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The Five-fold Ministry

Radical, Biblical, Apostolic, Christianity



Bishop D.R. Vestal, PhD
Larry L Yates, ThD, DMin

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THE FIVE-FOLD MINISTRY



Introduction

The Epistle of the Ephesians, called “The Epistle of the Church, the Body of Christ” speaks of five ministries that are given to the Body of Christ for a specific time and a specific purpose.

“When He ascended up on high, He led captivity captive, and gave gifts unto men--- And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 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...” (Ephesians 4: 8-13).

These five ministries are spoken of as “ascension-gift” ministries, because it was after Christ’s descending and ascending ministry that He gave these five gifts to the Church.

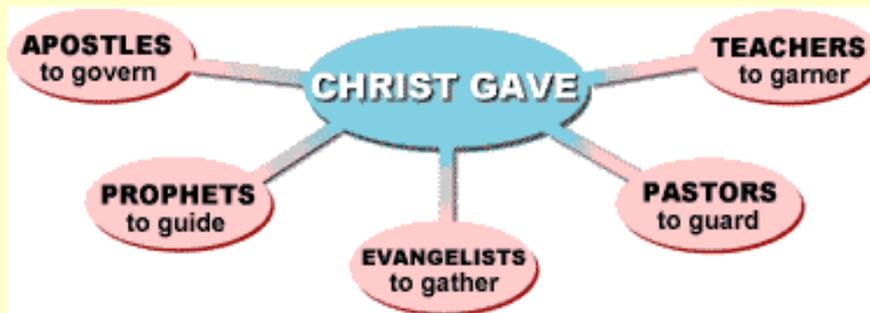
Christ chose the twelve apostles as the foundation of the New Testament Church while here on earth.

After His ascension, Christ gave the five-fold ministry to the Church. Five is the number in Scripture that God links with grace, atonement, and life. It is in and through these five gifts that the Lord's power, grace and life and truths of the atonement flow.

The grace of Christ flows through these gifts. Each of these ministries are an expression of Christ-- "Christ in you, the hope of glory" (Colossians 1:27).

- * The fruit of the Spirit -- His nature and character.
- * The gifts of the Spirit -- His power.
- * The ministry gifts -- His offices.

Jesus Christ gives Himself back to the Church through His ministries. His grace flows through the ministries into the many-membered Body of Christ.



A. The Fivefold Ministry.

These ministries specified are the Apostle, Prophet, Evangelist, Pastor and Teacher (Ephesians 4:11).

B. The Purpose of the Fivefold Ministry.

The purpose for which these five ascension-gift ministries are given may be clearly seen in Ephesians 4:12. They were given:

1. For the perfecting or maturing of the saints.
2. For the work of the ministry, i.e., to bring the saints into the work of their ministry.
3. For the edifying or building up of the Body of Christ.

C. The Consummate Ministry of the Ascension-Gifts.

The end result of these ministry gifts is found in Ephesians 4:13-16.

1. To bring the Church to the *unity* of the faith, unto the knowledge of the Son of God.
2. To bring the Church unto a *perfect man*, a fullgrown man, maturity.
3. To bring the Church unto the measure of the *stature of the fullness of Christ*. Having arrived at that standard the Lord will be able to present to Himself a glorious Church, without spot or wrinkle, but holy and without blemish (Ephesians 5:23-33).

D. Time Limit

We may ask what is the time limit or duration of these ministry gifts, that is, the five of _____ them?

These ministries are given UNTIL the purpose is accomplished as laid out in Ephesians 4:12-16. The fivefold ministry has not always been accepted by the Church as a whole. The ministries of Evangelist, Pastor and Teacher have generally been

accepted. However, the ministries of Apostles and Prophets have been relegated to the past history of the Church, to its foundation and its inception.

But the word is that these five ministries were given by Christ until the consummation. This has not yet been reached, hence the necessity for *all* of the fivefold ascension and gifted ministries. Each have a part to play in the whole of the purposes of God.

We trust you will enjoy the following chapters on the Five-Fold Ministry prepared for you as a student of Mineola Bible Institute and Seminary.

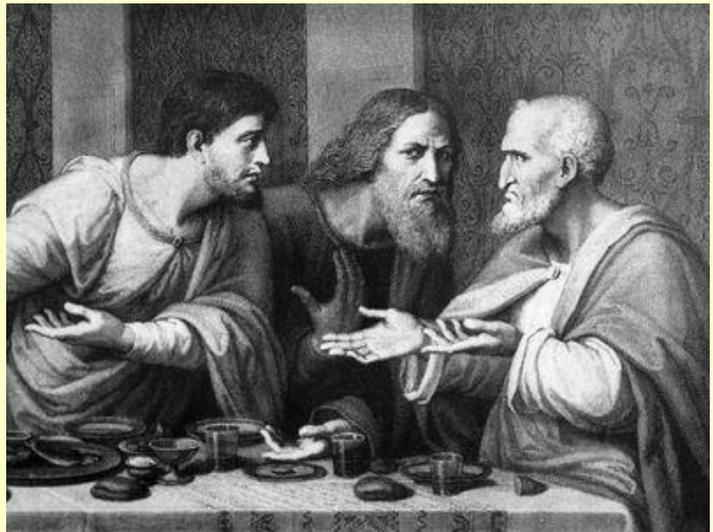
Chapter One--The Ministry of the Apostle

Introduction:

“And He gave some, *apostles*.” (Ephesians 4:11).

“God hath set in the church firstly *apostles*” (I Corinthians 12:28). “Are all *apostles*?” (I Corinthians 12:29).

The ministry of the apostle is one that is much misunderstood. It is a ministry that has been limited to the period of transition from the Old Covenant to the New Covenant. It has been relegated to the period of the Book of Acts and early Church history. With the death of the apostle John and the completion of the Old and New Testament canon of Scriptures, it has been taught that the apostolic ministry was no longer required. However, the Ephesian Epistle distinctly says that Christ, *after* His ascension, gave gifts to men, and “He gave some, apostles.” This ministry, along with the others, was given for a certain period of time, “*until*” the Church comes to unity and maturity. This has not yet come to pass. Therefore, the Church needs the apostolic ministry today. We consider the ascension-gift ministry of the apostle.



A. Definition of the Word

It is worthy to note the change and development of this word from secular language to what it came to mean in the Church. It seems that this word, as other words, took on a new and fuller meaning in the Church than it did even in secular use.

1. Ancient Greek Usage

The word “*APOSTOLOS*” rarely has in classical Greek anything like the meaning which it has in the New Testament (Karl H. Rengstorf in “*Apostleship*”).

In Classical literature it had various usages:

- a. A Naval expedition, a cargo ship, a fleet of ships sent with a specific objective;
- b. The admiral or commander of a naval expedition or fleet of ships;
- c. The colony which was founded by the admiral; a group of colonists sent overseas;
- d. A personal envoy, or emissary or ambassador, a delegate.

(Arndt and Gingrich and Dictionary of New Testament theology. Vol. 1., Colin Brown).

Kittel’s Theological Dictionary (Vol. 1., p. 407) says, “If a fleet of ships was sent by Rome to establish a new colony elsewhere, all these were called ‘apostles’ -- i.e., the fleet, the admiral and the newfound colony.”

The usage of the word connects *the sender* and *the one who is sent*. Jesus said: “Verily, verily, I say unto you, the servant (slave) is not greater than his lord; neither he that is sent (a sent one, apostle) greater than he that sent (Christ, the sender) him” (John 13:16).

Even in this ancient usage, the dominant thought is that of someone being

SENT!

2. Hebrew Usage

The Rabbis applied the term “*Shalach*,” “to send away,” to the one who was commissioned and authorized by God.

Isaiah the prophet, therefore, was “a sent one” (Isaiah 6:8), the authorized representative of God, the sender being one with Him who sent him.

The Rabbis had two groupings especially; these being, the priesthood, and several of the great prophets, such as Moses, Elijah, Elisha and Ezekiel, because of special acts of God done through them (Kittel, p. 419).

According to Colin Brown in “*Dictionary of New Testament Theology*” (Vol. 1., p. 27), the LXX (The Septuagint, or Greek Translation of Hebrew Scriptures), the words “apostello” and “exapostello” are used some 700 times. They are used almost exclusively to render “*Shalach*,” stretch out, send. It meant the authorization of the messenger (Joshua 1:16; II Kings 19:4; Jeremiah 34:3).

The noun, “*apostolos*” is found only in I Kings 14:6. Here Ahijah the prophet is sent, or *commissioner and empowered* with a hard word for Jeroboam’s wife. The emphasis here is “not” the institutional appointment of someone to an office, but the authorization of him to fulfill a particular function or a task which is normally clearly defined. “The stress is laid on the one who gives his authority to the one he sends or take into his service.” (Colin Brown, p. 127,128).

3. Koine Greek Usage

Brown continues to say (p. 128), in contrast to the LXX, the frequent occurrence of the noun, APOSTOLOS is something new. The word is used six times in Luke;

twenty-eight in Acts; thirty-four in Paul's writings, once in Hebrews, three times in Peter, once in Jude, three times in Revelation, and Matthew, Mark and John use it once each.

In striking contrast with classical Greek, *apostolos* is used in the New Testament only in the general sense of messenger, and particularly as the fixed designation, a definite office; the primitive APOSTOLATE!

The one sending is represented in the one sent. Jesus said, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me" (Matthew 10:40). The Father sent the Son (The Apostle), and the Son sent the Twelve disciples (The Apostles) (John 13:16; Luke 10:11; 6:13).

The Greek word, "apostolos" from which we derive the word "*apostle*" literally means "*one who is sent forth.*"

Various expositors add:

- * "A delegate, messenger, one sent forth with orders" (Thayer).
- * "One sent forth" (Smith's Dictionary).
- * "One sent as a messenger or agent, the bearer of a commission, messenger" (Analytical Greek Lexicon).
- * A title denoting a commissioned messenger or ambassador. It occurs 79 times in the New Testament with various shades of meaning, both of precise and of a general character (Interpreter's Dictionary).
- * "Delegate, envoy, messenger, missionary" or "one especially commissioned" (Arndt and Gingrich).

EXAPOSTELLO means “to send forth, to send away; to send away from one’s self; to dispatch on a service or agency” (Thayer, p. 68). It is used 13 times in the New Testament (Luke 1:53; 20:10, 11; Acts 7:12; 9:30; Luke 24:49; Acts 11:22; 12:11; 13:26; 17:14; 22:21; Galatians 4:4, 6).

Taken together, the word, “*apostle*” simply means “a sent one, an ambassador, a delegate, one who is sent forth, one commissioned and authorized by another to represent another and carry out his will and purposes. The sent one is one with the one who sent him.

B. Orders of Apostles

The New Testament shows that there were several ranks or levels of the apostolic order.

1. Christ, THE Apostle (Hebrews 3:1).

Christ is spoken of “THE Apostle and High Priest of our confession. “The Rabbis applied the term apostle to the priesthood as well as to some of the prophets, as already noted.

Perhaps the writer to the Hebrews had this thought in mind when he combined both offices of PRIEST and APOSTLE in Christ as our Apostle and High Priest.

Jesus Christ is indeed “THE Sent One.” He is THE Apostle, the only infallible apostle and all other and lesser apostles seek to follow and emulate Him and will be judged by Him.

As Head of the Church, as the God-Man, He stands unique among and above all. In all things He takes the pre-eminence (Colossians 1:18, 19).

The Gospel of John could well be called the Gospel of Christ's apostleship. He was "The Sent one," sent forth by the Father, one with the Father, representing the Father and fulfilling His will and purposes as the faithful apostle and high priest of our confession (John 3:17, 34; 5:36-38; 6:29, 57; 7:29; 9:7; 10:36; 17:3, 8, 18, 21-25; 20:21).

The character, nature, grace, revelation and signs of an apostle were perfectly manifested in Him.

2. **The Twelve Apostles of the Lamb** (Revelation 21:14)

We note some of the most prominent points about this rank of apostles.

a. The twelve apostles were chosen by Christ after a night of prayer (Luke 6:12, 13).

b. There are four listings of the name of these twelve (Matthew 10:2-4; Mark 3:16-19; Luke 6:12-16; Acts 1:3). Their names are: Peter, James, John, Andrew, Philip, Nathanael, Thomas, Matthew, James (Son of Alphaeus), Simon (the Zealot), Judas (or Thaddeus), and Judas Iscariot.

It is significant that each listing mentions Peter first, and Judas the traitor last.

c. Paul speaks of "The Twelve" (I Corinthians 15:5). Paul also speaks of those who were "the most eminent apostles" (II Corinthians 11:5; 12:11, NAS). The marginal of NAS says "the super apostles" while the A. V., says "the chiefest apostles."

Although there is difference of opinion as to the replacement of Judas Iscariot, it does seem that Matthias is the one chosen to complete "The Twelve" between Passover and Pentecost. This is seen in the following references.

In Acts 1:15-26, after prayer and the casting of lots, at the suggestion of

Peter, Matthias is chosen to complete the twelve apostles. Matthias was numbered with “the eleven apostles” (Acts 1:26).

The casting of lots was a pre-Pentecost act and it was confirmed by the Lord as to the choice (Leviticus 16:8, 9; Proverbs 16:33). Matthias was not chosen directly by the Lord, but by the eleven in prayer.

H. B. Hackett in “*Smith’s Dictionary of the Bible*” (p. 127, 128) says: “The original

qualifications, as stated by Saint Peter, on the occasion of electing a successor to the traitor Judas, a fallen apostle, was, that the person should have been personally acquainted with the whole ministerial course of our Lord, from the baptism of John until the day when He was taken up into heaven. He himself describes these as they that had continued with Him in His temptations” (Luke 22:20; Acts 1:21).

On the Day of Pentecost “Peter, standing with the eleven” (Acts 2:14) gave the Pentecostal sermon with its attendant results.

“The Twelve” are also mentioned in Acts 6:2.

Then Paul says that the risen Christ was seen of “The Twelve,” not “The Eleven” (I Corinthians 15:5).

Hence, Matthias is recognized as one of “The Twelve:”

- 1) Before Pentecost (Acts 1:26),
- 2) At Pentecost (Acts 2:14),
- 3) After Pentecost (Acts 6:2),
- 4) And by the apostle Paul himself (I Corinthians 15:5).

d. The number twelve is the number of government, of apostolic foundations. It is

prominent in Israel's history as a nation and very prominent in the New Jerusalem, the city of God (Revelation 21-22).

* The 12 sons of Jacob were the foundation sons of Old Testament Israel (Genesis 48-49).

* The 12 wells of water symbolized the twelve apostles (Exodus 15:27).

* The 12 pillars at Mt. Sinai symbolized the 12 apostles (Exodus 24).

* The 12 princes and their offerings for the dedication of the brazen altar also symbolized the 12 apostles (Numbers 7).

* The 12 stones with the 12 names of the 12 tribes in the breastplate of the High Priest pointed to such (Exodus 28-29).

* The 12 loaves of shewbread on the Table pointed to the same (Exodus 25:23-30).

* The 12 lions on Solomon's throne (I Kings 10:20), and the 12 oxen upholding the molten sea in the temple courts pointed to the same truth (I Kings 7:25, 44), and the 12 porters at the gates of Jerusalem also (I Chronicles 26:13-19).

The city of God has 12 gates, 12 foundations, 12 names, 12 types of fruits, 12 gates of pearl, etc. All point to foundational ministries, apostolic government, the authority of God manifested in the number twelve.

None can add to "The Twelve" foundation apostles.

Many others could be mentioned. The consummation of the number twelve is seen in the city of God. There we see the names of "The Twelve Apostles of the Lamb"

on the foundations (Revelation 21:14).

It is a unique place, reserved especially for those apostles who were with the Lamb in His earthly walk, reaching from His baptism to His ascension, over a period of 3½ years ministry.

They were each chosen (except Matthias in his replacement) by the Lord on earth and before His ascension. They were pre-ascension apostles.

e. The Twelve were especially sent to the House of Judah in a period of transition from the Old Covenant economy to the New Covenant economy. They ministered at the over-lapping of dispensations. They were more distinctly “The Jewish Twelve” (Matthew 10:2; Mark 3:14, Luke 22:14). Peter, in time, opened the door of faith to the Gentiles (Acts 11:17), but he was the apostle of the circumcision (Galatians 2:7-9). They were sent “to the Jew first” (Romans 1:16; 2:9).

The Old Testament age was the age of the Prophets. The New Testament opens with the ministry of the Apostles (II Peter 3:1-2).

f. The reward of the Twelve is to sit on 12 thrones in the regeneration and rule over the 12 tribes of Israel (Matthew 19:28).

g. The Old Testament Scriptures were written primarily by the inspired prophets. The New Testament Scriptures were written primarily by the inspired apostles, but both confirmed each other. The New Testament apostles saw the fulfillment of the word of the Old Testament prophets (II Peter 3:2; 1:20-21; I Peter 1:10-12).

h. It should be noted that the first ministry chosen by Christ in His earthly walk was that of apostles. No prophets, evangelists, pastors or teachers were expressly chosen until after His ascension. This shows a distinct change of order from the Old Testament prophets to the order of New Testament apostles.

In Summary:

Alex Rattray Hay, in "*The New Testament Order For Church And Missionary*" (pp. 214-217) says this of The Twelve, and which we condense and use for our summary:

- * The Twelve had a special position and a special mission.
- * The Holy Spirit, through them, laid the doctrinal foundation of the Church, called the apostles doctrine (Acts 2:38; Acts 2:42).
- * Through them the structural foundation of the Church was revealed and laid. This included the Keys of the Kingdom, opening the door to Jews and Gentiles (Matthew 16:16-19; 18:15-20).
- * They form the link which joins the Old Dispensation with the New Dispensation. Through them the unity and continuity of God's purpose is preserved. Their roots are in the glorious Dispensation that has ended; their ministry is in the more glorious New Dispensation.
- * These Twelve were called and appointed by the Lord in the flesh prior to the cross; they were trained by Him and were His companions during His ministry on earth. They were eye-witnesses of His life, crucifixion and resurrection.
- * All were Jews born in Galilee or Judea. They were of the House of Judah.
- * Their authority was delegated and limited. Their authority was in Christ and the Word and Spirit He gave them. They were not High Priests or a member of the Sanhedrin.

The very fact that these are called, “The Twelve Apostles of the Lamb” show that they hold a unique place in the redemptive plan of God, both in time and eternity.

3. Paul, the Apostle to the Gentiles

There is absolutely no doubt that Paul stands as unique among other apostles mentioned in the New Testament, apart from the twelve apostles of the Lamb. For this reason, we devote this section to the uniqueness of his apostolic ministry. He is spoken of as an apostle extra-ordinary to the Gentiles. We consider some of these important factors involved in Paul’s apostleship.

a. Paul was not one of “The Twelve;” that is, of the original twelve. He himself felt that he was “one born out of due season” (I Corinthians 15:5, 8).

b. Paul was a “called apostle” (Romans 1:1; Galatians 1:1, 15; I Corinthians 1:1; Ephesians 1:1; II Corinthians 1:2; Ephesians 2:8; Colossians 1:1; I Timothy 1:1; 2:7; II Timothy 1:1, 11; Titus 1:11).

Paul humbly, but consistently, attests to his calling as an apostle in most of his Epistles. He is first spoken of as an apostle, along with Barnabas in Acts 14:14.

Note: It is worthy to see that Paul calls himself “An apostle,” never “THE apostle.” Paul was “A father” but not called “Father Paul.” Thus, he was not a title-conscious man, but did specify his office (I Corinthians 4:15; Matthew 23:8-10). He was not after flattering titles.

c. Paul was a “post-ascension apostle.” That is, he was called personally on the road to Damascus by the heavenly and risen Christ after his ascension (Acts 9:1-20; 22:1-22; 26:1-23).

d. Paul had “seen the Lord” which was counted then as an important qualification for

apostleship (I Corinthians 9:1-2; 15:9; II Corinthians 11:4, 5).

e. Paul was directly commissioned by Christ to minister to both Jews and Gentiles, but

especially to the Gentiles. He was the apostle of the un-circumcision (Galatians 2:7-8; Acts 9:15; 26:15-18; Romans 11:13; 15:15-20; Galatians 1:15-17, I Timothy 2:7).

f. Paul's apostleship was confirmed by miraculous signs and wonders (Acts 14:27; 15:3-12; II Corinthians 12:12).

g. Paul suffered much as an apostle (II Corinthians 11-12).

h. Paul's apostleship was sealed by the fruit he had; the founding and establishing of Churches in the cities the Lord sent him to (I Corinthians 9-2; I Corinthians 3:9-10). Paul was a "wise master-builder," and he was also a "father" to the Churches (I Corinthians 4:15).

i. Paul's apostleship was not inferior to that of the Twelve. He says he was nothing behind the very chiefest of apostles (II Corinthians 11:15; 12:11-12).

It is significant to note that Peter and Paul were the two major apostles in the Book of Acts.

Acts 1-12 centers around Peter, the apostle to the circumcision, and the Church at Jerusalem.

Acts 13-28 centers around Paul, the apostle to the un-circumcision, and the Church at Antioch.

Because the Lord foresaw the ensuing carnal comparison of Peter and Paul by believers (I Corinthians 3:1-8, 21-23; Galatians 2:7, 8; I Corinthians 15:1-10), it seems as if He equipped them both for their distinctive apostolic roles, as the following

comparison shows:

Peter		Paul
Apostle to Jews, Circumcision unircumcision	---	Apostle to Gentiles,
Foundation ministry	---	Foundation ministry
Apostolic revelation to the Church Church	---	Apostolic revelation to the
To the Jew first	---	To the Synagogues first
Then to the Gentiles	---	Then to the Gentiles
Lays hands on Samaritans	---	Lays hands on the Ephesians
Outpouring of Holy Spirit	---	Outpouring of Holy Spirit
Healed a lame man	---	Healed a lame man
Raised a person from the dead dead	---	Raised a person from the
Signs and wonders	---	Signs and wonders
Deals with a sorcerer	---	Deals with a sorcerer
Witnessed before the Sanhedrin Sanhedrin	---	Witnessed before the
Seven addresses recorded in Acts Acts	---	Seven addresses recorded in
Established local churches	---	Established local churches
Imprisoned for witnessing witnessing	---	Also imprisoned for
Angel of Lord delivers from prison earthquake	---	Angel of Lord sends
Arrested in the Temple	---	Arrested in the Temple
Chains fell off	---	Chains loosed
A man of heavenly visions	---	A man of heavenly visions
Religious and political opposition	---	Religious and political

opposition

Beaten for the name of Jesus of Jesus	---	Beaten and stoned for name
Jerusalem, Judea, Samaria earth	---	The Uttermost parts of the
Writer of two Epistles	---	Writer of 14 (?) Epistles
Center --- Jerusalem	---	Center --- Antioch

Paul seemed to be an apostle who functioned in each of the fivefold ministries, and also other functions and also in the gifts of the Spirit. He is seen as apostle (Ephesians 1:1), teacher (II Timothy 1:11), and prophet, and evangelist (Acts 17:2-4), and pastor (Acts 18:9-10; 19:10).

He worked miracles, had gifts of healing, discerning of spirits, governments, faith, words of wisdom and knowledge, etc. He was indeed apostle extra-ordinary in his time.

j. Paul, as seen already, wrote 13 (or 14, of Hebrews) of the 27 books of the New Testament --- Apostolic revelation was given to him comparable to none, except the apostle John. Even Peter said Paul wrote things hard to be understood, but accepted his writings as inspired Scripture (II Peter 3:15, 16). He could say, "I have received of the LORD that which I delivered unto you" --- NOT of the other apostles, who added nothing to him as far as apostolic revelation was concerned (I Corinthians 11:23; 15:3; Galatians 1:11, 12; 2:1-9; Ephesians 3:1-12).

Thus Paul, the apostle to the Gentiles, stands unique among all other apostles. He was indeed a "super-apostle" by reason of the grace of apostleship upon him. He was the FIRST post-ascension apostle chosen directly from heaven by Christ Himself, the Head of the Church.

So unique and distinct is Paul's apostleship, that some Bible expositors believe that he was the Lord's choice to replace Judas, the fallen one of the Twelve, and not

Matthias. Matthias was *chosen by the Lord*, after Pentecost, under New Testament dispensation of the Spirit.

4. Ascension-Gift Apostles

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Although Paul was the first ascension-gift apostle chosen, he stands unique among all other ascension-gift apostles. No other apostle mentioned in the New Testament has their apostolic ministry attested to like the apostle Paul. All others mentioned are lesser apostles, none having the measure of the grace or gift of apostleship bestowed upon Paul by the Lord Jesus Christ.

Altogether there are over 80 references to apostles, amongst these there are about fifteen other persons mentioned or designated as apostles besides the original Twelve Apostles of the Lamb. These were names *after* Christ's ascension.

- * Matthias (Acts 1:26).
- * James, the Lord's brother (Acts 1:14; I Corinthians 15:7; Galatians 1:19; 2:9).
- * Paul (Acts 14:14; 22:21).
- * Barnabas (Acts 4:36; 11:22-30; 14:1, 4, 14; I Corinthians 9:6).
- * Apollos (I Corinthians 4:6-9).
- * Andronicus (Romans 16:7).
- * Junia (Romans 16:7).
- * Epaphroditus (Philippians 2:25, Messenger = Apostle).
- * Titus (II Corinthians 8:23, Messenger = Apostle).
- * Two unnamed brethren (II Corinthians 8:23).
- * Timothy (Acts 19:22; I Thessalonians 1:1; 2:6).
- * Judas (Acts 15:23; I Thessalonians 2:6).
- * Silas/Silvanus (Acts 15:23; I Thessalonians 2:6; 1:1).
- * Erastus (Acts 19:22).
- * Tychicus (II Timothy 4:12).

God has set in the Church, firstly apostles (I Corinthians 12:28). These are the gifts of Christ to His Body (Ephesians 4:11). In totality we have about 28 persons mentioned in the New Testament as apostles.

A study of the lives and ministries of these mentioned as apostles (except Paul), show that none of these compared with Paul as to revelation, signs and wonders or the apostolic ministry given to him. Yet they were called apostles, but undoubtedly apostles of lesser order and grace.

So has it been through Church history. None can compare with the original Twelve, nor with the apostle Paul, but many can be compared and spoken of as lesser apostles, though they are apostles. Church history evidences men, too numerous to name, who could indeed be designated as lesser apostles, who did apostolic work. Many missionaries and ministries in modern times also qualify as lesser apostles. It must be remembered that Christ gives this ministry according to the measure of grace and the measure of the gift that He desires to manifest in and through them (Romans 12:1-6; Ephesians 4:7). Only as this fact is recognized will we cease to measure every apostolic ministry by the Twelve or by Paul.

Rev. Earnest Gentile writes in some notes:

“There is a theoretical teaching that in the last days, the Church will again be led by twelve apostles, one of whom will ‘fall away’ (like Reuben of the 12 sons, and Judas of the 12 apostles) to become the last-day Antichrist. Such an apostolic college would be composed of Gentile apostles of various races. Such teaching is based on the symbolism of the 12 stars crowning the last-day Church (Revelation 12), and the meaning of the 24 Elders of Revelation (12 Early-day, and 12 Last-day apostles). Obviously, we will need thousands of apostles to complete the perfection of the Church and the evangelization of the world. But it is also great and very exciting to contemplate that just as the Church Age began with 12 Jewish Apostles leading a basically Jewish Church, the Age will end with 12 (or a representative number of) Gentile Apostles leading a mainly Gentile Church. Such apostles would be a special category of their

own, and could only be brought together by God Himself.”

If this is so (and the patterns of Scripture seem to confirm it to be so), then undoubtedly these last day apostles will be men like Paul. They will have the character, qualifications, revelation and ministry that Paul had. Paul was set forth to be a pattern to those who would afterwards believe on Christ (1Timothy 1:12-16). Perhaps there is some implication in the fact he was an apostle “born out of due season,” for he typifies the last day apostles!

5. **Apostolic Companies**

In the early Church there were ministry-teams “sent out” to various places who could be referred to as “apostolic teams” or “apostolic companies.” It was not that all on these teams were apostles but they were “sent ones” to fulfill certain tasks in either pioneering or establishing Churches.

Christ sent out the seventy, two by two (Luke 10:1-20). Their commission was similar to that of the Twelve sent out. However, though they were “sent ones” (Greek “Apostella,” to send), they were not “apostles.”

So we may say that there are apostolic companies today though all among them are not apostles. In this manner we could speak of all of the fivefold ministries as “apostolic,” in the sense that they are all “sent ones” by the risen Christ. Apostolic companies were formed by the Spirit: “The Spirit said . . .” Christ sent the Twelve in two’s, as He knew they would balance each other, working together.

Following are some of the most outstanding “apostolic companies.”

- * Peter and John sent to Samaria (Acts 8:14) to Philip the evangelist.
- * Barnabas, Saul and Mark (Acts 13-15). Apostles and Deacon.
- * Paul and Silas (Apostle and Prophet) (Acts 15:40).

- * Barnabas and Mark (Apostle and Deacon) Acts 15:37-39).
- * Paul, Silas, Timothy and Luke (Apostle, Prophet, Deacon, Physician). Acts 16:9.
- * Paul, Silas, Timothy, Luke, Aquilla, Priscilla and Apollos (Apostle, Prophet, Deacon, Physician, Teachers). Acts 18:2-24.
- * Paul, Silas, Timothy, Luke, Erastus, Gaius, Aristarchus (Apostle, Prophet, Deacon, Physician and ministry in training). Acts 19.
- * Paul, Silas, Timothy, Luke, Sopater, Aristarchus, Secundus, Gaius, Tychicus and Trophimus (Apostle, Prophet, Physician and other ministries in training). Acts 24.
- * Judas and Silas, as prophets, sent with the Epistle (Acts 15:27).
- * Barnabas and Saul bring relief money to Jerusalem (Acts 11:30).

A careful study of the Book of Acts and these apostolic teams show that they were involved in the planting, instruction, correction and establishing of the Churches (Acts 13-20). No apostle was a “loner” or “independent” of other Churches or ministry.

C. **Calling, Qualifications and Ministry of an Apostle**

In the light of the New Testament, there are certain basic things by which apostolic ministry can be recognized. It is not that all apostles will be exactly alike or have the same measure of the grace-gift of Christ, but there will be enough of the evidences that confirm that person is an apostle. There should be definite Calling, Qualifications and Ministry manifest in a genuine apostle.

1. **Calling of an Apostle**

An apostle, as any other ministry, must have a distinct calling of the Lord and he must know this calling.

- * The Twelve were called and ordained by the Lord Jesus Himself (Mark 3:13-15; John 15:16).

- * The Seventy were called also by the same Lord (Mark 6:7-13).
- * Paul was called by the risen Lord and was deeply conscious of his calling to apostleship (Colossians 1:1; I Timothy 1:1; Titus 1:1; Romans 1:1; I Corinthians 1:1; II Corinthians 1:1; Galatians 1:1; Ephesians 1:1).

Paul could say of his calling:

- a. He was not an apostle by the will or call of man or by men.
- b. Paul knew THE apostle had called him (I Timothy 2:7; Hebrews 3:1).
- c. Paul knew he was separated by God the Father to this calling.
- d. Paul had his calling also confirmed by other ministries also.

- * It was revealed to Ananias (Acts 9:1-20).
- * Something must have been revealed to Barnabas that caused him to seek Saul out from Tarsus and bring him to Antioch (Acts 9:27).
- * The Holy Spirit confirmed his calling with Barnabas in due time at Antioch from whence he was sent out as an apostle (Acts 13:1-4; 14:14).
- * Peter accepted Paul as an apostle (Galatians 2:17-19).
- * The Church at Jerusalem recognized Paul as an apostle to the Gentiles (Galatians 2:1-9).

Paul's calling and election in eternity was confirmed in time by the Lord and other ministries in the body of Christ. The Lord had put him into the ministry (I Timothy 2:7; 1:12-16).

Thus, Paul was called by the Lord. His calling was confirmed at Damascus, at Antioch and at Jerusalem. It was foreordained in eternity and confirmed in time by the Lord and by other ministries.

Timothy and Titus were lesser apostles, and their calling was confirmed by the laying on of hands of other apostolic ministries (Acts 16:1-3; 19-22; Romans 16:1; I Corinthians 4:17; Philippians 2:19-24; I Thessalonians 3:2; I Timothy

1:1; II Timothy 1:2).

An apostle must know his calling to this office. The Lord can and will confirm that calling to and through other ministries.

An apostle will know that he is “a man sent from God,” for an apostle is also a sent one.

Jesus was sent by the Father. The Gospel of John confirms this.

The Twelve were sent by the Son, especially to the Jews (Luke 22:30).

Paul was sent by the Holy Spirit (Acts 13:1-4) to the Gentiles.

Paul and Barnabas together were sent by the Church (Acts 13-14).

We may illustrate the Apostolate with Christ, the Head, and the Twelve as the Shoulders (Isaiah 9:6, Government on His shoulder), and the Post-ascension apostles, the many, as the Body of the Apostolate. The many are Body-building apostles.

2. Qualifications of an Apostle

Apostles, as any of the fivefold ministry, must be qualified persons.

a. An Apostle must have the character qualifications of an Elder

Qualifications of Elders have already been dealt with. Apostles are elders, though all elders are not apostles.

Peter spoke of himself as an elder among elders (I Peter 5:1-5).

John the apostle spoke of himself as an elder (I John 1:1; III John 1).

Most expositors hold that 12 of the 24 elders in Revelation 4:4, and 5:8

are 12 apostles of the Lamb.

An apostle is also spoken of as holding the office of a bishop (Acts 1:15-16). Judas, an apostle, fell from his bishoprick.

An apostle will be a qualified elder (I Timothy 3; Titus 1).

b. An Apostle will have a Servant spirit

Paul, James, Peter and John, though apostles, all spoke of themselves as being “slaves of Jesus Christ.” That is, they were bond-slaves, love-slaves to His will (Titus 1:1; Philippians 1:1; Romans 1:1; James 1:1; II Peter 1:1; Revelation 1:1).

They had a servant spirit (Mark 10:35-45), Apostle-Deacons!

In becoming an apostle, it is not a question of rising high, it is a question of becoming low enough. It is not a question of becoming a “lord over God’s heritage,” but it is a question of if a man shall be called to be an apostle whether he can get low enough, low enough to say from the depths of his heart, the words of the apostle Paul, “It is a faithful saying, and worthy of all acceptance, Christ came to save sinners of whom I am (not I was) chief.”

c. An Apostle will have Spiritual Authority

This authority is spiritual authority. It is not dictatorship or lordship over God’s heritage. It is not assumed authority. Jesus spoke with authority, not as the Scribes. He had authority because He was under authority.

Neither Peter nor Paul exercised any dictatorial authority as apostles. Paul would not use his authority for their destruction, but for their edification (II Corinthians 1:24; 10:8; I Peter 5:1-5, I Thessalonians 2:1-8; Luke 22:24-27; I Corinthians 4:21; II Corinthians 13:2, 10). Paul did not exercise authority in Churches

he did not found.

Paul exercised a spiritual authority among his Churches and workers, but not an official authority, controlling them and their movements.

He would “send” and “leave” and “persuade” and “encourage” his workers to do certain things for the Gospel, but he did leave it to their knowing the will of the Lord (Acts 16:1-4, 9, 10; 17:15; 20:3-5, 13-14; I Corinthians 16:10-12; 8:6; II Corinthians 8:16-18, 22; Ephesians 6:21, 22; Ephesians 6:21, 22; Philippians 2:25; Colossians 4:7, 14-17; I Thessalonians 3:1-2; II Timothy 4:9-13; Titus 1:5; 3:12-13).

d. An Apostle will be a Spiritual Father

I Corinthians 4:15-21; 11:34. Though there are many instructors, yet there are not many fathers. An apostle will be a spiritual father in the Lord, though he will not be called “father” (Matthew 23:1-12; I John 2:12-14). Paul was gentle as a nursing father (Numbers 11:12; I Thessalonians 2:6-11; Philippians 2:22; Ephesians 6:4).

e. An Apostle must be sound in Doctrine

An apostle will be sound in the Apostles doctrine once delivered to the saints (Acts 2:42; Romans 16:25, 26).

He will have apostolic revelation, insight, understanding and wisdom of the Word, of both Old and New Testaments (Galatians 1:12; Ephesians 3:5; I Corinthians 14:26; Matthew 16:13-18).

He will be able to make apostolic decisions on doctrinal issues (Acts 15).

f. An Apostle will be clothed with Humility

Although all believers should be clothed with humility, an apostle must be characterized by this quality. Jesus, THE apostle was humility personified. The greatest must be the humblest. Humility is a necessary attitude because of this high calling of apostleship.

The Lord gave Paul a thorn in the flesh to keep him humble because of the abundance of revelations given to him and lest he should be exalted above measure (II Corinthians 11-12; Acts 20:19; II Corinthians 10:2, 18). An apostle will not be given to self-glory or want the pre-eminence (I Corinthians 4:9; John 5:44, III John 9, 10). There will be no self-deification as manifested in Lucifer (Isaiah 14:12-14).

g. An Apostle will be noted for Patience (II Corinthians 12:12).

Patience and/or endurance will be a characteristic of apostolic ministry. Paul is certainly a pattern apostle of this quality. It is needed with the people of God who may be slow in their spiritual development. Endurance is also needed for the work of the ministry.

h. An Apostle will be exemplary as a leader to follow (I Corinthians 11:1).

Paul said to follow him as he followed Christ. The safeguard is that we may follow any ministry so long as he follows close to Christ. If he ceases to follow Christ, then we do not follow the leader, but Christ. An apostle must approve himself as the minister of Christ (II Corinthians 6:3-10).

i. An Apostle should manifest the qualities of Divine love

I Corinthians 13; II Corinthians 12:15. Love is kind, gentle, longsuffering, patient, hopeful, faithful and God-like. An apostle needs Divine love qualities.

3. Ministry of an Apostle

The following material is gathered from the ministries of the major apostles of the New Testament. However, it should be remembered that every one of these things cannot be laid on all, but all will operate in their apostolic ministry according to the measure of the grace- gift the risen Christ gives to them.

a. Apostolic ministry, as the fivefold ministry, is given to the Body of Christ for:

- 1) The perfecting and maturing of the saints,
- 2) The work of the ministry, to bring saints into the work of their ministry,
- 3) The edifying, or building up of the Body of Christ,
- 4) The bringing of saints into the unity of the faith,
- 5) The bringing them to the knowledge of the Son of God, to a perfect man,
- 6) To bring them to the measure of the stature of Christ's fullness,
- 7) To bring them out of childhood unto adulthood.

Ephesians 4:11-16; Colossians 1:25-29; Hebrews 6:1-2.

b. Apostolic ministry involves founding and/or establishing New Testament local Churches on the sure foundation, Christ Jesus.

I Corinthians 3:9-16; Romans 16:20; I Corinthians 9:1; Ephesians 2:20-22.

The Church is built on the foundation laid by the apostles and prophets. Other builders are to take heed how they build. Apostles are foundational ministries.

(Note --- A study of the list of apostles show that not all pioneered or founded Churches, but all were involved in establishing them in the faith once delivered to the saints; foundational truths).

- c. Apostolic ministry involves preaching and teaching the Word of the Lord.

I Timothy 2:7; II Timothy 1:11.

Each of the fivefold ministries are “WORD Ministries,” but there is a distinctiveness about the ministry of the Word in apostolic preaching and teaching. There is insight and illumination relative to the Scriptures.

d. Apostolic ministry involves, as the Spirit wills, signs and wonders. Certain gifts of the Spirit belong to this ministry gift of Christ. Healing, exorcism, raising the dead, miracles, etc., as the Lord willed (Acts 4:23; 5:12; II Corinthians 10:18; 12:12; I Corinthians 4:19-20; Romans 11:13; 15:18, 19; Acts 3:1-8; 9:36-43; 16:18).

e. Apostolic ministry involves ordination and appointment of ministries. Deacons chosen by the congregation were approved and appointed by the apostles to that service (Acts 6:1-6).

Paul and Barnabas ordained elders by the laying on of hands with prayer and fasting in the Churches they established (Acts 14:23).

Paul was involved in the presbytery and impartation of spiritual gifts in the ordination of Timothy to his ministry (I Timothy 1:18; 4:14; 5:22; II Timothy 1:6; 4:6; Romans 1:11).

- f. Apostolic ministry involves the baptism of the Holy Spirit.

Acts 8:14-18; 10:1-16; 19:1-6. Peter and Paul both saw people coming into the baptism of the Holy Spirit evidenced with speaking in tongues. However, this is not limited to the apostolic ministry.

- g. Apostolic ministry involves preparation and placing of other potential

ministries.

II Timothy 2:2. Paul taught faithful men who would also teach others. Paul trained Timothy (Acts 16:1-4). Barnabas chose Mark and in time developed him (Acts 13:5, 13).

Paul sent Timothy and Epaphroditus and others as messengers to the Churches for report and instruction (Philippians 2:19-25; Titus 3:12; I Thessalonians 3:1-2; II Timothy 4:10-13, 21; Romans 16:1-2; Colossians 4:7-12; Acts 15:36).

The Spirit led and confirmed in these things.

h. Apostolic ministry involves Church judgments and disciplines.

This involves “binding and loosing” ministry given to apostles (Matthew 16:16-19; 18: 15-20; Isaiah 26:9; 4:4; I Peter 4:7). It is judgment at the house of God.

1) Sapphira and Ananias were judged by the Lord through the word of the apostle Peter for lying to the Holy Spirit (Acts 5:1-11).

2) Elymas, the Jewish sorcerer and false prophet was blinded by the Lord through the apostle Paul for resisting the Gospel (Acts 13:11).

3) The Corinthian fornicator was disciplined under apostolic instruction (I Corinthians 4:21; 5:1-13; II Corinthians 2:6-11; 13:2, 10).

4) The apostle John said he would deal with Diotrephes when he came for his

arrogance (II John 9, 10).

5) Paul dealt with others for their false doctrine (I Timothy 1:20).

6) Church discipline was placed on divisionaries (Romans 16:17).

Thus, the keys of the kingdom and the binding and loosing ministry promised by Christ to the apostle Peter and the Church is involved in these apostolic

judgments and disciplines (Matthew 16:16-19; 18:15-20; I Peter 4:17; James 5:9; Proverbs 19: 29; 13:23).

- i. Apostolic ministry has vision for the whole Body of Christ.

Ephesians 3:1-9; 4:1-16. Apostles cannot be sectarian, but they must have a vision for the whole Body of Christ. They are given to the Body, for the Body. Local Churches may either accept or reject apostolic ministry to their gain or loss (Revelation 2:1-6).

- j. Apostolic ministry will especially care for the Churches he founds.

II Corinthians 11:28. Paul had the care and concern of all the Churches.

These Churches he founded were the seal of his apostleship (I Corinthians 9:1-2; 7:17; 11:34; II Thessalonians 3:14).

- k. Apostolic ministry is willing to sacrificially suffer for the Church.

A study of the pattern apostle, Paul, shows how he willingly suffered for the Church, the Body of Christ. He was willing to lay down his life for the flock of God. (Acts 5:18-40; 7; Colossians 1:23-29; I Corinthians 4; II Corinthians 6:3-10; II Corinthians 11-12.

- l. Apostolic ministry will be willing to be tested and proven true.

True apostles will be willing to be tried and tested by the Word of God and be willing to submit to other ministries. Revelation 2:2; Galatians 2:11-13; Acts 17:10-12. To try is to test, prove, examine. The Bereans were willing to test Paul's word out by the Scriptures. Apostolic ministry is not infallible and no true apostle is afraid of being tested out as to the revelation he brings. There are false and self-made apostles (II

Corinthians 11:13-15).

- m. Apostolic ministry will be characterized by wisdom.

II Peter 3:15, 16; I Corinthians 1-2-3. Moses and Solomon had God-given wisdom.

So should apostles in the building of God's house, the Church.

Apostolic ministry especially is noted for "word of wisdom" (I Corinthians 12:8).

- n. Apostolic ministry may apparently minister in other of the fivefold ministry, as the Lord wills and the need arises, although he majors in one.

Paul was a teacher/apostle (II Timothy 1:11).

Paul and Barnabas were listed among the prophet/teachers at Antioch (Acts 13).

Peter was a pastor/apostle (John 21:15-17).

Timothy could have been an evangelist/apostle (II Timothy 4:5).

Old Testament ministries seem to overlap also. Jeremiah was a pastor/prophet. Isaiah was an evangelist/prophet.

So, at times, there seems to be an overlapping of ministry in ministries according to the need and God's purposes. It is apostolic ministry that reveals the "pastoral/teacher" ministry, as well as the prophetic in the New Testament Epistles. The Lord and the Spirit gives *gifts* to *persons* and these persons themselves are gifts to the Church (I Corinthians 12:8-10; Ephesians 4:9-11).

- o. Apostolic ministry will set God's house in Divine order.

Note the use of the word “order” in these verses concerning Paul’s ministry.
I Corinthians 11:34; 7:17; 16:1-2; II Thessalonians 3:14; Colossians 2:5.

- p. Apostolic ministry should be identified with a Local Church.

Though Paul said he was “free from all to be servant of all” (I Corinthians 9:19), he was not a law to himself. And though he founded Churches, yet he himself was part of the local Church at Antioch for years and reported to them periodically (Acts 13-14).

It is a good safeguard for all ministries to have the covering of a local Church and other ministries.

- q. Apostolic ministry has the ministry of governments also (I Corinthians 12:26-29).

4. **Recognition of Apostolic Ministry**

The principle used here is applicable to any and all of the fivefold ministry. That is, the recognition and acceptance or rejection of ministry in the members as well as the ministries in the Body of Christ.

Jesus said, if we receive a prophet in the name of a prophet, we receive a prophet’s reward (Matthew 10:40-42). And to receive those who have been sent by the Lord is to receive the Lord who sent them. To reject those sent is to reject the One who sent them (Matthew 10:11-14; John 13:20; Matthew 25:40; Luke 10:16; I Thessalonians 4:8; John 5:22, 23).

If a person has a true ministry gift, and is a tried and true apostle (Revelation 2:2), then the Church should receive such. Receiving them releases their ministry and the Church receives the reward of that ministry’s labor in the Word of the Lord. To do

otherwise is to bind that ministry, so that there is no release of the Word of the Lord.

D. **Warnings Against False Apostles**

As with every other ministry, there is true and false, so it is with apostles. The Scriptures warn against false apostles.

II Corinthians 11:13; 12:11; Revelation 2:2. They are false, not because they claimed apostleship, but because of the false doctrines they bring, leading people astray from the truth of the Gospel.

It is John, the last living apostle, who commended the Church at Ephesus for trying out those who said they were apostles and found them liars and deceivers.

Chapter Two--The Ministry of The Prophet

Introduction:

“And He gave some, *prophets*” (Ephesians 4:11).

“God hath set in the Church . . . secondarily, *prophets* . . .” (I Corinthians 12:28).

“Are all *prophets*?” (I Corinthians 12:29).

Along with the ministry of the apostle, the ministry of the prophet is one that is much misunderstood. It too has been limited to the transitional period of the early Church from the Old Covenant to the New Covenant economy. The ministries of “apostles and prophets” have been counted temporary and transitional ministries until the completion of the New Testament canon of holy Scripture.

And on the other hand, there is much misunderstanding and confusion over the ministry and function of the New Testament prophet when compared with that of the Old Testament prophet.

Both the Pauline Epistles of Corinthians and Ephesians clearly show that God has *set* in the Church “apostles and prophets” UNTIL the Church comes to unity and maturity. It is inconsistent to take the ministries of Evangelists, Pastors and Teachers and say they are still in the Church today and to relegate the foundational ministries of Apostles and Prophets to the early Church era.

The Church needs the prophetic ministry today. One of the signs of the last days is the prophetic word coming as a result of the outpouring of the Holy Spirit on all flesh (Joel 2:28-32; Acts 2:14-21).

Because of the predominance of the ministry of the prophet in Old Testament times, a rather complete consideration is given to such here. This is necessary in order to help us understand the distinction and differences between the Old Testament and the New Testament prophets.

We consider therefore, the ministry of the Prophet.

A. Definition of the Word

Webster's Dictionary defines prophecy as: "Prediction of the future under the influence of Divine guidance; act or practice of a prophet; something predicted." There are several words in Scripture used to refer to prophecy:

1. Old Testament Hebrew

Chazah = "to gaze at; mentally to perceive, contemplate (with pleasure); specifically to have vision of; to see, behold with the eye; to see as a seer in the ecstatic state."

Translated: behold --- Job 23:9; Psalms 17:2; 27:4

look --- Isaiah 33:20; Micah 4:11

prophecy --- Isaiah 30:10

provide --- Exodus 18:21

see --- Isaiah 1:1; 13:1; Ezekiel 13:6-8; Habakkuk 1:1; Zechariah 10:2.

Massa = "a burden; specifically tribute, or abstractly portage; figuratively an utterance, chiefly a doom, especially singing; mental desire."

Translated:

burden --- Isaiah 13:1; 15:1; 17:1; 19:1; Jeremiah 23:33, 34, 36; Habakkuk 1:1

carry away --- II Chronicles 20:25

prophecy --- Proverbs 30:1; 31:1

song --- I Chronicles 15:22, 27

tribute --- II Chronicles 17:11.

Naba = "to prophesy; i.e., speak (or sing) by inspiration (in prediction or simple discourse); prophesy under the influence of Divine spirit, in the ecstatic state."

Translated:

prophecy --- I Samuel 10:11; Jeremiah 2:8; 26:11; Ezekiel 37:7; Joel 2:28; Amos

3:8

make self a prophet --- Jeremiah 29:26, 27.

Nebuwah = “a prediction (spoken or written).”

Translated:

prophecy --- II Chronicles 9:29; 15:8; Nehemiah 6:12.

Nataph = “to ooze; i.e., distill gradually; by implication to fall in drops; figuratively to speak by inspiration; prophecy, discourse.”

Translated:

drop --- Judges 5:4; Ezekiel 21:2; Amos 7:16

prophecy --- Micah 2:6, 11.

Thus, in these Hebrew words we see prophecy as an ecstatic vision, a burden, a Divinely inspired utterance, a written or spoken prediction, and a dropping down of inspired speech.

The prophet was one who spoke for God as His mouthpiece (Jeremiah 15:19; Exodus 7:1; 4:16; II Peter 1:20, 21; II Kings 17:13; 21:10; 24:2). He was to “boil or boil forth like a hot spring or fountain,” “to bubble up, burst forth with violence,” or “to speak utterance in an exalted and excited manner by the Spirit of God.”

2. **New Testament Greek**

Propheteuo = “to foretell events, divine, speak under inspiration, exercise the prophetic office; to proclaim a Divine revelation, prophesy, to foretell the future; to speak forth by Divine inspiration; to break forth under sudden impulse in lofty discourse or in praise of the Divine counsels.”

Translated:

prophecy --- Matthew 15:7; Luke 1:67; 22:64; John 11:51; Acts 2:17, 18; 21:9; I Corinthians 14:1, 3-5; I Peter 1:10; Jude 14; Revelation 1:3.

In Koine Greek, the concept of prophecy was solidified to the point that only one word was used to encompass it. In the New Testament prophecy meant to proclaim a Divine revelation, to foretell the future, and to break forth under sudden impulse into inspired discourse.

B. The Nature of Prophecy

The nature of prophecy is basically twofold: forth-telling and fore-telling. There are as well, different degrees of prophetic inspiration.

1. **Prophecy as forth-telling:** This form of prophecy is in the realm of preaching: the prophet speaks for God to the people, communicating the mind of God for the present. Often, the past will be used to deal with the present. This will include such things as exhortation, re-proof, warning, edification and comfort.

2. **Prophecy as Fore-telling:** This aspect of prophecy is in the form of prediction: the prophet speaks for God, communicating His mind for the future. Often, both the past and present will be used to deal with the future. Many times, the purpose of prophetic prediction was to produce present godliness.

C. **Degrees of Prophetic Inspiration:** Scripture reveals that there are varying degrees of prophetic function. These are:

1. **The Spirit of Prophecy ---** This is defined in Revelation 19:10. “The testimony of Jesus is the Spirit of prophecy.” The Spirit of prophecy is the Holy Spirit’s ability to come upon men and cause them to speak forth inspired utterances.

The Spirit of prophecy was evident in the Godly line from Adam to Moses.

a. Adam prophesied concerning his bride and the marriage estate (Genesis

2:20-25).

- b. Enoch prophesied of the second coming of Christ (Jude 14, 15).
- c. Noah was a preacher of righteousness because the Spirit of Christ was in him (II Peter 2:5; Hebrews 11:7; I Peter 3:20).
- d. Abraham was spoken of as a prophet (Genesis 20:7).
- e. Isaac and Jacob had the Spirit of prophecy upon them as they blessed their sons (Genesis 27; 48; 49; Hebrews 11:20, 21).
- f. Joseph prophesied of the Exodus from Egypt (Genesis 50:24; Hebrews 11:22).

At times, the Spirit of prophecy fell upon groups of people.

In Numbers 11:24-30, the Lord took of the Spirit that was upon Moses and placed it upon seventy of the elders of Israel and they prophesied. In I Samuel 19:20-24; 10:10, the Spirit of prophecy fell upon several groups of messengers, as well as upon King Saul. However, Saul was not among the prophets, but came under the Spirit of prophecy. Prophecy was the evidence of the Spirit coming on people in the Old Testament. So, the Spirit of prophecy falls in meetings at times on New Testament believers.

2. **The Gift of Prophecy:** This is mentioned in I Corinthians 12:10; Romans 12:6; Acts 2:18, as one of the gifts of the Spirit. It can be defined as the God given ability to speak forth supernaturally in a known language as the Spirit gives utterance. It is seen as being an operation of the Spirit in the New Testament Church which must be exercised within Divine guidelines (I Corinthians 14:3, 25, 31; I Thessalonians 5:20). Philip's four daughters are an example of this gift, in that the Scripture states they prophesied (Acts 21:8-14, 9). However, they were not prophetesses, for Agabus the Prophet spoke to Paul (I Corinthians 14:31). That is, all may prophecy, but not all are prophets!

3. **The Office of a Prophet:** In Hosea 12:10 and Hebrews 1:1, it is stated that God spoke to His people by the ministry of the prophets. A prophet was a person who

was given the distinctive ministry of representing God before man. He did so by moving under the “prophetic mantle” that came upon him. The prophet was God’s mouthpiece, or spokesman, through which the Word of God flowed, whether forth-telling or foretelling.

There were many men of God throughout the Scriptures who held this office. These will be dealt with in the following section. “Would God that all His people were prophets,” said Moses (Numbers 11:29).

4. The Prophecy of Scripture:

In II Peter 1:19-21, the expression “prophecy of Scripture” is used to refer to the prophetic books of the Old Testament. Because the Scriptures are the inspired Word of God, the prophecy therein must be regarded as inspired and infallible revelation (II Timothy 3:15,16). This then is the highest degree of prophecy and requires the most careful and systematic interpretation. Each of the previous three must be judged by this fourth. The first three are fallible, the fourth is infallible. This type of prophecy is no longer given today as the 66 Books of the Bible are completed. Nothing is to be added to this completed Word (Revelation 22:18, 19).

D. The Ministry of the Old Testament Prophets

1. Designations of the Prophets

In all of the various periods of Israel’s history in the Old Testament, there appears to be no greater or grander ministry than that of the prophets. The prophets were noble and holy men of God. They were the representatives of God to Israel, declaring His Word, His mind and His will to the nation in times of prosperity or adversity. The ministry of the prophet is seen to be distinct from the ministry of the priest. The priest was man’s representative before God by prayers and sacrifice. The ministry of the priest was from man into God. The prophet, on the other hand, was God’s representative to man. He was God’s ambassador who was sent from

the presence of God with the words of God. His ministry was from God out to man. The prophet was the one who stood in the inner counsels of the Lord God. He received a particular message for his time, situation, generation and group although often such reached over to our generation (I Peter 1:10-12; I Kings 17:1; Jeremiah 23:16-22).

These prophets were known under the following designations:

a. **The Man of God** --- I Samuel 9:6; I Kings 12:22. Morally and ethically, the prophets were indeed men of God, following, declaring and upholding the ways of God.

b. **The Seers** --- I Samuel 9:9; II Chronicles 33:18; 35:18; II Samuel 24:11; Amos 7:12; Isaiah 29:10. The prophets were first called seers because of the visions, insight and foresight which they received from the Lord for the people. There were false prophets who “have seen nothing” (Ezekiel 13:3).

c. **The Interpreters** --- Isaiah 43:27. The word “teachers” means “interpreters.” The prophets were the interpreters of the Law of the Lord. They interpreted the history of the nation in the light of the Word of the Lord.

d. **The Messengers of the Lord** --- Isaiah 43:19; Malachi 3:1. The prophets were the Divine messengers, sent by God, bearing the messages of the Lord to the nation.

They delivered the messages faithfully.

e. **The Servants** --- Haggai 2:3. The prophets were also called the Servants of Jehovah.

They were His slaves; love-slaves to the will and service of God.

f. **The Prophets** --- Hosea 12:10. The most common designation is that of prophet.

These men who were prophets were public expounders and preachers of the Word of the Lord. They spoke under inspiration of the Spirit. “Holy men of God spoke as they were moved of the Holy Spirit” (II Peter 1:21). They prophesied through both preaching and prediction. They represented God’s Word to Israel. They upheld the righteousness of the Law, the holiness and mercy of God, Divine sovereignty over the nations, and reproved the sinfulness of men.

E. The Development of the Prophetic Office

It is important to see the rise and development of the prophetic office. Two focal points are seen in the prophets Moses and Samuel.

1. The Prophet Moses --- The Letter of the Law

Moses stands unique among the Old Testament prophets because of that which he represents before God and the nation of Israel. Moses was the prophet who received the Law of God on Mt. Sinai. He actually became the *foundation ministry* and all succeeding prophets were tested by the Law given to Moses.

He is the “Paul” of the Old Testament (Numbers 12:6; Deuteronomy 34:10; 18:15-18; Exodus 33:11; Luke 16:29; Deuteronomy 13:1-5; Isaiah 8:16-20).

The Lord communicated with Moses face to face and he becomes a type of the Messiah who would be “like unto him” (Acts 3:22-33).

2. The Prophets Samuel to Malachi --- The Spirit of the Law

It is under Samuel that we see a distinct development of the prophetic office. The Scriptures clearly mark Moses and Samuel as being key men in the prophetic ministry:

“For *Moses* truly said . . .” (Acts 13:22).

“Yea, and all the prophets from *Samuel* and those that follow after . . .” (Acts 3:24).

“And after that he gave them judges about the space of 450 years, until *Samuel* the prophet . . .” (Acts 13:20; Hebrews 11:32).

Samuel was the *last* of the Judges and *first* of the line of prophets. Thus, from Samuel to Malachi, we have the ministry of the prophets. It seems evident from the Scriptures that Samuel, under direction of the Lord, gathered together young men who were Hungry after God into “schools of the prophets.” Here they received education and instruction out of the Law of Moses and were taught how to respond to the Spirit of the Lord in worship and prophecy (I Samuel 9:20).

The Scriptures speak of these centers, where the sons of the prophets would gather together in preparation for the ministry. These men became known as “sons of the prophets” and there seemed to be schools of the prophets in these places.

- * Ramah --- I Samuel 19:18-24.
- * Bethel --- II Kings 2:3.
- * Jericho --- II Kings 2:5, 7, 15.
- * Gilgal --- II Kings 4:38; 2:1.

The dominant purpose in the establishment of these “schools of the prophets” was to maintain the spirit of the Law.

If Moses stood for the *letter* of the Law, the prophets indeed stood for the *spirit* of the Law. The true prophets of God never contradicted the letter of the Law;

they

upheld

it.

But when it degenerated into a dead form and mere ritual, the Holy Spirit came upon them to inspire and revive the spirit of the Law. Thus, we have the Major and Minor Prophets, then 400 silent years unto John the Baptist (Luke 7:26-28).

F. Old Testament Prophets in Relation to Kings

Not only do we see the beginning of the prophetic office in Samuel, we also see the beginning of the kingly office, or the monarchy in Israel. It was the prophet, Samuel who anointed both Saul and David to their kingly ministry. From this period until the Captivities of the House of Israel and the House of Judah, there is a distinct relationship between the prophets and the kings. Most of the kings of Israel and Judah had a prophet of God sent to them. God's purpose was to influence the government of the nation as a whole through the king by means of the prophetic word. The prophet represented the Word of the Lord to the kings, and the kings were judged according to their acceptance or rejection of the prophetic word.

In previous periods, men inquired of God through the Priest, but now inquiry of God was primarily through the Prophet. Thus, most of the kings were privileged to have the ministry of the Word of the Lord through the prophets.

- * Saul and David had the ministry of Samuel (I Samuel 9, 10, 16).
- * David had Nathan and Gad also as prophets (II Samuel 12; 24:11).
- * Solomon had the prophet Nathan (I Kings 1:38).
- * Rehoboam had the prophet Sheminiah (I Kings 12:21, 22).
- * Ahab had Elijah and Elisha (I Kings 17:1; 19:16).

The kings of the House of Israel and Judah had prophets sent to them. These are referred to as the Major and Minor Prophets, and are spoken of in the opening verses of the Major and Minor Prophets. Examples are: Isaiah 1:1-2; Jeremiah 1:1-2; Hosea 1:1-2; Micah 1:1. An understanding of the character and times of the kings of Israel and

Judah is necessary for an understanding of the nature of the Word of the Lord through the respective prophets of that period.

G. Classification of Prophets

For the purposes of this section we will classify the prophets under two groupings: non-writing prophets and writing prophets.

1. Non-writing Prophets

There are a number of prophets mentioned in Scripture who were not involved in the writing of Scripture. These ministered in the realms of guidance, forth-telling, fore-telling, and words of wisdom and knowledge. God confirmed their ministries with signs and miracles. In the Old Testament there were men like Aaron, Nathan, Gad, Abijah, Elijah and Elisha. In the New Testament there were men such as John the Baptist, Agabus and Silas. John came at the “overlapping” of dispensations as the last of the Old Testament prophets.

2. Writing Prophets

Out of the prophets God chose certain men to be inspired writers of Scripture (II Peter 1:20, 21). These prophets wrote Scripture in different styles: historical, prophetic and poetical.

a. Prophets who wrote Historical Books

Some prophets were primarily involved in writing history. Moses in writing the Pentateuch, and Samuel in writing the books of Judges, Ruth, I Samuel are two such men.

b. Prophets who wrote Poetical Books

Some prophets were inspired to write poetry. Two such men are David, who wrote many of the Psalms, and Jeremiah, who wrote Lamentations.

c. **Prophets who wrote Prophetical Books**

Many prophets were inspired to record their visions and prophecies. Daniel, Ezekiel and Zechariah, were especially prophets of vision. These they received and recorded under inspiration as infallible prophecy, foretelling the future and destiny of nations.

The prophetical books of the Old Testament have been referred to as the Major and Minor Prophets. This distinction refers only to the volume of their contents.

The Major Prophets are Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel.

The Minor Prophets are Hosea, Joel, Amos, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. All of these books include both forth-telling and foretelling though greater emphasis is on the latter.

H. **Classification of Written Prophecy**

In the writings of the prophets there can be found three major classifications of prophetic revelation. These are woven together throughout prophetic Scripture like a threefold cord, and are often so closely entwined that they are difficult to separate. The three are: Local Prophecy, National-Destiny Prophecy and the third one is Messianic Prophecy.

1. **Local Prophecy**

Local prophecy refers to those instances when the prophet spoke to his own generation about their spiritual condition and God's desire for them. This is viewed

primarily as preaching in which the timeless principles and truths of God's character and being are revealed and applied to the life-situation of the prophet's own generation.

Truth is eternal and remains the standard by which every generation is measured. This, truth is applicable to all generations and the truth applied to the prophet's day is also applicable today. However, before the interpreter can safely apply the prophet's message to present time, he must be careful to study and accurately discern what the prophet was saying to his own generation. In order to do this, the interpreter must thoroughly acquaint himself with the moral conditions of that day. Interpretation precedes application. Some examples of local prophecy are Isaiah 40:18-31; 55:6, 7; Jeremiah 26; and Micah 6:8. These prophecies obviously include timeless principles applicable to all generations.

2. National-Destiny Prophecy

National-destiny prophecy is when the prophet speaks concerning the future history of the nations. This is viewed primarily as prediction in which the prophet may use the nation's past history and its present condition as the stage upon which their future judgment and/or blessing is portrayed.

Though primarily concerned with the destiny of the chosen nation of Israel, the prophets also predicted the destiny of the Gentile nations.

Some examples of National-destiny prophecy concerning the nation of Israel are: Isaiah 11:11-16; 43:1-28; Jeremiah 30; Ezekiel 27 and Romans 9, 10, 11.

Some examples of National-destiny prophecy concerning the Gentile nations are: Isaiah 13-23; Jeremiah 46-51; Ezekiel 29-32; Daniel 2, 7; Amos 1, 2; Obadiah and Nahum.

In interpreting this area of prophecy, the interpreter must use the Hermeneutical Principle of Ethnic-Division so as not to confuse the destiny of the nations.

3. Messianic Prophecy

Messianic prophecy is when the prophet speaks concerning Christ and the Church. This is viewed primarily as prediction in which the prophet may use various elements of past history, the present local situation, and even the future national destiny to foretell the ultimate phase of God's purpose in the Messianic era. Messianic prophecy encompasses all that relates to Christ and the Church, from His first coming through to His second coming.

It was spoken of by Peter as "the sufferings of Christ and the glory that should follow" (I Peter 1:10-12). Messianic prophecy may be divided into three groupings, based on three stages of fulfillment.

a. The First Coming of Christ

These prophecies deal mainly with the birth, growth, ministry, sufferings and exaltation of the Lord Jesus Christ. Most of the Old Testament Messianic prophecies pertain to the first coming of Christ and its related events.

Some examples of these are: Genesis 3:15; Deuteronomy 18:15-18; Psalms 2, 8, 22 and 40; Isaiah 7:14; 9:6; 40:1-8; 52:14; 53:1-12; 61:1-4; Jeremiah 31:31; Micah 5:1-2; Zechariah 11:12-13; 13:9.

b. The Church

These prophecies deal mainly with that which was to be the fruit of Messiah's sufferings, even the glory of the Church (Ephesians 3:21). There are many Old Testament prophecies which deal with the coming of the Gentiles into the kingdom of the Messiah. The New Testament clearly shows that these prophecies were predicting the grafting in of the Gentiles into the olive tree so that both Jew and Gentile could become one Body in Christ (Psalms 18:49 with Romans 15:9; Deuteronomy 32:43 with Romans 15:10; Psalms 117:1 with Romans 15:11; Isaiah 11:10 with Romans 15:12; Romans 11:13-25; Ephesians 3:6; I Corinthians 12:13).

Some examples of Messianic prophecies concerning the Church are: Isaiah 9:6-9; 26:1-4; 35:1-10; 54:1-17; Jeremiah 31:33, 34; Joel 2:28-32; Zechariah 2:10, 11; Malachi 1:11.

c. **The Second Coming of Christ**

These prophecies deal primarily with Christ's return to consummate that which He initiated in His first coming. Though there were only a few specific prophecies in the Old Testament concerning Christ's second coming, there are many which deal with its related events. Many of these prophecies deal with "the Day of the Lord" and its climatic judgments. It should be noted that the burden of New Testament prophecy is the second coming of Christ.

Some examples of second coming prophecies are: Genesis 49:10; Isaiah 2:10-22; 13:6-16; 24:1-23; 30:26-33; 34:1-17; Daniel 2 and Daniel 7; Joel 3; Zechariah 14; Malachi 4:1-4; Matthew 24; Mark 13; Luke 21; I Corinthians 15; I Thessalonians 4:14-18; II Thessalonians 2; II Peter 3:1-13; Revelation 19.

I. **Christ, THE Prophet Like Unto Moses**

Undoubtedly the greatest of all the Old Testament prophets was the prophet Moses. The Law was given by Moses (John 1:17). Moses was the foundation prophet of the Church in the Wilderness (Acts 7:38). All Old Testament prophets were tested, as to their authenticity, by what Moses had said. All who spoke were measured according to the revelation given to Moses.

Moses was the Mediator of the Old Covenant. He received direct revelation of the name of God, as the I AM. He was the architect, under God, of the Tabernacle of the Lord, the Aaronic Priesthood, the sacrificial system, and the Feasts of the Lord. The moral, civil and ceremonial law was delivered by the Lord God to and through him to Israel, the people of God (Exodus 20:18-21; Deuteronomy 4:10-40; Hebrews 12:18-21; Exodus 25-40; Leviticus 1-27; Numbers 1-32; Deuteronomy 1-34).

Under the inspiration of the Holy Spirit, Moses wrote the Pentateuch, the foundational books of the Bible. All was done in the name of the Lord and as the Lord commanded. He was the faithful servant of Yeshua (Hebrews 3:1-6).

All true prophets of the Old Testament times were types of Christ, but Moses was the supreme type.

Moses prophesied of Christ (Deuteronomy 18:15-22), and warned of false prophets (John 5:39-47; 6:14; Acts 3:22-23).

There are particular phrases in the utterance of Moses concerning Christ which show Him to be THE Prophet of God, the Divine Spokesman for God.

1. The Lord God would raise up to Israel a Prophet

As the Lord raised up true prophets, so He would raise up One who would be

THE Prophet, THE Divine Spokesman. Whereas “the word of the Lord came” unto the other prophets, Christ would be THE WORD made flesh. The Word would not only come to Him, He would be THE WORD (John 1:1-3, 14-18). He was the Divine Word incarnate, God’s mouthpiece. This sets Christ as a Prophet apart from, above and unique and distinct from all other prophets. All true prophets pointed to Christ. He was the fulfillment of their Messianic utterances and their office. Christ was raised up indeed to Israel (John 4:19; 7:40; 9:17; 1:21; 6:14).

2. This Prophet would come from among the Brethren

This foretold the incarnation of Christ, the Word made flesh. The only way the Christ could come from the midst of His brethren after the flesh was by way of the virgin birth, taking upon Himself sinless humanity (Hebrews 2:10-14).

3. This Prophet would be like Moses

As noted, Moses was one of the most remarkable types of Christ. There are many comparisons between Moses and Jesus. However, Christ the antitype was greater than Moses the type. Moses was the servant in the house while Christ was the Son over His own house (Hebrews 3:1-6).

We note some of the major comparisons:

- a. Both were born of the chosen nation Israel.
- b. Both were miraculously preserved from death as children and preserved in Egypt.
- c. Both had the revelation of the Name of God, the I AM.
- d. Both had signs and wonders in their ministry.
- e. Both experienced rejection of their brethren.
- f. Both were meek men.
- g. Both came to exaltation in God’s time.

- h. Both had great intercessory ministry.
- i. Both spoke the words of God.
- j. Both built a house for the Lord to dwell in.
- k. Both were mediators of Covenants.
- l. Both were founders of a Church.

Many others could be given, but Jesus was indeed “like unto Moses,” but excelled in glory (II Corinthians 3).

4. This Prophet would be a Mediator between God and Man

Israel did not want to hear God speak to them direct and asked that they might have a Mediator. God gave them Moses. Thus, God spoke to Moses and Moses to Israel. So God has spoken to us in Christ and Christ speaks to His people as the New Covenant Mediator.

5. This Prophet would speak the words of God

As God put the words in the mouth of Moses and Moses spoke them, so the Father put His words in the mouth of His Son who spoke them (Acts 3:32; John 17:8, 4:25; 8:28; 12:49, 50; 14:10, 24).

- a. He forth-told (Matthew 5-6-7, etc.).
- b. He foretold (Matthew 24; Mark 13; Luke 21).

6. This Prophet would speak in the Name of the Lord

Jesus not only spoke in His Father’s Name, but also came in that Name, clothed in the nature, power and authority of the Father. Moses spoke in the Name of the Lord also, not in his own name (John 8:55-58; 5:43; 12:13).

7. Those who refuse this Prophet would be Judged

All who refused to hear Moses were judged by stoning. All who refuse to hear God through His Son will be judged (John 12:48-50) in the day of judgment.

Christ is the only infallible Prophet for He was God THE WORD made flesh. He was God's mouthpiece (John 1:21, 25; 7:40; 6:14; 4:19; Matthew 21:11, 46; Mark 6:15; Luke 7:16; 24:19; John 9:17; Luke 9:8, 19; John 8:26; 14:10, 24; 17:8).

All prophets of Old Testament or New Testament times will be judged by Him and according to Him as to character, word and spirit.

J. Calling, Qualifications, Ministry and Recognition of New Testament Prophets

1. Calling

The Prophet, like the Apostle, or any other ministry must have a distinct calling from God, and know his calling. Old Testament prophets *knew* they were called of God.

New Testament prophets should have this same inner conviction by the Holy Spirit. A prophet must know that God has "set" him in the Church (Ephesians 4:11; I Corinthians 12:28, 29). "The Word of the Lord" should come to him in clarity and truth.

2. Qualifications

The Prophet, as all of the fivefold ascension-gift ministries, should have the qualifications of an elder. The Prophet is also a ministry elder and must have character qualities in order to be all that God wants him to be. To be a prophet without qualifications leaves one open to deception because of the very nature of the prophetic ministry. To have charisma without character leaves one open and vulnerable to the

enemy of the people of God.

3. Ministry

A study of the Prophets ministry mentioned in the New Testament, along with those in the Old Testament shows us what the ministry of the prophet is in the Church.

a. Prophets have been *set* in the New Testament Church (I Corinthians 12:28, 29).

b. Prophets are *second* in order in the Church (I Corinthians 12:29).

c. Prophets are one of the fivefold ascension-gift ministries, an extension of Christ's own prophetic ministry and gift (Ephesians 4:11).

d. Prophets have the spirit of prophecy upon them (Revelation 19:10).

e. Prophets have the gift of prophecy (I Corinthians 14:3, 31; 12:8).

f. Prophets are given for:

1) The perfecting and maturing of the saints,

2) The work of bringing the saints into their ministry,

3) The edifying and building up of the Body of Christ (Ephesians 4:9-16;

Ezekiel 37. Word and Spirit bring the body together).

g. Prophets, undoubtedly, were used to confirm the separation of Paul and Barnabas to apostolic work from the Church at Antioch (Acts 13:1-4).

Fasting, prayer, laying on of hands, and the Spirit speaking are the things seen in this matter here. Such here constituted a local presbytery of "prophets and teachers" involved in the ordination and sending out of other ministries (I Timothy

4:14; 1:18; II Timothy 1:14).

h. Prophets, such as Judas and Silas, ministered in exhortation and confirmation in the Churches (Acts 15:22; also read Ezra 5:1; 6:14).

i. Prophets, like Agabus, in warning predicted (foretold) by the Spirit the coming famine, which word came to pass (Acts 11:27-30). The disciples responded by sending relief to the saints.

Agabus also foretold what would happen to Paul at Jerusalem, confirming what Paul already knew (Acts 21:8-14).

j. Prophets had a distinctive ministry in the early Church, as seen in the Corinthians Epistle. The prophets spoke, two or three, giving complete testimony (I Corinthians 14:29-32).

This chapter relative to prophecy includes:

- 1) Exhortation --- “to stir up.”
- 2) Edification --- “to build up.”
- 3) Comfort --- “to bind up.”
- 4) Conviction --- “to open up” the heart and expose the secrets therein and cause people to fall down and worship God (I Corinthians 14:3, 24, 25 with I Samuel 11-12, Nathan and David’s sin exposed by the prophetic word).

k. Prophets are not infallible and their utterances must be judged by the infallible word of God (I Corinthians 14:29, 30; Galatians 2:9-14). A prophet should be humble enough to allow his word to be judged. If it is the mind of God, there is nothing to fear. In the mouth of two or three witnesses shall every word be established (Deuteronomy 19:15; II Corinthians 13:1).

l. Prophets must have their spirits under control and be subject to the Holy Spirit. The Holy Spirit will never cause prophets to act or speak contrary to His will or word (I Corinthians 14:32, 33). The spirits of the prophets are subject to the prophets. Temperance or self-control is a fruit of the Spirit that should work with the gifts of the Spirit and the Lord (Galatians 5:22, 23).

m. Prophets may be given certain gifts of the Spirit, and signs of the prophetic office as the Lord wills. False prophets have counterfeit signs (Matthew 24:11, 24; Mark 13:22). Prophets may be given:

- 1) Visions --- Numbers 12:6-8.
- 2) Dreams --- Numbers 12:6-8.
- 3) Word of Wisdom --- I Corinthians 12:6-9.
- 4) Word of Knowledge.
- 5) Miracles.
- 6) Healings.
- 7) Gift of Faith.
- 8) Discerning of spirits.
- 9) Prophecy, exhortation, edification, comfort, conviction.
- 10) Peculiar signs, examples of which are seen in the following:

- * Jeremiah with a yoke on his neck --- Jeremiah 27.
- * Hosea married a harlot --- Hosea 1:3.
- * Isaiah walks uncovered and barefoot for three years --- Isaiah 20:1-6.
- * Ezekiel in mock siege on a tile, on his side for many days, eating of cow dung, burning portion of his hair, prophesying to a bone yard, etc. --- Ezekiel 4, 5, 37.
- * Ahijah tearing a new garment to 12 pieces --- I Kings 11:30.
- * Jeremiah's signs --- Jeremiah 13:1; 18:1; 19:1; 25:15.
- * Isaiah's sign children --- Isaiah 8:1 (Hosea also, Hosea 1-2.).

* Prophesying to mountains, digging through walls --- Ezekiel 6:1-3; 12:1-6.

* Agabus binding Paul with a girdle --- Acts 21.

n. Prophets will be inspired (illuminated) preachers of the Word of God (Hebrews 1:1-2; II Peter 1:20, 21; I Peter 1:10-12).

Isaiah, Jonah, John the Babtist, Judas, Silas, Agabus, etc. All these prophets receive illumination on the revelation given by inspiration.

o. Prophets, with the Apostles, are foundational ministries in the Church (Ephesians 2:20-22; 3:5). They work together and lay the foundation which is Christ.

p. Prophets of God will always have to contend with false prophets. Elijah, Jeremiah, Micah, Amos, Paul and Silas, etc., all had such to contend with. The people will know the true prophets by having a love for the truth (II Thessalonians 2:1-12; Revelation 13; Matthew 24:11, 24).

q. Prophets will have Divine revelation given to them concerning the Church, along with the Apostles (Ephesians 3:1-5).

4. Recognition

It is important that God's people know how to recognize and accept the ministry of the prophet. In order for a prophet to be released in his ministry, he must be received, once he is recognized as a true prophet (Matthew 10:41, 42).

Often prophets are not received in their own country (Matthew 13:57; 23:29-37; Mark 6:4; Luke 4:24; James 5:10).

We are to believe the Lord's prophets and prosper and be established (II

Chronicles 20:20).

We are not to touch the Lord's anointed prophets (Psalms 105:15).

John the Baptist was the greatest of all prophets because he came at the close of the Old Covenant Age and introduced Messiah of the New Covenant Age (Luke 1:76).

a. **New Testament Prophets**

In the early Church we have the following references to prophets, both named and unnamed.

- 1) Ananias was possibly a prophet to Saul (Acts 9:1-15; 22:10-15).
- 2) Judas and Silas were prophets (Acts 15:32).
- 3) Prophets and Teachers at Antioch (Acts 13:1-4).
- 4) Prophets sent from Jerusalem (Acts 11:27).
- 5) Prophets at Tyre (Acts 21:4).
- 6) Agabus was a proven prophet (Acts 11:28; 21; 20-11).
- 7) Prophets at Corinth (I Corinthians 14:27, 29; 12:28, 29).
- 8) Prophets at Ephesus (Ephesians 4:9-11).
- 9) Prophets among the scattered Churches (II Peter 2:1-2; I John 4:1-3).
- 10) False Prophets at Crete (Titus 1:10-13).

As in all ministries and functions within the Body of Christ, so it is among the prophets of God. The "cluster of prophets," though all having the office of the prophet, will manifest great variety, according to the personality, the character, temperament, and gift of grace given them. This is evidenced in the variety of prophets spoken of as the Major and Minor Prophets in the Old Testament times. It is true in New Testament times also. It is according to "the

measure of the gift of Christ.”

Isaiah, Jeremiah and Ezekiel had the greater measure of the gift than did Micah, Joel, Amos and other of the lesser prophets; yet, all were prophets of God.

There were prophets to the nations, Israel and Gentile nations.

There were prophets to the kings in the Old Testament.

There were prophets in and to the New Testament Churches.

Thus, there is great variety of the gift and office of Christ’s ministry as the Prophet. All are fragmentary extensions of His Prophetic office in His people.

b. **Ministry of the Prophetesses**

God, at times, bestowed the prophetic ministry on women. In the last days, the Lord said he would pour out His Spirit on all flesh, including “sons and daughters, servants and handmaids” (Acts 2:17-22 with Joel 2:28-32). We note some of the Prophetesses mentioned in Scripture.

1) **Old Testament Prophetesses**

* **Miriam**, Moses’ sister, was a prophetess and led in the song of the Lord and the dancing women (Exodus 15:20).

* **Deborah** was a prophetess, judge and mother in Israel and led in prophetic battle songs with Barak (Judges 4:4).

* **Huldah** was a prophetess who spoke and taught the Word of the Lord at Jerusalem (II Kings 22:12-20; II Chronicles 34:22).

* **Noadiah** also was a false prophetess in times of restoration from the Babylonian Captivity (Nehemiah 6:14).

* **Isaiah’s wife** was a prophetess, along with her husband’s

ministry
(Isaiah 8:3).

* There were apparently false prophetesses in Ezekiel's time also along with false prophets (Ezekiel 13:17-23). Read the whole chapter for it deals with men and women in false utterances.

* **Anna**, 84 years of age, of the tribe of Asher, served God with prayers and fastings in the Temple as a prophetess and was accepted by the priests there (Luke 2:36-38).

2) **New Testament Prophetesses**

* **Jezebel** is the only specific mention of a New Testament Church having a prophetess, who taught false doctrine as a prophetess and teacher (Revelation 2:20).

* **Philip**, the Evangelist, had four daughters which did prophesy, but they were not called prophetesses. The Lord sent Agabus, a male prophet, to speak to Paul the apostle (Acts 21:7-9). However, it does show that the Spirit fell on "handmaidens" in the last days in prophecy.

The Holy Spirit is available for all flesh, men and women. If the Lord is pleased to pour out His Spirit on women as well as men, then we must be willing to recognize and accept any God-given in the Church, even as above.

K. **Distinction between Old Testament and New Testament Prophets**

It is essential to understand the particular difference between the Old Testament and New Testament Prophet for a proper recognition of the prophet's function in the New Testament Church. Christ did not choose any Prophet in His earthy ministry. He chose Twelve Apostles. THIS immediately shows a break with that which was in the Old Testament times in the powerful and dominant ministry of the Prophet. He chose no prophet before the Cross, but after His crucifixion, resurrection and ascension. He

chose Apostles to be the foundation of the Church and the city of God (Revelation 21:14).

We note these further facts about the Old Testament prophets. They fall into two particular groupings, which help us to distinguish the New Testament prophets ministry from that of the Old Testament.

1. **Prophets of Guidance**

Moses, Aaron, Samuel, Elijah and Elisha, etc., were especially prophets used in the ministry of guidance. The word of wisdom, word of knowledge, forth-telling, foretelling, miracles, etc., confirmed to all that they were Prophets of Yeshua who revealed and declared the mind of God, and often times, His personal will to the people. They were God's spokesmen.

Guidance was given through Prophet, Priest, Urim and Thummin, Vision, Dream, Voice, Angelic visitation, etc., because the Holy Spirit was not available for "all flesh" under Old Covenant times. Man did not have direct approach to God through Christ, but through an earthly Mediator and Priest.

2. **Prophets of Vision and Scripture**

a. **Prophets of Vision**

Daniel and Zechariah were especially Prophets of Vision. They were Seers, in which God gave them visions, which they recorded under Divine inspiration as *infallible prophecy*, foretelling the future and destiny of the nations of earth. However, Daniel did not utter prophecy as a Prophet or Spokesman of God to the people, as far as we understand.

b. Prophets of Scripture

Ezekiel, Isaiah, Jeremiah, Joel, Hosea, Amos and all of the Writing Prophets, the Major and Minor Prophets, were particularly used in the realm of prophecy, the prophetic Scriptures. In the fullest sense of forth-telling and foretelling they spoke of the destiny of nations, both Israel and Gentile. God spoke and caused them to write *infallible Scripture*, yet He overruled the fallibility of these men, using their personalities through it all. In inspiration, He overruled their infirmities and imperfections and caused infallible revelation to come through fallible men. Yet, most of these Prophets were not used in the realm of the miraculous, as were the Prophets of Guidance, like Moses and Elijah and Elisha.

These Prophets of Scripture became God's voice for their present and the future generations.

3. Distinctions between Old and New Testament Prophets

The two essential differences between Old and New Testament Prophets are as follows:

- a. Old Testament Prophets were especially used in guidance, direction, and enquiry of the mind and will of God, because the Spirit was not available for all flesh.
- b. Old Testament Prophets were especially used to utter and write infallible Scriptures. (II Peter 1:20).

Thus, although there will be variations of the Prophetic ministry in the New Testament Church, as there was variety in Old Testament Prophets as God willed to use them, yet these differences will always remain.

It is therefore important to note these facts and truths:

1) No New Testament Prophet was ever used in guidance and control of another person's life. They were used to *confirm* the already known and revealed will of God. But, for New Testament believers "as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). This is God's norm. To resort to a Prophet for direction, guidance or control, is to violate the ministry of New Covenant believers, of having access to God through Christ, by the Spirit, who is available for "all flesh" in this dispensation.

2) No New Testament Prophet was ever used in the utterance of infallible Scripture. All prophetic utterances were to be judged by the Word of Scripture (I Corinthians 14:29, 30, 32). Most of the New Testament was written by the Apostles!

Thus, for New Covenant believers:

- * Guidance and direction comes from the infallible Word of God, the Scriptures.
- * Guidance is also by the indwelling Holy Spirit, always leading in harmony with, never contrary to, the infallible Word He inspired (Romans 8:14).
- * Guidance may be confirmed through various ministries set in the Church, such as Prophets.

L. **Testing the Ministry of the Prophet**

There are some basic tests by which all Prophets, as well as other ministries, may be proven.

Both Old Testament and New Testament abound with evidences and warnings against false prophets. Undoubtedly, this is because of its inspirational ministry and the

emotional nature of the prophet that there is greater danger of deception. Many passages warn of *false prophets*. Wherever and whenever there are true prophets, Satan will stir up false prophets in order to deceive people.

Note --- Matthew 24:11, 24; Jeremiah 5:30, 31; 26:15; 28:9; Ezekiel 13; Revelation 16:13; 19:20; 20:10; Jeremiah 23:18-22; Revelation 13; Matthew 7:15-23; Deuteronomy 18:22; I Timothy 4:1-2; II Thessalonians 2:1-12; I Kings 22; Revelation 2:2; I John 4:1-2; Luke 6:26; II Peter 2:1-2; II Timothy 3:13; I Corinthians 12:1-3; Isaiah 8:18-20; Micah 2:11; Mark 13:22; Acts 13:4-12). It seems as if there are more warnings against the false prophets than any other ministry, although the truth can be applied to all false ministries.

There are seven major tests of false prophets and these may be applied to any of the ministries for testing them.

1. **Test of the spirit** (I John 4:1-3)

We have to discern and test the spirit of truth and the spirit of error.

In I Kings 22, we see prophetic utterances by the prophets and the three spirits that can be at work in prophetic utterances.

a. **The Holy Spirit** in the mouth of the *one true prophet* --- verse 17.

II Chronicles 15:1; 24:20; I Corinthians 14:29-33, 37; 12:28-29; Ephesians 3:5; 4:11; Revelation 18:20; Luke 2:36; Acts 13:1-2; 11:27; 15:32; 21:10.
The Holy Spirit
inspires true utterances of the Word.

b. **The Human spirit** --- verse 15. Note also Ezekiel 13:1-6; Jeremiah 23:16, 17, 26-32. Here they spoke out of their own heart, their own spirit, and had seen nothing.

c. **The Satanic spirit** --- verses 22, 23. Here it was a lying spirit in the

mouth of all the prophets of Baal. Read also Isaiah 8:19, 20; I John 4:1; II Peter 2:1-2; II Thessalonians 2:3-12; Revelation 13:11-18; 16:13, 14; 19:20; Matthew 8:29; Acts 16:17.

Thus, we have to “try,” test or prove and examine the spirit behind the utterance.

2. **Test of Fulfillment of Prophetic Word** (Deuteronomy 18:22)

Does the word come to pass or not? This is another test of prophecy. All knew that Samuel was established to be a prophet of the Lord for the Lord let none of his words fall to the ground (I Samuel 3:19-21).

3. **Test of Worship** (Deuteronomy 13:1-5)

Though the prophet may give a *sign* or have dreams that come to pass, another test is whether his word leads one away from the worship of the true God to the worship of false gods (Revelation 13; Matthew 24:11, 24; II Thessalonians 2:1-12). It is the worship test. True prophets cause us to worship the true God.

4. **Test of Doctrine** (I John 4:1-6; I Timothy 4:1-3; Isaiah 8:18-20).

All prophets have to be checked out doctrinally against the revelation of the Word of God. The major doctrines of redemption, the fundamental truths of salvation have to be checked out. If they speak not according to this Word, it is because there is no light in them (Matthew 24:11, 24, 25; Mark 13:22; Matthew 7:15-23, Revelation 16:13, 14; Jeremiah 14:16; Ezekiel 14:10, 11).

5. **Test of Fruit** (Matthew 7:15-23; Revelation 2:20; Romans 6:16-22).

False prophets may have gifts, but lack holiness of living. What is the fruit

of their ministry, their life? This is the test. By their “*fruits*” --- NOT gifts --- shall ye know them. Must not mistake charisma for character. Fruit is the outward evidence of the inner nature and character of the tree.

6. **Test of Covetousness** (Micah 3:11; II Peter 2:1-3)

Covetousness is the root sin. You shall know false prophets and other ministries by their love of money. They make merchandise of the people of God.

Judas, Simon, Achan, Sapphira and Ananias all fell over money. The love of money is the root of all evil. It drowns men in destruction, perdition and numerous temptations (I Timothy 6).

7. **Test of Ministry to the People** (Jeremiah 23:18-23)

Jeremiah’s test of prophets was whether they turned people to God from their sinful lifestyle. Without holiness none shall see the Lord (Hebrews 12:7-14).

Chapter Three--The Ministry of The Evangelist

Introduction:

“And He gave . . . *evangelists* . . .” (Ephesians 4:11).

“Philip the *evangelist*” (Acts 21:8:10).

“Do the work of an *evangelist*” (II Timothy 4:5).

We come now to the ascension-gift ministry of the Evangelist. There is little problem or

controversy over the ministry of the Evangelist compared to that which pertains to the Apostle and Prophet.

A. **Definition of Word**

There are three words relative to the ministry of the Evangelist all coming from the same root word in the Greek. Our English word is derived from such.

There is the Hebrew thought pertaining to the Gospel which is also considered.

1. **Greek**

a. **Euaggelizo** = “to announce good news or glad tidings.”

It especially speaks of the *ministry* of the Evangelist. Jesus Christ was THE Evangelist and His ministry evidenced that He was the announcer of good tidings (Matthew 11:5; Luke 1:19; 2:10; 8:1; 16:16; Acts 8:4, 12, 25, 35; 13:32; Ephesians 2:17). This word is used 11 times in the Gospel of Matthew and Luke. It is used about 45 times in the whole of the New Testament.

b. **Euangelion** = “the gospel or the good message.”

It especially speaks of the *message* that the Evangelist brings. It speaks of the saving Gospel of the kingdom of our Lord Jesus Christ and all that pertains to it. It involves the death, burial and resurrection of Christ and salvation received by faith on that basis (Mark 1:1; Matthew 24:14; Acts 15:7; 20:24; 16:25; Galatians 2:2-7; Revelation 14:6; Ephesians 2:17).

c. **Euangelistes** = “a preacher or messenger of good news.”

From EU = well, and ANGELOS = a messenger. It especially speaks of the *person* who is the Evangelist, be it man or woman.

This Greek word is specifically used only three times in the New

Testament. It is used of Philip the Evangelist (Acts 21:8); of one of the fivefold ascension-gift ministries (Ephesians 4:11), and Paul exhorts Timothy to do the work of an Evangelist (II Timothy 4:5).

In Summary, the Evangelist is a person with a distinctive ministry, and is a bearer of the message of good news in the saving Gospel of Christ.

It may also be said that these related Greek words speak of the *ministry*, the *man*, and the *message* of the Evangelist.

2. Hebrew

Although the New Testament holds the emphasis on the Gospel of Christ as being the good news for all mankind, there is a Hebrew word that carried with it the same thought.

Basar = "To be fresh, i.e., full (rosy, fig., cheerful); to announce (glad news).

It is translated:

Messenger --- I Samuel 14:17

Preach --- Psalms 40:9; Isaiah 61:1

Publish --- I Samuel 31:9; II Samuel 1:20

Shew forth (bear, bring, carry, preach, good, tell good) --- I Chronicles 16:23; Psalms 96:2; I Kings 1:42, Isaiah 60:6.

Tidings --- Isaiah 61:1; II Samuel 18:19, 20; Jeremiah 20:15; I Chronicles 10:9; II Samuel 4:10; Psalms 68:11; Isaiah 40:9; 41:27; 52:7; Nahum 1:15.

It is mainly used of Christ and of those who bring good tidings (i.e., the

coming Gospel). Isaiah 40:9; 41:27; 52:7; 61:1; Psalms 68:11; Proverbs 25:25.

In summary, this Hebrew word speaks of a messenger who preaches, publishes and brings, bears and carries good tidings. It certainly pointed to the coming Gospel of Christ --- The Evangelist!

B. Christ THE Evangelist

Without doubt, Christ is THE Evangelist. He is the Messenger of God, the One who preached, published and brought good tidings. He is the “good news” personified. The Old Testament, especially Isaiah, the Prophet-Evangelist, wrote in his Scriptures of Christ as the One who would bring good tidings (Isaiah 41:27; 52:7; 40:9).

He *preached* righteousness in the great congregation (Psalms 40:9).

Luke’s Gospel takes up the prophecy of Christ the Evangelist from Isaiah 61:1-2 in Luke 4:18, 19, and sets out in great sentences the ministry of Christ the Evangelist. We bring both prophecy and history together.

1. The Spirit of Yeshua is upon Me and He has anointed Me.
2. To preach good tidings or the Gospel to the meek.
3. To bind and heal the brokenhearted.
4. To proclaim and preach deliverance to the captives.
5. To recover sight to the blind.
6. To open the prison to them that are bound.
7. To set at liberty them that are bruised.
8. To preach and proclaim the acceptable year of the Lord (i.e., the year of release and the year of Jubilee. Leviticus 25).

Luke’s Gospel uses the word “*euangelizo*” about 10 times, especially in

relation to Christ's ministry.

- * Gabriel announced "glad tidings" to Zacharias (Luke 1:19).
- * The Angel announced "glad tidings" to the Shepherds (Luke 2:10).
- * John the Baptist announced good tidings (Luke 3:18).
- * Christ preached the Gospel and glad tidings of the kingdom of God in His ministry (Luke 4:18, 43; 7:22; 8:1; 16:16; 20:1; Matthew 10:35, 36).
- * The Twelve announced the glad tidings also (Luke 9:6).

The above passage from Luke gives a good summary of the ministry of Christ as the Evangelist. This was His ministry and He abundantly fulfilled it. The Gospel story abounds with evidences of His evangelistic ministry. He is the pattern evangelist.

C. **Calling, Qualifications, Ministry and Recognition of the Evangelist**

1. **Calling**

As with every ministry, so the Evangelist must know that he has that distinctive calling in the Body of Christ.

Christ must *give* this ministry gift of Evangelist to some (Ephesians 4:9-11).

It is simply an extension of His own evangelistic ministry in some members of the Body. It is Christ the Evangelist re-living His own life and operating His ministry through these members with that gift.

2. **Qualifications**

As with each of the fivefold ascension-gift ministries, so it is with the Evangelist. He should be a qualified Elder, as to character, doctrine, conduct, as well

as

charisma.

Philip, the Evangelist, as a qualified Deacon, was a man:

- a. Full of the Holy Spirit,
- b. Full of faith,
- c. Wisdom,
- d. Of good report among his local Church at Jerusalem,
- e. Had his home in order, four of his daughters having the gift of prophecy.

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Undoubtedly, he had the other qualifications of Deacons and Elders also and rose to the ministry gift of the Evangelist.

3. **Ministry**

a. Evangelists are set in the Body of Christ by the risen Lord (Ephesians 4:9-11) until the Church comes to a perfect man.

b. Evangelists are also given to the Body of Christ:

1) For the perfecting of the saints, to mature them.

2) For the work of bringing the saints into their ministry. That is, they are to stir the saints to personal evangelism, as well as equip and release others with the evangelistic gift.

3) For the edifying of the Body of Christ.

c. Evangelists especially are the messengers and bearers of glad tidings to a lost and dying world. They are called to evangelize.

d. Evangelists should have a sound Gospel message and therefore need to be well grounded in the fundamental truths of redemption to present the Gospel rightly.

e. Evangelists should have the gifts of the Spirit suitable to their ministry.

They should have “signs following” their word (Mark 16:15-20).

f. Evangelists have a passion for souls and a soul-saving ministry (Proverbs 14:25).

g. Evangelists have great wisdom in winning souls (Proverbs 11:30). They are fishers of men, depending upon the Lord to move fish into the Gospel-net as they let

down the right Gospel-bait.

h. Evangelists have a compelling ministry to bring sinners to the Gospel feast (Luke 14:33).

4. **Recognition**

The same basic principle of Matthew 10:41, 42 is applicable to the Evangelist also.

The Body of Christ needs to recognize and receive the ministry of the Evangelist. To do so is to accept Christ in His members ministering both to the world and to the Church is this gift.

D. **Philip, A Pattern New Testament Evangelist**

While there are a number of Apostles and several Prophets in the New Testament, Philip is the only person specifically evidencing and named in the ministry gift of Evangelist.

A study of this man gives enough material to set him forth as a pattern of Christ's evangelistic ministry.

We consider Philip in his evangelistic ministry in both Public and Personal evangelism.

1. **Philip-Public Evangelism (Acts 8:1-25)**

a. **The Ministry**

Philip is distinctly called an Evangelist (Acts 21:8).

Christ gave this gift to him (Ephesians 4:9-11).

Philip was one of the seven Deacons in the local Church at Jerusalem before he surfaced to his ascension-gift ministry as an Evangelist (Acts 6:1-6).

Thus, Philip belonged to a local Church and proved himself as a servant (deacon) there first. He was approved there. Undoubtedly, there is a good principle here implicit in this fact for potential ministries.

b. **The Message**

Philip's message is clear. He gave the evangel, the good tidings, the good news (Acts 8:1-25).

- 1) He preached the WORD (vs. 4).
- 2) He preached Christ to the Samaritans (vs. 5).
- 3) He preached the Kingdom or the Rule and Reign of God (vs. 12 with Matthew 24:14).
- 4) He preached the Name of Jesus Christ (vs. 12).

He had signs following the preaching of the good news, signs of the evangel as promised by Christ (Mark 16:15-20).

- * Casting out of unclean spirits in possessed people.
- * Healing of palsied people.
- * Healing of the lame.
- * Miracles and signs (vs. 7, 13).

5) He baptized people in the Name of the Lord Jesus Christ (vs. 12, 13, 16).

6) He, however, did not discern the heart of Simon the sorcerer until the apostles, Peter and John, came down from Jerusalem and allowed him to expose himself under the right circumstances (vs. 13-24).

7) He brought great joy to the city of Samaria (vs. 9, with John 4; Christ's own evangelistic ministry there).

What a contrast to the sorcerer. He gave himself out to be some great one, and bewitched the people, doing counterfeit signs and wonders by the power of darkness, enslaving people in the Kingdom of Satan as an enchanter with drugs.

Philip preached Christ, delivered people with signs and wonders of the Kingdom of Light, and brought joy to the city by the power of the Holy Spirit and the Gospel of Christ. Philip recognized the Apostolic ministry and did not "pastor" Samaria. This was the foundation of the local Church in Samaria.

2. **Philip-Personal Evangelism** (Acts 8:27-30)

- a. Philip was sensitive to the voice of the Lord and obeyed when he heard (vs. 26).
- b. Philip did not fear to minister to the Eunuch, a man of authority (vs. 27).
- c. Philip was willing to be led by the Spirit to this one soul in need (vs. 29).
- d. Philip knew the Scriptures and was able to preach the Gospel to the Eunuch from the Old Testament in the light of Calvary (vs. 30-34).
- e. Philip preached unto him CHRIST --- a person, not merely a doctrine (vs. 35).
- f. Philip preached saving faith to the Eunuch (vs. 37).
- g. Philip saw that the new believer was immediately baptized in water (vs. 38-39).

The wisdom and dependance upon the Spirit seen in Philip's personal evangelist is indeed a good example to follow in personal work.

E. **Woman Evangelists**

Because the Lord promised to pour out His Spirit on all flesh, “servants and handmaids, sons and daughters,” there are times when the Lord used women in the evangel. This seemed to be in fulfillment to Psalm 68:11, (the same Psalm which speaks prophetically of the ascension-gift ministries; vs. 18).

“The Lord gives the word (of power); *the women* who bear and publish (the news) are a great host.” (Amplified Old Testament).

Paul mentioned “women who labored with him in the Gospel” (Philippians 4:3).

F. **Areas of Evangelism**

There are various areas where evangelism can take place. The field is the world --- the Gospel is for every creature, everywhere, wherever and by every opportunity that one can use.

1. Garden Park evangelism.
2. House to house evangelism --- Acts 2:42, 47.
3. Beach evangelism.
4. Child evangelism --- Matthew 19:14.
5. Rest Home evangelism --- Psalms 71:9.
6. Hospital evangelism --- Matthew 25:36, 43.
7. Prison evangelism --- Matthew 26:36, 43.
8. Home Bible Class evangelism --- Acts 20:18-21.
9. Secular employment evangelism --- work mates.
10. Personal evangelism as the Spirit directs --- Acts 8:27-40.
11. Public or mass evangelism --- Acts 8:1-26.

Chapter Four--The Ministry of The Pastor

Introduction:

“And He gave some . . . *Pastors* . . .” (Ephesians 4:11).

The ministry of the Pastor is also one of the fivefold ascension-gift ministries of Christ given to and for the Body of Christ.

In contrast to the ministries of the apostle and Prophet, which have generally been rejected by the Church, the pastoral ministry has been accepted over the centuries. However, there has been and still is much misunderstanding and confusion as a result, concerning the pastoral ministry.

Most of the textbooks dealing with the ministry of the Pastor, lay upon one man, a burden that is impossible to bear. This comes because there is not a recognition of the fivefold ministry, and a plurality of eldership in the local Church.

The “Pastor” is expected to be an all-round “one-man ministry” and relate to everyone on every level, and every leader in every department of the Church.

The result is that numerous pastors, under such pressure break down, either mentally, emotionally, morally or spiritually. God never intended this to be.

The general denominational concept of the “pastor” is that he is responsible for the total flock under his care. Also, he may call in a teacher or an evangelist for any special occasions as the need arises. But the burden of the Church is on his shoulders.

But God's pattern is that the Pastor is simply one of the fivefold ministries and has other co-equal elders working together and sharing the burden with him.

The word, "Pastor" may be used in a very broad sense and yet it may also be seen in its stricter sense as applicable to those gift ministries who distinctly have the ascension-gift ministry of a Pastor. Nothing can change the fact that Pastors are ministry gifts. It is one of the fivefold ascension-gift ministries given by Christ to the Church.

Christ is THE Apostle, Prophet, Evangelist, Pastor and Teacher! All offices and ministries are in Him. Yet, He has but one heart pulsating in all --- that is, *a shepherd's heart!*

Therefore, *all* ministries, regardless of calling and placement in the Body should have and should be motivated by the heart of a shepherd. In this sense, we may say that all fivefold ministries are "*shepherding ministries.*" They together care for the flock of God.

However, Christ, when He ascended on high, gave gifts to men "and He gave some . . . *pastors.*"

All pastors are not apostles, prophets, evangelists or teachers. There are some persons who have a distinct pastoral call different from yet related to the other four of the fivefold ministries. This will be seen in the course of this chapter. Christ continues His pastoral ministry in some persons distinctly called pastors.

A. **Definition of Word**

We consider certain words from both Hebrew and Greek which help us to understand the ministry of the Pastor.

1. **Old Testament Hebrew**

“*Ra’ah*” = “to tend a flock; i.e., to pasture it; to graze (lit. or fig.); generally, to rule.” It is translated:

- a. **Pastor** --- peculiar to Jeremiah in King James Version (Jeremiah 2:8; 3:15; 10-21; 12:10; 17:16; 22:22; 23:1, 2).
- b. **Shepherd** --- Genesis 46:32, 34; 47:3; 49:24; Exodus 2:17, 19; I Kings 22:17; Psalms 23:1; 80:1; Isaiah 44:28; Jeremiah 6:3; 23:4; Ezekiel 34:2-23; 37:24.
- c. **Herdsman** --- Genesis 13:7, 8; 26:20; I Samuel 21:7.
- d. **Keeper** --- Genesis 4:2; 29:9; Exodus 3:1; I Samuel 16:11.
- e. **Feed** --- I Samuel 17:15; I Chronicles 17:6; Psalms 68:71; Ezekiel 34:10; Zechariah 11:4, 7; Isaiah 40:11.

Together then, this Hebrew word means one who tends a flock, pastures, grazes, feed, keeps, herds, rules and shepherds sheep. This is the pastoral ministry.

2. New Testament Greek

“*Poimen*” = “A shepherd” (lit. or fig.).

It is translated “shepherd” 17 times, and “pastor” once.

Matthew 9:36; 25:32; 26:31; Mark 6:34; 14:27; Luke 2:8, 15, 18, 20; I Peter 2:25; Hebrews 13:20; John 10:2, 11-16 and Ephesians 4:11.

“*Poimaino*” = “to tend as a shepherd, or shepherdize” (or fig. supervisor).

It is translated “feed, rule.”

Matthew 2:6; Luke 17:7; John 21:16; Acts 20:28; I Corinthians 9:7; I Peter 5:2; Jude 12; Revelation 2:27; 7:17; 12:5; 19:15.

“*Poimne*” = “a flock” (lit. or fig.).

It is translated “flock, fold.”

Matthew 26:31; Luke 2:8, John 10:16; I Corinthians 9:7.

“Poimnion” = “a flock,” i.e., (fig.) group of believers.

It is translated “flock.”

Luke 12:32; Acts 20:28, 29; I Peter 5:2, 3.

“Bosko” = “to feed, pasture; to fodder, to graze.”

It is translated “feed, keep.”

Luke 15:15; Matthew 8:30, 33.

Together these words show that a pastor is one who tends or herds flocks; feeding, guiding, and superintending them. A Pastor exercises oversight of the flock of God, the believers. A Pastor is a shepherd. The concept of shepherd is one of the oldest in the Bible. It is evidenced throughout the Scriptures, especially in Hebrew history. The shepherding ministry was “an abomination” to the Egyptians (Genesis 46:34). So is the pastoral ministry today to a godless world.

B. **Christ, THE Pastor**

As with all ministries, Christ is indeed THE PASTOR; He is THE SHEPHERD of God’s sheep. Many Scriptures attest to this fact as noted in the following list:

1. The Lord God is our Shepherd (Isaiah 40:9-11; Psalms 23:1; 68:7; Zechariah 13:7). It reveals His Divinity.
2. The MAN that is MY Shepherd (Zechariah 13:7). This reveals the Humanity of Christ by virtue of the incarnation.
3. The Shepherd of Israel dwelling between the Cherubims (Psalms 80:1; 99:1).
4. The Shepherd-Stone of Israel (Genesis 49:24).
5. The Shepherd (Isaiah 40:11; Jeremiah 31:10; Ezekiel 34:23).
6. The One Shepherd (Ecclesiastes 12:11; Ezekiel 34:23).
7. The Good Shepherd (John 10:10).
8. The Great Shepherd (Hebrews 13:20).

9. The Chief Shepherd (I Peter 5:4).
10. The Shepherd and Bishop of our souls (I Peter 2:25).

The Lord Jesus Christ is our Pastor, our Shepherd, our Feeder. He is Jehovah-Raah (Psalms 23:1). “The LORD is my Shepherd.” He became the pattern Shepherd to all who are called to this ministry. It is His redemptive ministry to and for the sheep of His pasture.

C. **Christ, The Pattern Shepherd**

In John 10, Christ is set forth as the pattern Shepherd. The chapter may be outlined in this manner.

Verses 1-5. The Parable. Not as “parable, similitude” of Matthew 13, but (Greek),

“*Paroimia*,” or “adage, Dark Saying” as of Psalms 78:1-2.

Verse 6. Lack of understanding.

Verse 7-18. The Dark Saying Interpreted to those who could hear.

The previous chapter revealed how Christ had healed a blind man in the Feast of Lights (John 9). Because of his testimony concerning Christ, he had been excommunicated, cast of the Judaist “sheepfold” by false shepherds. Now Christ, the Good Shepherd, comes and cares for this sheep and brings Him into His fold. John 10 arises out of this background.

1. **The Shepherd** vs. 11, 14, 16; Ezekiel 37:24; Psalms 23:1.

Jesus, (Yeshua) incarnate is the Good Shepherd. He gives His life for the sheep. Moses, Joshua, the Priests and Prophets in the Old Testament were but “under-shepherds.” They did not give their life in a sin-sacrifice for the sheep. They lived and died for them, but could not redeem them from sin. But all pointed to THE Shepherd, Christ.

2. **The Father of the Shepherd** --- vs. 15, 17, 18, 29. God the Father is the owner of the sheep. He gave His sheep to His Shepherd, Christ (John 17:6, 9, 15).

3. **The Sheep**

The true Israelites, the children of God are God's sheep. Not the seed after the flesh, but the seed after the Spirit (Romans 9:1-9; John 8). All other Israelites are but "goats," clean nations, yet not real "sheep" before God. There is a natural and a spiritual Israel (Psalms 79:13; 95:7; 100:3; Jeremiah 50:6, 17; John 10:26, 27; Matthew 10:6). Israel --- the sheep of His pasture.

4. **The Other Sheep** --- vs. 16.

The Gentiles would also come into the fold (Acts 28:28; Acts 10-11, 15; Romans 11).

These would be the "other sheep" not of this fold, yet it would be onefold with Jews and Gentiles.

5. **The Sheepfold** --- vs. 16.

Greek = "*Poimne*," translated "one flock." John 17:11, 21-23; Ephesians 4:4-6). Thus, one body, one Church, one flock, one fold. The unity of the sheepfold is revealed.

The Eastern custom shows that there was but ONE Flock, many under-shepherds, each caring for part of the whole.

6. **The Door of the Sheepfold** --- vs. 7, 9.

The Lord Jesus Himself is THE DOOR. It speaks of His own body and blood. He is the only entrance to the fold of God (John 14:1, 6; Hebrews 7:25-27).

Noah's Ark had one door. There was the door of the Passover Lamb. There is the door of the sheepfold. It is one way, one door, one Savior.

7. **The Porter** --- vs. 3.

a. An Eastern custom refers to (Greek) “*Thuroros*,” the door or gate-keeper. The door-keeper of the fold would open to true shepherds and allow them to get their flocks out to pasture in the morning, and then receive them into the fold at night. In this type, the Holy Spirit could be viewed as the Porter. He knows the true shepherds and opens to them.

There were porters at the gates in the Temple of Solomon, the City of Jerusalem and the Tabernacle of David.

b. Another custom is seen in this. Sometimes the folds were small enclosures to protect the flocks at night from wild animals; or a low building which opened into a courtyard. There was one entrance. The shepherd then would sit himself in that entrance, thus being both “the shepherd” and “the door.” The sheep would have to get out over his body. Thus, Jesus Himself said, that He was both “the shepherd” and “the door.” (verses 7, 9, 11, 14).

8. **Enemies of the Sheep**

There are a number of enemies of the sheep which Jesus mentioned in this chapter.

a. **The Stranger** --- vs. 5.

The sheep hear the voice, but there is no witness within, but restlessness, caution, and eventually, they wander away (Revelation 13:11).

We are to know those that labor among us (I Thessalonians 5:12).

b. **The Thief** --- vs. 1, 9, 10.

The thief is one who steals by craftiness, by subtlety. His only purpose is to steal from the flock their wool.

c. **The Robber** --- vs. 1, 9, 10.

The robber is one who takes away violently, he takes by force. All who came before Jesus were thieves and robbers. That is, false Messiah's and religious leaders.

NOT Moses, Joshua or true Old Testament ministries. True ministries recognized they were but "under-shepherds" and pointed to the shepherd, Messiah Jesus.

They had a heart for the sheep. False ministries "fleeced" the sheep for what they could get out of them.

d. **The Hireling** --- vs. 12, 13.

A hireling is one who is paid to do a job. He has no real heart or call for the sheep.

It is but a job to him; he gets paid for it. He will flee when the wolf comes. He will desert the sheep and the wolf will catch, scatter or devour them.

This trio of false ministries are all characterized by their love of money (I Timothy 6), which drown men in destruction and perdition. You shall know them by their love of money.

e. **The Wolf** --- vs. 12, 13.

The wolf is applied to various ones who are the enemies of the flock of God. The Devil is a wolf; false prophets or other false ministries are wolves also. Matthew 7:15; Acts 20:29; II Peter 2:1; Jude 1-5; Revelation 13:11. The inner nature manifests itself even though they come in sheep's clothing.

D. **The Chief Shepherd and Undershepherds**

It is important to understand the concept of the “pastoral” ministry in the Scriptures for it illustrates what God intended to be manifest in the Church.

1. **Eastern Custom**

In the East there was the custom of shepherds having large establishments, and there being over the total flock a Chief Shepherd. Then he would have under him many “under-shepherds.” These would be given as many sheep as they could handle, thus being responsible for these sheep and accountable to the Chief Shepherd.

These Scriptures speak of “the Principal of the flock” and “the Shepherds” (Jeremiah 25:34-36; Genesis 47:6).

The New Testament speaks of “the Chief Shepherd” and then “the elders” who are “under-shepherds” of the flock of God (I Peter 5:1-5; 2:25).

The truth of this may be applicable on a universal and local scale. Christ is THE CHIEF SHEPHERD. He is THE PRINCIPAL of the Flock of God. Then He has many, many “under-shepherds” throughout the world in His Church, both universally and locally. There is but ONE CHURCH, ONE FOLD, but many local “flocks” of sheep.

The shepherds were watching over “their flocks” in the field at night (Luke 2:8, 9, 15-20).

Christ gives as many sheep as we can handle. Thus, around the world there are “flocks” of many thousands of people, to hundreds, to fifties, to tens. All ministries, in this sense, are but “under-shepherds,” responsible for the flock of God and accountable to the Chief Shepherd. They are HIS sheep.

2. **Jethro Principle** --- Exodus 18:13-26; Acts 7:38; Numbers 11:24, 25.

The Jethro principle illustrates this truth. Moses was “the chief shepherd;” He was “the principle of God’s flock, the nation of Israel.” He could not care for them himself. The burden was too heavy. By a word of wisdom from Jethro, Moses chose qualified men to share the burden with him.

As already noted, we have Moses as “first among equals,” and then other “elders” who shared the burden with him. They were given rule over thousands, hundreds, fifties, tens, etc. All were responsible and accountable to Moses for the people.

3. **New Testament Church Application**

So, Christ is THE Chief Shepherd, THE Principal of the flock. They are His sheep. He entrusts His people to shepherding ministries. These in turn are responsible and accountable to Him for as many sheep as He gives them to handle (Hebrews 13:7, 17, 24).

E. **Old Testament and New Testament Shepherds**

1. **Old Testament Shepherds**

Various men in the Old Testament were called shepherds. It will be noted that these men were saints, prophets, kings, princes and other rulers over the people. For this reason, we may speak of any of the ministries as “shepherding ministries” even though there is that distinctive “pastoral” ministry given to some.

- a. Abel was the first shepherd and first martyr (Genesis 4).
- b. Abraham, Isaac and Jacob were shepherds.

- c. Moses was a Shepherd-Prophet (Exodus 3:1), then a King and Mediator.
- d. Joshua was a Shepherd-Captain over God's people (Numbers 27:15-25).
- e. David was a Shepherd-King-Prophet in his ministry over the people of God.
- f. Jeremiah was a Pastor-Prophet of God's sheep (Jeremiah 17:16).
- g. Cyrus, a Gentile King was called "My Shepherd" because of what he would do for the flock of Judah (Isaiah 44:28; 45:1).
- h. Kings, Princes, Priests, Prophets and Elders in Israel were generally called "shepherds" in Old Testament times (Ezekiel 34:1-10; 22:23-31; Zechariah 11:3, 4, 8, 15-17; Nahum 3:18).
- i. There were also women who were "shepherdesses" and cared for their father's sheep.

Rachel was a shepherdess (Genesis 29:1-9).

The seven daughters of Midian were shepherding also for their father (Exodus 2:16).

The Shulamite also was a shepherdess (Song of Solomon 1:7, 8). She typifies the Church in shepherding ministry.

2. New Testament Shepherds

As in Old Testament times, leaders and rulers of God's people were "shepherds," so the thought carries over into the New Testament. As noted, all fivefold ministries should have the heart of a shepherd, yet there are those who do have that distinctive pastoral call. A study of the New Testament shows also an "over-lapping" of ministries as under the Old Testament.

- a. Jesus Christ is the Shepherd and Bishop of our souls, caring for sheep which have been led astray (I Peter 2:25).
- b. All New Testament Elders are Bishops, and therefore, responsible to shepherd the flock of God (Acts 20:17, 28; I Peter 5:1-5).
- c. It seems Peter was a Pastor-Apostle by the Lord's commission to him in

John 21:15-19. The Lord told him to “feed” (i.e., pastor, shepherd, feed) His sheep and lambs. “Feed My sheep,” 3 times. Yet, we see Peter in apostolic traveling ministry (Acts 9:31, 32). His Epistles have a “pastoral” note in them.

d. James seemed to become the Pastor-Apostle of Jerusalem after Peter had departed (Acts 21:18; Galatians 1:19; 2:9).

e. Paul certainly evidenced Pastoral ministry and gave us, what are commonly called “The Pastoral Epistles” of I & II Timothy and Titus, yet he himself was more especially a Teacher-Apostle.

f. Christ has set in the Church those who are Pastors as one of the fivefold ministries.

It is a distinct ministry besides the Apostle, Prophet, Evangelist and Teacher (Ephesians 4:11).

The Pastor is also given FOR the perfecting and maturing of the saints, and FOR bringing the saints into the work of their ministry, and FOR the building up of the Body of Christ.

It is worthy to note that, as the ascension-gift ministry of apostles, prophets, evangelists, and teachers, so with the pastors --- all are referred to in a plural sense.

There are many apostles, prophets, evangelists, teachers and there are many pastors also.

When it comes to the ministry of pastors there needs a point of clarification. “Pastors” designate those who “shepherd” the congregation of the Lord (Ephesians 4:11). Then in Acts 20:17, 28 and I Peter 5:1-5, Elders are told to perform the work of Pastors. Elders are carried over from the order of the Synagogue into the New Testament local Church.

Then Elders are also Bishops and have the oversight of the congregation. These Scriptures confirm this fact (Acts 20:17, 28; I Peter 5:1-5; Titus

1:5, 7).

Alex Rattray Hay, in *The New Testament Order For Church and Missionary* (pp. 233-235) quotes *Neanders Church History* (Vol. I, pp. 255-256) saying:

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“The guidance of the communities was therefore most probably entrusted everywhere to a council of *elders* . . . Besides the usual name, ‘presbuteroi,’ given to the heads of the Church, there were also many others, denoting their appropriate share of action, as *shepherds* (*pastors*) . . . That the name ‘episcopi’ or *bishops* was altogether synonymous with that of presbyters, is clearly evident from those passages of Scripture where both titles are used interchangeably (Acts 20; Compare v. 17 with v. 28; Titus 1:5 with 1:7), and from those where the office of Deacon is named immediately after that of Bishop, so that between these two offices no third one could possible intervene. This interchange of the two appellations shows that originally they were perfectly identical.”

And then again, from “*The Christian Ministry*” (p. 97) says: “It is a fact now generally recognized by theologians of all shades of opinions that in the language of the New Testament the same officer is called indifferently ‘*bishop*’ or ‘*elder*’ or ‘*presbyter*.’”

Thus, there is general acknowledgement that in the Early Church the three titles, Presbyter (Elder), Pastor and Bishop, all referred to the ministry of one and the same person.

However, the three terms are not synonymous though referring to one and the same person.

As *Elder* or *Presbyter* it speaks of a man holding *office* in the Church.

As *Bishop* it refers to that person presiding and *overseeing* the

congregation.

As *Pastor* it refers to the man *shepherding* the flock of God.

Or, as noted previously . . .

The Elder refers to the person, the man.

The Bishop refers to the office.

The Pastor refers to the work, the function, shepherding.

Thus, in a reasonably sized local Church, there will be a group, a plurality of Elders. These Elders “pastor” or “shepherd” the flock of God.

Thus, we have Apostle/Elders, Prophet/Elders, Teacher/Elders, Evangelist/Elders and Pastor/Elders, yet together they constitute a New Testament Eldership.

However, amongst this Eldership, these “shepherds,” there must be a “Chief Shepherd” or “Senior Elder” as “first among equals.”

F. **Calling, Qualifications, Ministry and Recognition of the Pastor**

1. **Calling**

As with all ministries, so with the Pastor. There must be the distinct call to shepherd

God’s people. All in Old Testament and New Testament times knew that deep call of the Lord to care for the flock of God. Without this inner conviction of the call of God no person could really handle the pastoral ministry.

a. The Pastor must be one who has entered into the sheepfold by THE Door, Jesus Christ (John 10:1, 9). The Pastor himself must come in by THE Way (John

14:6).

If he has not lawfully entered the fold he is a false shepherd, a hireling or other.

b. The Pastor must have the heart of a shepherd. He is not self-called or self-employed. Moses (Numbers 27:15-17), Ezekiel (34:4, 5), Micah (I Kings 22:17; II Chronicles 18:16); Jeremiah (50:6) and Jesus (Matthew 9:36; Mark 6:34) all saw God's people as sheep without a shepherd and cared for them.

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The Priests, Pharisees and Scribes were supposed to be "the shepherds" of the flock of God, but, as a whole, had no heart for the people.

c. The Pastor will be one to whom the Porter (i.e., The Holy Spirit) will open (John 10:3).

d. The Pastor will recognize that he is both shepherd and sheep (as Jesus was!).

e. The Pastor will know he is not called as a hireling and will not serve for filthy lucre (I Peter 5:2; I Timothy 3:3).

2. **Qualifications**

The Pastor is also a Bishop and Elder. As such, he must have the qualifications of an elder as laid down in the Word of God. Without such, he is disqualified from shepherding the people of God (I Timothy 3; Titus 1). He must have character, domestic and spiritual qualifications.

He must not neglect his own spiritual life and relationship with the Chief Shepherd, Jesus Christ, if he himself is to be a good shepherd (Jeremiah 2:8; Acts 6:2-4; 20:28; I Timothy 4:12-16).

3. **Ministry**

Most of the things mentioned here are applicable, in general, to all shepherding ministries, but they are especially characteristics of pastoral ministry.

- a. A Pastor will be one whose voice the sheep recognize. There will be that inner sense that he has the voice of the Spirit in him (John 10:3).
- b. A Pastor will be sensitive to the sheep. He will “sit where they sit” and identify with them (Ezekiel 3:15; Job 2:13).
- c. A Pastor will call his sheep by name. Personal contact is his delight (John 10:3).
- d. A Pastor will lead the sheep into fresh pastures of the Word which he is always searching out (John 10:3; Psalms 23).
- e. A Pastor will go before his sheep as a leader and the sheep are happy to follow him, knowing that he will not lead them astray (I Corinthians 11:1; John 10:4. He leads by his example in attitude, word and lifestyle (I Peter 5:3).
- f. A Pastor will have love and compassion for the sheep. He will love them and they will love him. Love will not be legislated, but generated. It will be reciprocal (Matthew 9:36-38; Mark 6:34).
- g. A Pastor will be willing to lay down his life for the protection of the sheep (John 10:11, 15-18; I John 3:16; John 18:8).
- h. A Pastor will be willing to stay with the sheep when he sees the wolf coming. He will not flee and forsake them (John 10:12).
- i. A Pastor will constantly care for the sheep (John 10:13).
- j. A Pastor will always be on the alert for “other sheep” to bring them into God’s fold (John 10:16).
- k. A Pastor will recognize the unity of the flock of God, and that there is only “one fold” and he has been entrusted with some of God’s sheep (John 10:16).
- l. A Pastor will recognize that he is an under-shepherd, responsible and accountable to the Chief Shepherd, Jesus Christ. The sheep are not his, but the Lord’s (John 10:16; I Peter 5:1-5; Hebrews 13:7, 17; Ezekiel 34:10).
- m. A Pastor will know his sheep and be able to distinguish between bleating and murmuring (John 10:27).
- n. A Pastor will feed the flock of God. He will supply fresh waters (I Peter 5:1-5; Ezekiel 34:1-3; Jeremiah 3:15; Acts 20:17, 28-32; Genesis 29:7; 30:38; Exo

dus 2:16; Psalms 23:2).

o. A Pastor will minister healing to the flock. He will seek the lost, bring back that which is driven away, bind up the broken, heal the sick and strengthen the diseased. He will visit the flock (Ezekiel 34:4, 11-16; James 5:14; Luke 15:4; Jeremiah 23:1-5).

p. A Pastor will not be lord over God's flock or rule them with force or cruel hand, but will rule with love (Ezekiel 34:4; Acts 20:17, 28-31; I Peter 5:3).

q. A Pastor will exercise governmental ministry (Isaiah 40:10, 11; Matthew 2:6). He will oversee the flock of God, watching their needs (I Peter 5:2; Acts 20:28-

31; Hebrews 13:7, 17; Luke 2:18).

r. A Pastor will not drive the sheep or overdrive them. He will lead them. (Genesis 33:13).

s. A Pastor will carry the lambs when needed (Isaiah 40:11, 29; John 16:12; Mark 4:33).

t. A Pastor will be a porter also, so that the sheep do not get over His body to be devoured of wolves or wild animals (John 10:3).

u. A Pastor will use the measuring rod in love on his sheep (Leviticus 27:32; Jeremiah 33:13; Ezekiel 20:37; I Corinthians 4:21).

v. A Pastor will seek God for fruitfulness and increase. Sheep beget sheep (Genesis 30:25-43; 31:1-16).

w. A Pastor will watch against all forms of attack. The enemy will seek to smite the shepherd in order to scatter the sheep. He is a Watchman (Zechariah 13:7; Matthew 26:31).

x. A Pastor will be the gatherer of God's people and not say, do or allow things that scatter the sheep (Isaiah 40:11; Luke 11:23; Matthew 12:30).

y. A Pastor will protect the sheep from their enemies and will warn the sheep of such (Amos 3:12; I Samuel 17:34, 35; John 10:11-13; Isaiah 31:4; 56:11). He will not be a dumb shepherd.

z. A Pastor will be well equipped with shepherd's equipment for the flock under his care.

C. W. Slemming in his book, *“He Leadeth Me”* deals with the Eastern shepherd’s equipment:

- 1) Fleece sheepskin coat for warmth for himself and lambskins (Jeremiah 43: 13).
- 2) A wallet for carrying food (I Samuel 17:40).
- 3) A sling and staff for beastly enemy attacks (Psalms 23:4).
- 4) An oil bottle, protection against vipers, parasites on the sheep.
- 5) A reed flute for music, song, that the sheep enjoy.
- 6) A lamp for his feet in the darkness of the night.

4. Recognition

A Pastor will be recognized by having upon him a distinct “pastoral charisma.” He is a feeder, a gatherer, a leader, a carrier of the lambs and a ruler (Isaiah 40:10, 11).

Great Churches are noted for the ministry or ministries that have that distinct “pastoral charisma” in them, besides the other of the fivefold ascension-gift ministries and plurality of eldership.

As with all ministries, so the Pastor must be received in order to release the reward of his ministry (Matthew 10:41, 42).

G. Judgment on the Shepherds

All ministries are accountable to the Lord. All have to come for judgment before Him.

All have to appear before the Lord and give an account of the responsibilities laid upon them.

Just as there are true and false Apostles, Prophets, Evangelists and Teachers, so there are true and false Pastor/Shepherds.

Tremendous warnings of judgment are laid on such (Ezekiel 34).

1. False Shepherds

Characteristics of false or poor shepherds are seen in Ezekiel 34. The chapter may be sectioned as follows:

Verses 1-10. Judgments on the Under-shepherds.

Verses 11-16. The Lord, the Chief and True Shepherd.

Verses 17-31. Responsibilities and Judgments on the Sheep.

Ezekiel, as “the son of man” points to Messiah’s Sonship. He is a Priest, Prophet, Watchman and Shepherd of God’s people --- vs. 1.

- a. The word is against (not for) the shepherds (vs. 2, 10).
- b. Woe is pronounced on them (vs. 2).
- c. They feed themselves and not the flock (vs. 2, 3).
- d. They eat the fat, take the wool, kill the sheep instead of feeding (vs. 3).
- e. They did not care for the sick, the diseased, broken, lost and driven away sheep (vs. 4).
- f. They ruled with force and cruelty as lords and dictators (vs. 4).
- g. The sheep were scattered as having no shepherd (vs. 5).
- h. The beasts devoured them (vs. 5).
- i. The sheep became wandering sheep and none sought for them (vs. 6).

j. God will require His sheep at our hands (vs. 10).

k. He will also cause some shepherds to cease from feeding His flock anymore. The flock will be taken out of their hands (vs. 10).

l. The howling of the voice of shepherds is heard when this happens (Zechariah 11:3-9, 11-17; Jeremiah 25:34-38; 50:43, 44).

m. God's anger is kindled against these shepherds (Zechariah 10:3). He will judge them by the sword (Jeremiah 12:10-13; 50:6, 7, 43, 44; Zechariah 11:7, 8).

n. The Pastors transgressed against the Lord (Jeremiah 2:8).

Note --- Priests, Pastors, Prophets here.

The Pastors become brutish and did not seek the Lord (Jeremiah 10:21). He would scatter their flocks.

Many Pastors destroyed His vineyard (Jeremiah 12:10). Wind shall eat them up (Jeremiah 22:22).

Woe to the Pastors for destroying and scattering God's flock (Jeremiah 23:1, 2). God is against them.

Thus, God says that they are HIS sheep and He will judge these shepherds by taking their flock from them and causing them to cease from being shepherds.

Such has happened, and is happening today.

Judgment will come upon all false shepherds. God loves His sheep very dearly.

2. True Shepherds

God's purpose is clear. He will raise up true shepherd ministries. There are distinct prophecies where the Lord said He would raise up Pastors according to His own heart (Ezekiel 34:11-16). The Lord is THE Shepherd. Note: the "I will's" in this section of Ezekiel.

a. He will search and seek out His sheep as a shepherd to his lost flock (vs. 1, 2).

- b. He will deliver them in the cloudy and dark day.
- c. He will bring them to their own land, to feed and pasture them. They will lay down in a good fold.
- d. He will bring back the lost, heal the sick, restore the diseased, bind up the broken, and strengthen the sick.
- e. He will also judge the fat and the strong sheep who hurt each other.
- f. He will bring them into folds (i.e., Local Churches). Jeremiah 23:3,

4.

g. He will set up Pastors over them according to His own heart who will feed them with knowledge. The sheep will not be dismayed or fear. Jeremiah 3:15; 17:16

6:2, 3; Ezekiel 34:23, 24.

There has always been true and false shepherds and always conflict over the sheep.

Jeremiah had conflict with the Priests, Princes, Prophets and Rulers.

Ezekiel also had the same conflict with the same rulers of God's people. Moses had to drive away the shepherds who over-powered the daughters of Midian when they came to water their flocks (Exodus 3:16-19).

Jesus had to deal with the religious leaders in His day also; the Priests, Scribes, Pharisees and Elders of the nation.

Peter, Paul and the apostles and the Early Church had the same conflict. All true shepherds will be opposed by false shepherds and the sheep will have to use their ears to discern that which is true and false.

H. **The Marks and Responsibilities of God's Sheep**

The sheep have their responsibility and accountability also under God and Christ the Chief Shepherd. They also will be judged by Him in that day (Ezekiel 34:17-

21).

1. Must recognize that they are God's sheep (Isaiah 40:11; I Peter 5:2; 1:25; Isaiah 53).

2. Must recognize their need of a shepherd who is God-appointed and anointed (Zechariah 13:7; Numbers 27:16, 17).

3. Must realize that without a shepherd they will wander, go astray, as is the nature of sheep (Jeremiah 50:6; Isaiah 53:6). Dogs, cats, horses, can find their way back home, but not sheep. They are too stupid to return.

4. Must recognize that they are helpless and defenseless without a shepherd. Not like other animals.

5. Must realize they need cleansing by dipping as they cannot cleanse themselves.

6. Must realize they have to be led (Isaiah 40:11). They cannot lead themselves.

7. Must realize the shepherd puts a "sheep-dog" on to them to growl and bark at them to keep them in the flock, but not to hurt them. Independence not to be found in the sheep. They cannot go it alone. Gregarious nature. Safety in the fold.

8. Must know their need of a sheep-fold, i.e., Local Church. There are different words translated "fold" in Scripture, each having a thought appropriate to the Local Church.

a. Hebrew "Gedarah" = "Hedged or fenced place" (Numbers 32:16, 24, 36).

b. Hebrew "Dober" = "Pasture land, or fold" (Micah 2:12).

c. Hebrew "Naveh" = "Home, Cool place" (Jeremiah 23:3; Ezekiel 34:14).

d. Hebrew "Miklan" = "Restrained Place, Fold" (Psalms 79:70).

e. Greek "Aule" = "Court Yard" (John 10:16).

The Local Church is all this to the flock of God. It is safety from the

wolves and wild animals and the place of pasture and security.

9. Must recognize and come under the rod of the shepherd (Numbers 27:32; Ezekiel 20:27). Loving care and discipline for them.

10. Must learn to obey the shepherd's voice (John 10:26, 27). Learn to respond to it. Have ears to hear. Learn to discern "strange voices" and flee from those who are unproven and unknown ministries (John 10:5, 8). Lambs learn the voice of the shepherd if they stay with the sheep.

11. Must love and trust their shepherd who is the only friend of the sheep, otherwise they had better leave and go to someone they can love and trust.

12. Must be willing to follow their shepherd as the shepherd follows Christ (I Corinthians 11:1).

13. Must kneel to find rest with their padded knees (Ezekiel 34:15).

14. Must realize they need to give their wool while alive. No good after they are dead, "dead wool." Wool-blindness has to be removed or die otherwise.

15. Must recognize that part of the purpose of their existence is to reproduce themselves. Sheep beget sheep, not the shepherd.

16. Must learn to graze with the flock of God and move together as their shepherd leads them in green pastures and still waters (Psalms 23).

17. Must stay with the shepherd and the fold to receive healing, binding up of wounds, restoration, etc., as needed (Ezekiel 34:4, 16; Psalms 23:3).

18. Must allow the shepherd to deal with "parasites" that cause problems in sheep, in their ears, eyes, heads, nasal and body parts.

19. Must realize that they, along with the shepherds, will be judged by THE LAMB of God and THE CHIEF SHEPHERD, Jesus Christ (Ezekiel 34:17-21). They must watch that they do not foul the sweet waters of God for other sheep who follow to drink after them.

Conclusion:

At the coming of Christ as Shepherd-King, all nations will be gathered before Him. He will divide them as a shepherd does his sheep and goats.

The Goats = The religious, the unredeemed, the unsaved sinners and unGodly who are placed on His left hand for judgment.

The Sheep = The righteous in Christ, the redeemed sinners, the Godly, and these are placed on His right hand. They enter into the Kingdom as “One Fold” under “One Shepherd” and all under-shepherds and sheep are blessed together. The Goats depart into everlasting fire and punishment.

All peoples in all nations are either “Goats” or “Sheep” according to their acceptance or rejection of Christ, the Chief Shepherd and Lamb of God who taketh away the sin of the world (John 1:29, 36). The most blessed local Churches are those who know the shepherd-sheep relationship between leaders and people (Ecclesiastes 12:11, Amp. O.T.).

Chapter Five--The Ministry of The Teacher

Introduction:

“And He gave some...*teachers*” (Ephesians 4:11).

“God hath set in the Church...Thirdly, *teachers*...” (I Corinthians 12:28-29).

“He that *teacheth*...” (Romans 12:7).

The ministry of the Teacher is mentioned in all three of the lists of ministries and gifts

and functions in the Body of Christ by the apostle Paul.

The Lord Jesus mentioned “apostles, prophets, and scribes” also in Matthew 23:34 as ministries which He would send to His people.

There is certainly not the problem of understanding the ministry of the Teacher as there is with that of the Apostle and Prophet.

Evangelists Pastors and Teachers have generally been accepted by the Church over the centuries.

However, it should be recognized that the Teacher is also a distinctive ministry among the fivefold ascension-gift ministries of Ephesians 4:11. It may be said that all fruit trees are trees, but each brings forth a distinct kind of fruit for food. The apple, orange, fig, grape, plum, banana, and so forth are all TREES, but each have their distinctive fruit. So with the ministries. All are ministries and ascension-gifts of Christ, but each bring forth THE WORD-ministry in their particular style to feed the Body of Christ. All of the five-fold ministries are WORD MINISTRIES, and each handle the Word in their unique manner by reason of their distinctive calling and gift. The Teacher handles the Word in a unique presentation which marks him out and sets him forth as a Teacher. The prophet Isaiah said “Thine eyes shall see thy teachers” (Isaiah 30:20).

A. Definition of Word

1. Old Testament Hebrew

- a. **Yarah** = “to flow as water (i.e., to rain), fig., to point out (as if by aiming the finger), to teach. Some of the ways this word is translated are: “direct, inform, instruct, lay, shoot, shew, teach through, rain.” Exodus 4:12, 15; 18:20; 35:34; Deuteronomy 24:8; Psalms 45:4; II Kings

12:2; Genesis 46:28; Leviticus 10:11; Deuteronomy 17:10; Hosea 6:3; 10:11; Psalms 64:4; and Isaiah 30:20.

b. **Lamad** = “to goad, i.e., (by implic) to teach (the rod being an Oriental incentive).

Some of the ways this word is translated are:

“diligently instruct, learn, skillful, teach, teacher, teaching.”

Deuteronomy 5:1; 31:13; Psalms 119:7; Jeremiah 12:16; 1 Chronicles 5:18; Deuteronomy 11:19; II Chronicles 17:17; Ezra 7:10; Psalms 25:4, 5; 119:12, 26, 64, 66, 68, 108; 143:10; I Chronicles 25:7; Jeremiah 32:33.

Together these words show that a Teacher is one who points out by the finger, directs, informs, instructs, shoots as an archer, and shows by teaching the ways of the Lord. His teaching is to flow like water, and comes down like rain. He is the one who is skillful in instruction and causes others to learn. His teaching is like a goad, a rod, that causes the people of God to walk in the ways of the Lord (Deuteronomy 32:1-2; Isaiah 55:10-11; Hosea 6:2; 10:11; Ecclesiastes 12:11).

2. New Testament Greek

- a. **Didasko** = “to learn; to teach.”
Translated --- teach.
- b. **Didaktikos** = “instructive (‘didactic’).”
Translated --- apt to teach.
- c. **Didaktos** = “instructed or convicted by teaching.” Translated --- taught, which teacheth.
- d. **Didaskalia** = “instruction, the function or the information.” Translated -- Doctrine, learning, teaching.
- e. **Didaskolos** = “an instructor.” Translated --- Doctor, 14 times; Master, 47 times; and Teacher, 10 times; and Scribe, 67

times, teacher of the Law.

- f. **Didache** = “instruction (the act or the matter).” Translated --- Doctrine, hath been taught.

A teacher, therefore, is one who instructs, and by his teaching causes others to learn. It involves exposition, explanation and instruction of doctrine to others.

B. Christ THE Teacher

1. The Lord Jesus Christ is indeed THE Teacher, The Master Teacher, and Teacher of Teachers.

Nicodemus recognized Jesus as a Teacher come from God (John 3:2; 13:13).

Jesus spent much time in both “preaching and teaching,” as well as healing the people (Matthew 4:25; 5:2; 9:35, 36; 11:1; 13:54; 21:23; 22:16; Mark 10:1; Luke 13:10; 20:21).

He fulfilled in measure the prophetic word of Isaiah, “All thy children shall be taught of the LORD” (Isaiah 54:13 with I Thessalonians 4:9; John 6:45).

a. He taught everywhere He went, both in the Synagogues and the homes (Luke 13:26; 19:4; 21:37; Mark 14:49).

b. He taught everywhere (Mark 6:2; John 8:2).

c. He especially taught His disciples (John 13-16).

d. He balanced both preaching and teaching in His ministry (Matthew 4:25; 9:35, 36).

e. He taught with the anointing of the Spirit (Luke 4:18-19).

f. He taught with Divine authority, as a voice from God, not an echo like the

Scribes and Pharisees (John 7:29; Matthew 7:28, 29; Mark 1:22).

g. He taught what His Father gave Him to teach (John 7:16; 8:28; 12:48-50).

h. His final commission to the Church involved “teaching (discipling)” all nations by “teaching them to observe all things,” which He commanded (Matthew 28:18-20).

Matthew’s Gospel is especially the “Didactic Gospel” --- The Teacher of Divine Law. Christ becomes the pattern teacher to follow, even as He is for all other ministries and believers to follow. We need to note the basic laws of Christ’s teaching.

C. Old Testament Teaching Ministry

Teaching has been one of the major ministries right from Old Testament times to today. Most people spend a number of years under teachers and instructors, whether receiving Secular or Religious Education. It is this that basically shapes peoples lives, builds good or bad character and affects all a person thinks, all a person says, all a person does, and all a person is! Thinking, saying, doing and being are primarily the result of teaching given, believed, received and obeyed. In Old Testament times, the instruction of people fell under two major areas.

1. Teaching in the Home

a. Patriarchal

It seems clear that the Patriarchs, Adam, Noah, Abraham, Isaac and Jacob taught their families the ways of the Lord (Genesis 18:18, 19; Hebrews 11:10-16). All were men of faith in God, and instructed in the ways of the Lord in this Godly line.

Patriarchal

priesthood was the order of that day (Job 1). These men were men of faith, and acted as priests in their homes.

b. Parental

Also the word of the Lord to Israel was that the parents instruct their children in the Law of the Lord (Deuteronomy 6:7). They were to talk of them in their home, whether walking, sitting or standing. The words of the Lord were to be everywhere as frontlets between their eyes.

The Books of Proverbs and Ecclesiastes are the instructions of the father and the mother to a son, and applicable to sons and daughters of the family. The father and the mother are first responsible to their children and accountable to the Lord for teaching their own children. This is a top priority; parental instruction in the Word of God.

2. Teaching in the Nation of Israel

a. Levitical

The Levitical Priesthood was especially given the ministry of teaching the tribes of Israel the Law of the Lord (Deuteronomy 33:8-11; Malachi 1:1-9; II Chronicles 35:1-6; Deuteronomy 24:8; Ezekiel 44:23; 22:26; Romans 2:20).

There was a time in Israel when they had been a long time without a *teaching priest* (II Chronicles 15:3).

b. Ministerial

Princes, Priests and Prophets were also supposed to instruct people in the Laws of the Lord (Ezekiel 22:23-31).

The Prophets were inspired preachers and teachers and interpreters of the Law of Moses (Isaiah 43:27; 42:19; Hosea 12:10).

At times there were *teaching seminars* by the Priests and Princes also in

the cities of Judah (II Chronicles 17:7-9). Ezra was a Scribe and Hermeneutician in Law (Ezra 7:25).

c. **Synagogical**

Scribes and Elders generally taught the Scriptures in the local Synagogues. The Scribes were the official interpreters of the Law, but sad to say, they became some of the worst opposers of Christ's teaching because of wrong hermeneutics combined with the sins of pride and unbelief (Matthew 5:20; 7:29; 12:38; 15:1; 16:21; 23:1-34; 26:3, 57; Luke 11:44, 53; Acts 4:5).

They were called "Doctors" in Luke 2:46; "Masters" in John 3:10, and "Teachers" also in Messiah's times.

The Scribes took away "the key of knowledge" from the people and brought woes on themselves (Luke 11:46-49).

One of the main methods of instruction in Jewry was "Catechism" classes. The word "instructed" in Luke 1:4; Acts 18:25; Romans 2:18 means "orally instructed."

The Greek word "*katecheo*" means "to instruct by asking questions and correcting answers. It is the word from which we derive Catechism. It is about the best method of instruction. By this method they set forth in order a declaration of the things which were most surely believed among them and set them forth in order, following the instruction through.

D. **New Testament Ministry of The Teacher**

The teaching ministry continues in the New Testament. It is the ministry of Christ THE Teacher continued in and through members of His Body, the Church (Acts 1:1-2).

When He ascended up on high, He gave gifts to men, and He gave some, *Teachers* (Ephesians 4:11).

God hath set in the Church, thirdly *Teachers* (I Corinthians 12:28, 29).

There were certain Prophets and *Teachers* at the Church in Antioch (Acts 13:1-4; 15:35).

The *Teacher* is to wait on his teaching (Romans 12:7).

The Great Commission of Christ involves teaching ministries (Matthew 28:18-20).

The Teacher is to teach faithful men who can teach others (II Timothy 2:2).

The Teacher comes under greater judgment if he does not teach rightly (James 3:1).

He that is taught in the word must minister to the Teacher (Galatians 6:6).

Paul was a Teacher-Apostle (Acts 18:1; I Timothy 2:7; II Timothy 1:11; Colossians 1:28).

Apollos also was a great teacher of the word (Acts 18:24).

There are some who combine in themselves the ministries of Pastor-Teacher.

The teaching ministry is one of the continuing important ministries in the Body and touches all age groupings.

It should be remembered that, as with all ministries, so in the teaching ministry, there is “the cluster” of teaching abilities. These would range from teaching of women, teaching of children, teaching of youth, teaching of Bible classes for all age groups in the Church to the distinctive ministry of the five-fold ascension-gift Teacher to the Body. God has set such a cluster of variety of this teaching ministry in the Church.

E. **Calling, Qualifications, Ministry and Recognition of the Teacher**

1. **Calling**

As with each ministry, so it is for the Teacher. He must know that this is his

distinctive calling and that this is his place in the Body. This call should be confirmed by the Spirit in his own heart and confirmed in the Church by the God-given ability of a teacher.

2. Qualifications

Because the Teacher is also an Elder in the Body the qualifications of Eldership are laid on him as with the other fivefold ascension-gift ministries.

3. Ministry

a. A Teacher should have anointing (unction) on his teaching. It is the anointing which teaches (I John 2:20, 27). The Church has often rejected or neglected the teacher's ministry because teachers have been dull, dry and uninteresting in their material,

approach and presentation.

b. A Teacher should learn to depend on THE INNER TEACHER, the Holy Spirit, as well as THE TEACHER, the Lord Jesus above (John 14:26).

c. A Teacher should remember that the Letter kills, but it is the Spirit that gives life (II Corinthians 3).

d. A Teacher should be able to speak with authority, knowing from whom; he received his words (Matthew 7:28, 29; John 7:46; Mark 1:22). He must be a voice and not an echo as the Scribes and Pharisees were in their teaching.

e. A Teacher should follow the Laws of Communication and bridge the gap between himself and his hearers.

f. A Teacher should be a sound theologian, and be able to give wholesome doctrine (I Timothy 6:3; Acts 2:42).

g. A Teacher should be a sound hermeneutician and know both the science and the art of rightly dividing the Word of Truth and interpreting the Scriptures. Without such, he cannot be a sound exegete of the Word of God.

h. A Teacher should be able to take the Divine seeds of truth given to the

Apostles and Prophets and the writers of both Old and New Testament Scriptures and water them by the Spirit and bring forth fruit upon which God's people can feast. He should receive illumination on the revelation that was given by inspiration.

Because a Teacher appeals more to the *logic* of people, he needs to depend more on the Holy Spirit's unction and illumination (Ephesians 1:17, 18).

Of the fivefold ministries, it seems that they may be grouped (without being limited to such) into two groupings:

Inspirational	Logical
<p>Quickening</p> <p>Appeal more to emotional than than logical</p> <p>Preaching</p> <p>Evangelists</p> <p>Prophets</p>	<p>Illumination</p> <p>Appeal more to intellectual the emotional</p> <p>Teaching</p> <p>Pastors</p> <p>Teachers</p>
<p>Apostles</p>	

At times these ministries may involve preaching and teaching and overlap into both areas, both inspirational and logical. Therefore, this must not be used to limit the ministries. But there is, without doubt, the inspirational and the logical ministries in the fivefold ministries.

However, the Teacher does, by reason of the very nature of his ministry, appeal more to the understanding, reason, intelligence and logic than to the emotions. He is especially systematic, following the rules of logic. Therefore, the Teacher needs the unction of the Holy Spirit to make the teaching a channel for the impartation of *life*

as well as *knowledge!*

His will be a ministry of the *Spirit* and the *Word* (I John 5:7, 8).

He will compare “spiritual things with spiritual” (I Corinthians 2:6-14).

He will depend upon the Holy Spirit to take the Word he teaches and witness within the heart of the listeners (Luke 12:12; John 14:26; I John 2:20, 27).

At times he will “teach/preach” to balance His Word (Acts 13:1; I Corinthians 4:17; Acts 15:35; 18:11; II Timothy 1:11; Acts 15:22; II Timothy 4:2, 3; 2:2; I Timothy 3:2; Titus 1:9; Acts 20:28).

i. A Teacher should be a diligent student of the Word of God. He should have a Divine passion for the Word (I Timothy 4:13; Job 23:12; Psalms 119:47; Jeremiah 15:16; Ezekiel 13:1-3; Matthew 4:4; Revelation 10:8-10).

j. A Teacher should be a man given to much meditation in the Word (Psalms 1:2; Joshua 1:8; Psalms 119:48, 78, 148). Meditation brings spiritual illumination.

k. A Teacher should be creative in his teaching, not just for creativity’s sake, but to maintain interest and communicate well. Consider how Jesus used the “created” things about Him often in teaching (Matthew 13).

l. A Teacher should always be teachable. How can he teach others if he himself is not teachable? How can he expect others to learn from him if he does not or cannot learn from others? (Romans 2:21; I Corinthians 2:13).

Apollos was a great teacher, yet humble and teachable to learn from others (Acts 18:24-27; 20:19; I Peter 5:5; I Corinthians 16:12; 3:6-10; Proverbs 16:23; James 1:21).

m. A Teacher should be able to reproduce other teaching ministries (II Timothy 2:2).

He should teach others, who can teach others.

n. A Teacher should be a living example of what he teaches others. People learn more by example than by precept. A Teacher, therefore must teach:

- 1) By Precept --- what he says (II Timothy 3:10),
- 2) By Example --- what he is (II Timothy 3:10),
- 3) By Conduct --- what he does (John 13:12-15; Matthew 5:19; Acts 1:1; Isaiah 2:1-4).

The danger of Phariseeism is “they say and do not” (Matthew 23:1-3).

Jesus practiced what He preached. He will teach us His ways, he will walk in His paths, Doctrinal is followed by Practical!

A Teacher’s ultimate aim in teaching is *application* of the Word to the life-style, and not just *information* of the Word. It is to bring about obedience to the Word (Deuteronomy 4:5, 14; 31:12, 13; II John 4; III John 3, 4; Isaiah 2:1-5). Teaching His ways is to be followed by walking in His paths.

o. A Teacher should be well equipped with the principles of homiletics in order to get the message through to the hearers.

p. A Teacher should be characterized by the Spirit of knowledge, understanding and wisdom.

- 1) Knowledge --- the possession of facts of truth.
- 2) Understanding --- the interpretation of truth.
- 3) Wisdom --- the application of truth.

Proverbs 1:1-6; Ecclesiastes 1:18; I Corinthians 2:13; Colossians 2:3.

This means he has to be intellectually honest when handling the Word. Otherwise, he can make the Word say whatever he wants it to say. This leads to deceptive teaching (Luke 8:15; II Corinthians 4:2; II Peter 3:15, 16).

A Teacher needs wisdom to be able to handle knowledge!

Moses as an Apostle, Aaron as the Prophet and Bezaleel and Aholiab as Teachers were filled with the “spirit of wisdom, knowledge and understanding” to teach others in the building of the Tabernacle of the Lord (Exodus 35:34).

q. A Teacher should aim at balance in his teaching to avoid his hearers taking any areas of his teaching to extreme, turning to the right hand or the left hand

(Isaiah

30: 20, 21).

r. A Teacher should be a well instructed Scribe in the things pertaining to the Kingdom of God and be able to bring forth out of his treasure things both new and old

(i.e., New and Old Testaments). (Matthew 13:52; Leviticus 26:10).

s. A Teacher should wait or attend to his teaching service (Romans 12:7).

t. A Teacher should beware of pride of intellect, for “knowledge puffs up” (I Corinthians 8:1).

u. A Teacher, as all ministers, should beware of “flattering titles” (Matthew 23:8-10; Job 32:21, 22).

v. A Teacher is also given for the perfecting of the saints, to bring them into the work of their ministry, and for the building up of the Body of Christ (Ephesians 4:9-16).

Read also Psalms 144:1.

w. A Teacher will speak as the oracle of God according to the ability which God gives to him (I Peter 4:10, 11).

x. A Teacher must be judged by the infallible Word of God in all matters of faith and practice (I Timothy 6:3).

y. A Teacher must remember that the greater judgment is on him than on his hearers (James 3:1). This means that he will seek to guard his tongue in all that he teaches.

The Tongue Chapter is especially related to Teachers (James 3:1-12).

z. A Teacher must possess a sound mind and sound judgment (II Timothy 1:7).

A sound mind has several distinct qualities:

1) Well-balanced

A. Not highly fanciful.

B. Not hasty in judgment.

C. Not given to extremes or vain and foolish notions.

- 2) Quick and clear in perception.
- 3) Acute in intellect.
- 4) Good judgment and reasoning ability.
- 5) Able to communicate clearly.
- 6) Always studies the Word from whole to part and part to whole.

A Teacher must build on that foundation laid by the Apostles and Prophets and learn to work with other ministries in the Body. He will not be an isolationist, but check his teachings with other ministries in the Body of Christ for his own “checks and balances” and safeguard.

4. **Recognition**

As all ministries in the Body, so believers need to receive the Teacher in order to receive the reward of his labors in the Word (Matthew 10:41, 42). As noted, we have “the cluster” of variety of teaching ministries in the Church.

a. **The Teacher** (Ephesians 4:11; I Corinthians 12:28, 29).

This is the Teacher of the fivefold ascension-gift type.

b. **The Elder**

All elders must also have a measure of ability to teach. “Apt to teach” means they are able to teach (I Timothy 3:2; I Peter 5:2).

c. **Levels of Teachers**

Believers are not always to be babes, but to grow up and be able to teach others (Hebrews 5:12). Thus, there are many levels and varying measures of the teaching abilities in the Body of Christ besides the Teacher of the ascension-gift type of ministry.

- 1) Parents teach their children.
- 2) Older women teach younger women (Titus 2:1-5).

3) Saints can teach and admonish one another in Psalms, Hymns, Spiritual Songs (Colossians 3:16; Ephesians 5:18).

4) Bible Class teachers for youth, adults, children, all ages.

5) Teaching one another on personal approach (Hebrews 8:11).

Everyone learns to do something by doing it; i.e., Learn to play by playing, sing by singing, teach by teaching, etc.

All should be able to take what the Teacher gives and break it down to the varying levels and needs of believers in the Church.

F. **Warnings and Judgments on False Teachers**

Just as there are false apostles (II Corinthians 11:13); false prophets (Matthew 24:11); false evangelists and false shepherds, so there are false teachers. The Scriptures warn us to beware of such (II Peter 2:1; II Timothy 4:3; Revelation 2:20; Jude 3, 4; Titus 1:11; I John 4:1).

To whom much is given shall the more be required. Because of the power of the teaching ministry, used by false cults, humanistic philosophies, religions of the world, greater judgment comes upon such when it is false (James 3:1-2).

The following are certain teachers which God's people need to watch against:

1. **Teachers of the Law-Legalizers**

Acts 13:27; John 18:28; 5:39, 40; Galatians 3:1-2; 4:1-21; Acts 15:1-29; I Timothy 1:3-7. The Priests, Scribes, Pharisees became legalizers. They were the Judaizers who by letterism and legalism corrupted the Gospel of Christ. Paul resisted them and their teaching because of the bondage it brought on the Churches. The same is true today of certain religions.

2. **Teachers of the Traditions of Men-Traditionalists**

Mark 7:1-13. The Pharisees and Scribes taught the traditions of men and

made the Word of God of none effect through their traditions. Jesus resisted these. So, the Church needs to do the same today. Anything that nullifies the Word of God is not of God, but traditions of men.

3. Teachers of False Doctrine-Heretics

There were teachers who handled the Word of God deceitfully (II Corinthians 4:2), and twisted the Word in their trickery of error (Ephesians 4:14. Amplified New Testament).

There were those who also wrested, misconstrued, distorted and misinterpreted the Word of God (II Peter 3:16). They brought destruction on themselves and others.

Jezebel was a woman Teacher/Prophetess who taught false doctrine in the Church at Thyatira (Revelation 2:20), usurping authority over the Apostles doctrine (Acts 2:42; I Timothy 2:12).

Examples of false doctrines are seen in:

- a. Those who denied the bodily resurrection (II Timothy 2:16-18).
- b. Those who turned the grace of God into lasciviousness (Jude 3, 4; Revelation 2; 20).
- c. Those who caused division contrary to sound doctrine (Romans 16:17).
- d. Those who taught material prosperity for gain (I Timothy 6:6-19; II Peter 2:3; Titus 1:10,11).
- e. Those who taught the Doctrine of Balaam (Revelation 2:14).
- f. Those who taught the Doctrine of the Nicolaitans (Revelation 2:6, 15).
- g. Those who teach fables as truth (II Timothy 4:3).
- h. Those who teach Doctrines of Devils, as forbidding marriage and

eating of meats (I Timothy 4:1-5).

Whatever teaching or philosophy a person receives and believes determines their character (what they are), lifestyle (what they do) and destiny (where they go). The true Teacher must ground people in the pure Word of God so that they are not carried about by every wind of doctrine and trickery of men (Ephesians 4:9-16).

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