-controlled (tongue and temper),
- [thoroughly] trustworthy in all things. *Amplified*

#### <sup>12</sup> **Let deacons be**

- the husbands of but one wife, and
- let them manage [their] children and their own households well.

<sup>13</sup> For those who perform well as deacons acquire a good standing for themselves and also

- gain much confidence and
- freedom and
- boldness in the faith which is [founded on and centers] in Christ Jesus. *Amplified*

The Almighty gave clear instructions in the scriptures of what He expects of a leader.

As I was sitting before my computer working on this chapter, an email came in. This is what it says:

SMALL STRAWS IN A SOFT WIND by Marsha Burns -- March 19, 2010:

Quiet your soul, be still, and let Me speak to your heart. Come into a place of quiet trust. Yield to the leading of My Spirit so that you can be positioned to receive all that is available to you. There are many great and precious promises awaiting fulfillment when you get in the right position to acquire them. Have faith in Me to reposition you at this time, says the Lord. 2 Peter 1:2-4 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Do we begin to understand the importance of hearing the Voice of the Almighty and the guidance of the Spirit of the Almighty?

**1Sa 3:10-19** *And the Lord came and stood and called as at other times, Samuel! Samuel! Then Samuel answered, Speak, Lord, for Your servant is listening.*

<sup>11</sup> *The Lord told Samuel, Behold, I am about to do a thing in Israel at which both ears of all who hear it shall tingle.*

<sup>12</sup> *On that day I will perform against Eli all that I have spoken concerning his house, from beginning to end.*

<sup>13</sup> *And I [now] announce to him that I will judge and punish his house forever for the iniquity of which he knew, for his sons were bringing a curse upon themselves [blaspheming God], and he did not restrain them.*

<sup>14</sup> *Therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for or purged with sacrifice or offering forever.*

<sup>15</sup> *Samuel lay until morning; then he opened the doors of the Lord's house. And [he] was afraid to tell the vision to Eli.*

<sup>16</sup> *But Eli called Samuel and said, Samuel, my son. And he answered, Here I am.*

<sup>17</sup> *Eli said, What is it He told you? Pray do not hide it from me. May God do so to you, and more also, if you hide anything from me of all that He said to you. (Thys: Eli was pronouncing a curse on Samuel to force him to speak – beware of uncontrolled anger!)*

<sup>18</sup> *And Samuel told him everything, hiding nothing. And Eli said, It is the Lord; let Him do what seems good to Him.*

<sup>19</sup> *Samuel grew; the Lord was with him and let none of his words fall to the ground.* Amplified

Samuel desired to serve the Almighty to the full and because of his desire to serve in obedience and humility the Almighty never let one of his words fall to the ground. One of the basic principles of leadership of Eli was not in place: his sons were bringing a curse upon themselves [blaspheming God], and he did not restrain them.

Father calls us to be still and wait upon Him.

**Psalms 46:10** Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

**Eph 1:17** [For I always pray to] the God of our Lord Jesus Christ, the Father of glory, that He may grant you a spirit of wisdom and revelation [of insight into mysteries and secrets] in the [deep and intimate] knowledge of Him, Amplified

What is the main roll that leaders have to play in a church or fellowship? I talk about the church board.

What is leadership? Does it mean that we only have to do that which is written in the constitution or what is written in 'Directives'? Leadership means to hear the voice of the Father; that is what makes any church different of other bodies. Many of us served on boards and committees in the past and we all know of meeting-politics that goes on there to protect own interest. How people falsely makes statement to get their own ideas accepted.

**AVOID DEMOCRATIC RULE.** The kind of leadership we are talking about is to encourage and lots and lots of prayer – nothing else – it is being a servant as described in the Scriptures:

**Mat 20:25-28** *But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.*

<sup>26</sup> *But it shall not be so among you: but whosoever will be great among you, let him be your minister* (that it is the duty of Christ's disciples to serve one another, for mutual edification. This includes both humility and usefulness. The followers of Christ must be ready to stoop to the meanest (lowest) offices of love for the good one of another. Mathew Henry)

<sup>27</sup> *And whosoever will be chief among you, let him be your servant* (servant - the servant's subjection to a master is voluntary - Webster).

<sup>28</sup> *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

**Mat 23:8-11** *But be not ye called Rabbi (title): for one is your Master, even Christ; and all ye are brethren.*

<sup>9</sup> *And call no man your father upon the earth: for one is your Father, which is in heaven.*

<sup>10</sup> *Neither be ye called masters: for one is your Master, even Christ.*

<sup>11</sup> *But he that is greatest among you shall be your servant* (*Servant of the servants of God* - Mathew Henry).

There might be a perception that a church urgently needs men and women to prevent it from going under. What we do need is the commitment of those that Father called to be leaders in a church.

The biggest problem most churches had in the past is that people wanted to rule and to change the way it functions and not to serve. The biggest need in any church is that there are people out there that need to be contacted and encouraged, to make sure that everyone's info is up to date and that everybody is invited to attend the meetings so they can continue to grow in the Spirit.

People are not to report to you, people must share their ministry highs and lows with you and you must share that with the Executive Board. You must give feedback to the Executive Board about people and their lives. Find out what people are doing; build relationships without coming between the Leadership and the members.

When the next meeting is arranged, every leader must be involved in the setting up of the hall, the sound and the praise and worship. It is the job of the leadership as a team to pull it off. Everything they do will be communicated with the pastor concerning the hall and the praise and worship.

You might wonder: The things I am speaking about now do not appear in the Constitution. The Constitution defines our field of ministry not the finer detail of the functioning of a fellowship or a church.

When did a title raise a person above another person?

**1Pet 5:1-4** *The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:*

<sup>2</sup> *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*

<sup>3</sup> *Neither as being lords over God's heritage, but being examples to the flock.*

<sup>4</sup> *And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. KJV*

We all know the Peter that is talking here is Peter the Apostle of Jesus Christ, and he calls himself an elder? Sorry, elders are very important people nowadays that have more say than normal church goers.

Yes, I make lighthearted remarks about what happens in churches today and it would be funny if it wasn't so serious.

Nobody is more important than anyone else on the board. No-one's opinion is more important than others on the board.

In reality we are all brothers and sisters in Christ that has the same relationship with him; we are to be servants to the servants of the Almighty.

## CHAPTER 18

### LEADERS MUST GUARD OVER THE FLOCK

Too many times in the past have we heard of leadership takeovers, or a rebel leader breaking away from an assembly with a group of the people.

**Act 20:30** *some of your own men will come forward and say things that distort the truth. They will do this to lure disciples into following them.*

- Also of your own selves - From your own church; from those who profess to be Christians.
- Speaking perverse things - Crooked, perverted, distracting doctrines. They would proclaim doctrines tending to distract and divide the church. The most dangerous enemies which the church has had have been nurtured in its own bosom, and have consisted of those who have perverted the true doctrines of the gospel.

(Albert Barnes' Notes on the Bible – e-Sword on Act 20:30)

The enemy will always try and destroy the body of Christ, especially when the body is actively ministering to the needs of the people in the world.

We see so many young and upcoming leaders that cannot wait for the Father's call to start a church or a ministry on their own, taking a number of the members of a church and starting up on their own. The result is normally a small church that only lasts for a short while and then it closes down. In the process people get hurt and in many cases those that get hurt leaves the church, blaming God.

- Men under the influence of ambition, or from the love of power or popularity, form parties in the church, produce divisions and distractions, and greatly retard its internal prosperity, and mar its peace.
- The church of Christ would have little to fear from external enemies if it nurtured no foes in its own bosom; **and all the power of persecutors is not so much to be dreaded as the plans, the parties, the strifes, the heart burnings, and the contentions which are produced by those who love and seek power, among the professed friends of Christ.** (Mathew Henry's Concise Commentary – e-Sword on Act 20:30)

#### **What should the leadership do to prevent this kind of thing happening?**

- Look for and recognize young future leaders and give them training to become Spirit filled and led leaders and they will work with the existing leadership and not against it.
- Find their calling and apply them in a ministry where they can grow and be an asset to the Body of Christ.
- Spend time with them and find out what they hear from the Father and guide them to grow into their calling and to wait upon the anointing.
- Do not brush them off as over eager of a nuisance that needs to be disciplined or put in their place. Everyone that receives a calling from the Father must be cultivated to become a strong pillar in the church. *Jesus said unto his disciples, the harvest truly is plenteous, but the laborers are few;*<sup>38</sup> *Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest. Mat 9:37-38 (KJV)*

- Leaders must never feel threatened by men or women with a calling and anointing. Use them to enhance the ministry the Father has placed you in. They are there for a reason, and it is normally that with your the unique anointing Father placed on you, you can pick them up and train them to become mature and powerful men and women of God. Nothing happens by chance; there is always a purpose in everything Father does. Remember, *the harvest truly is plenteous, but the laborers are few.* (Mat 9:37 KJV)
- When you place young leaders in ministry, remember **Mark 3:14** *and he ordained twelve, that they should be with him, and that he might send them forth to preach.* KJV This was close to the beginning of their ministries *that they should be with him.* Why? That they could learn from him; He taught them by setting the example – Look what I do and go and do likewise.
  - **Teach them to do likewise: Luke 10:37** *And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.* KJV
  - **John 5:19-20** *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*<sup>20</sup> *For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these that ye may marvel.* KJV
- We have an opportunity to walk in Christ's footsteps by setting the example of what the Father shows us and the doing likewise. This is a valuable lesson that the new or young leaders must learn. Jesus himself said: *The Son can do nothing of himself, but what he seeth the Father do* **John 5:19b** KJV. We are not even close to being on level par with our Lord Jesus Christ and if needed to follow the example of the Father, how much more do we?
- Look for and recognize a person in the church who is after position, power or popularity and deal with them swiftly through counseling and showing them their wrong desires. This will normally lead to the person's anger and dissatisfaction with the leadership that will cause him to leave. There might be a chance that a person like that could be led to repentance and healing. The whole process should be carried in prayer by intercessors.

Training men and women for leadership carries great responsibility and we must do it with care and being totally dependent on the Father. Our time on earth is running out and we need to work hard at doing the Will of the Father.

Caring for, training and protecting new and young leaders is very similar to raising children in the ways of the Almighty.

**Psalms 119:9** *Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.* (KJV)

We have to teach them to value the Word of the Father above anything else. There is no training, or studies or degrees that can replace the scripture. They must be taught to read and study and even pray the Word.

**Psalm 32:8** *I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.* (KJV)

**John 16:13-14** *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.*<sup>14</sup> *He shall glorify me: for he shall receive of mine, and shall show it unto you.* (KJV)

The guidance of the Spirit of the Almighty is what will lead us to do only His will.

**Proverbs 9:10-11** *"The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding. <sup>11</sup> For by me your days will be multiplied, and years of life will be added to you.*

**2Cor 5:11** *Therefore, knowing the fear of the Lord, we persuade men. But we are revealed to God, and I trust also that we are revealed in your consciences. (KJV)*

So many people have lost their fear of the Almighty that they will destroy others just to get position or recognition. As long as they can be in control they don't care how they get there. Other people's calling and ministry is not important to them; they will destroy others for their own promotion and glory.

Ruling over others is all they understand because that is what they see, learn and experience in the world. So many times in history we see that those with their own agenda brought worldly systems, even ungodly systems, systems that directly oppose His truth and mercy into the church of our Lord Jesus Christ and they find it to be acceptable as long as they themselves gain from it.

It is hardly ever for financial gain, it is mostly for position, the opportunity to rule over or impress others.

Our Saviour gave us the best possible advice: Your desire must be to be acceptable to the Almighty and not to man, to serve you brother and do not rule over them. He set the example, He came to be the serving Saviour, one day he will be the King of Glory that will come to rule with an iron rod.

**Rev 19:15** *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.*

But for us as leaders in the church he said:

**Mat 20:25-28** *But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. <sup>26</sup> **Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.** <sup>27</sup> **And whoever desires to be first among you, let him be your slave;** <sup>28</sup> **just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.**"*

**Father, through Peter HIS apostle, gave us the perfect summary of the responsibilities and duties of leaders in HIS Church.**

**1Pe 5:1-11** *I warn and counsel the elders among you (the pastors and spiritual guides of the church) as a fellow elder and as an eyewitness [called to testify] of the sufferings of Christ, as well as a sharer in the glory (the honor and splendor) that is to be revealed (disclosed, unfolded):*

<sup>2</sup> *Tend (nurture, guard, guide, and fold) the flock of God that is [your responsibility], not by coercion or constraint, but willingly; not dishonorably motivated by the advantages and profits [belonging to the office], but eagerly and cheerfully;*

<sup>3</sup> *Not domineering [as arrogant, dictatorial, and overbearing persons] over those in your charge, but being examples (patterns and models of Christian living) to the flock (the congregation).*

<sup>4</sup> *And [then] when the Chief Shepherd is revealed, you will win the conqueror's crown of glory.*

<sup>5</sup> Likewise, you who are younger and of lesser rank, be subject to the elders (the ministers and spiritual guides of the church)--[giving them due respect and yielding to their counsel]. Clothe (apron) yourselves, all of you, with humility [as the garb of a servant, so that its covering cannot possibly be stripped from you, with freedom from pride and arrogance] toward one another. For God sets Himself against the proud (the insolent, the overbearing, the disdainful, the presumptuous, the boastful)--[and He opposes, frustrates, and defeats them], but gives grace (favor, blessing) to the humble. [Prov. 3:34.]

<sup>6</sup> Therefore humble yourselves [demote, lower yourselves in your own estimation] under the mighty hand of God, that in due time He may exalt you,

<sup>7</sup> Casting the whole of your care [all your anxieties, all your worries, all your concerns, once and for all] on Him, for He cares for you affectionately and cares about you watchfully. [Ps. 55:22.]

<sup>8</sup> Be well balanced (temperate, sober of mind), be vigilant and cautious at all times; for that enemy of yours, the devil, roams around like a lion roaring [in fierce hunger], seeking someone to seize upon and devour.

<sup>9</sup> Withstand him; be firm in faith [against his onset--rooted, established, strong, immovable, and determined], knowing that the same (identical) sufferings are appointed to your brotherhood (the whole body of Christians) throughout the world.

<sup>10</sup> And after you have suffered a little while, the God of all grace [Who imparts all blessing and favor], Who has called you to His [own] eternal glory in Christ Jesus, will Himself complete and make you what you ought to be, establish and ground you securely, and strengthen, and settle you.

<sup>11</sup> To Him be the dominion (power, authority, rule) forever and ever. Amen (so be it).

I Hope that the teaching that is given in this book is of value to the Body that serves and worships the Almighty with a desire to hear his voice and do it to the letter.

**Num 6:24-27** The LORD bless thee, and keep thee:

<sup>25</sup> The LORD make his face shine upon thee, and be gracious unto thee:

<sup>26</sup> The LORD lift up his countenance upon thee, and give thee peace.

<sup>27</sup> And they shall put my name upon the children of Israel; and I will bless them.

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