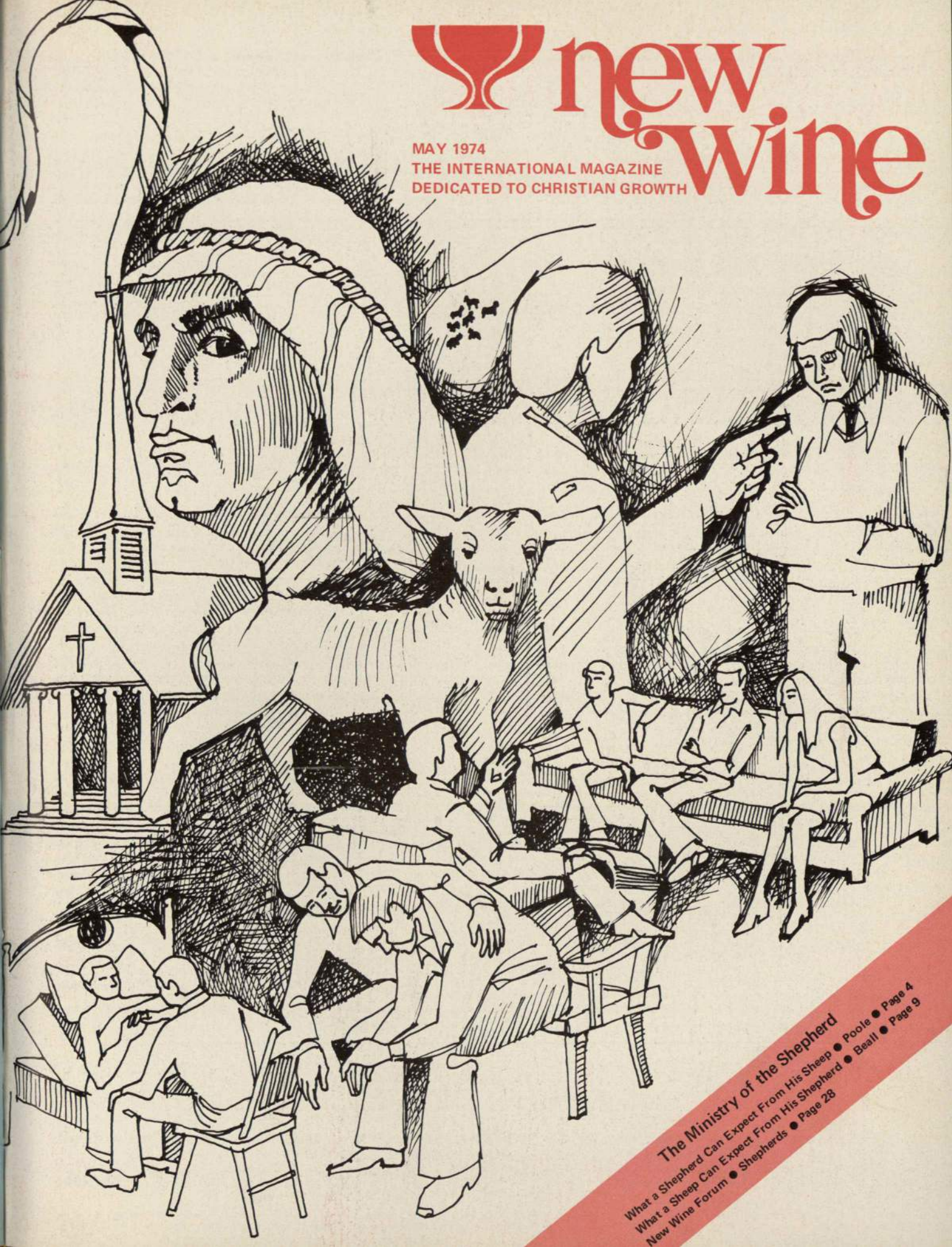


# new wine

MAY 1974

THE INTERNATIONAL MAGAZINE  
DEDICATED TO CHRISTIAN GROWTH



**The Ministry of the Shepherd**  
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# NATIONAL DAY OF PRAYER AND FASTING

## DISCIPLESHIP

Dear Editors:

I read your issue on discipleship and I cried some. We came to know Jesus in a large charismatic church. It was exciting as all the "big name" speakers in the charismatic movement were always coming through. There was great music and many being constantly saved. My husband and I began ministering in various ways. At first it was so exciting to lay hands upon people and watch the Lord baptize them in his Holy Spirit. It was a joy to minister in the prayer room and know that God was giving us supernatural wisdom and knowledge to minister to strangers. We prayed with so many and saw so few again.

But after three years of ministering each Sunday in the prayer room, we faced the possibility of moving to another city. When I told the man in charge of the prayer room this news, he replied, "And what is your name again?" Yes, we had the very best teaching in the Word one could have — in classes along with 500 or 600 others. We had small fellowships — once a month with a different group each time.

We decided it was time that we launch out into ministry ourselves and we began. God blessed, but then troubles developed and there was vicious and unfounded gossip. Where did we turn for mature spiritual guidance?

We made an appointment with the pastor two weeks in advance, waited for an hour to see him, and he quickly put us in with a tape-recorded message. There were those wonderful teachers. God was mightily using them. We tried to strike up an acquaintance with several of them. How we longed for a relationship with some mature Christians so that we might talk with them and receive from their wisdom and experience in the Lord. They were never unkind. They were just too busy and somehow we felt like spiritual status seekers for even trying to befriend them.

Yes, we had close friends in the Spirit, but most were people with whom we had prayed to receive the Baptism in the Spirit, and in so many practical areas we were like the blind trying to lead the blind, trading tape recordings trying to gain some light on various subjects.

There were others who had been there in the congregation since it began. They were available to talk with and befriend. But if they were not involved in mass ministry, there was that bitter undercurrent of jealousy. We heard the critical remarks of the leadership. Many of the remarks were longings for something personal.

We moved then. Charismatic ministers in this new city found out we had been active in a congregation they considered a model charismatic church. We were visited by

## Letters to Editor

several who wanted to organize a similar church in this city. We would be very useful in their attaining their spiritual ambitions. We did not feel the love — only the spiritual ambition — and were repelled. We could not share with them the ache in our hearts. We were the products of mass ministry and had had enough.

We ended up in a small main line denominational church. They gave us the shake down doctrinally, but we loved them and they responded. In the back of our minds were hidden the years of teaching by those in the charismatic movement. We longed to see it in reality. In our closet sat the tapes. They could not receive them yet. They struggled so hard in the flesh, but for once we began to touch real people in a real way and became involved in their lives. Two years later we now have a Spirit-filled prayer and praise service in our church. The tapes are circulating.

The big meetings still come and go. We rarely attend. We have seen the healings, the miracles, the multitudes saved, the long lines waiting for ministry. But they don't specialize in healing the ache in the heart for discipling. I see those big conferences producing three things:

(1) A lot of babes in Christ. That is good. They bring their friends back and all receive and are blessed. Many come to the Lord.

(2) A group of frustrated people who want to minister and do not know how to launch out. They need gentle and personal encouragement within the congregation. These are the ones who in frustration become the vicious gossipers. We have produced them as a part of a system we have established in the charismatic movement. Year after year they have served — unnoticed and rarely encouraged — in the nursery, the church office, or maybe the children's church, while the dynamic speakers come and go, reveling in the glory

of the harvest. These have sown all the seeds, and they begin to wonder about Christian responsibility and commitment. The body ministry seems to be a farce talked about by those speakers who travel constantly while others are left to implement the reality, unnoticed and unguided.

(3) A credibility gap between those who minister and those who receive the ministry. Then we are right back to the place where the Reformation began. Has not the cycle completed itself? That which started as a grass roots movement has become the church of the Statler Hiltons with an ecclesiastical elite who need not show any responsibility for those to whom they minister.

We praise God and rejoice for how God is moving. We thank God for the means He has given us to reach the masses with radio and television, but we thank God also with tears from broken hearts for your last issue of *New Wine*.

Your brother and sister in Christ.

Anonymous

## NAMES — BY ALL MEANS!

You do such a beautiful job with your magazine that I do not want to come even close to being critical. I can't tell you how greatly my life has been enriched by the progressive approach to journalism and the furtherance of the Christian Gospel that characterizes your magazine.

My only suggestion is that you should by all means print the names of people who send letters to the editor. I feel this deeply for several reasons. First, I do not think that your writers need protection, save in special cases. Two, almost every other magazine does print the name of the person writing. Three, but most emphatically I believe that you are rendering yourself a disservice by printing only the initials. Some skeptical reader might be inclined to feel that some of these letters have been planted by the editors.

Thank you once again for your continuing ministry to the whole church across all the denominational barriers that separate us.

Rev. C. Philip Hinerman  
Minneapolis, Minnesota

*We wish to thank Rev. Hinerman for his suggestion. We, too, have felt this would be a good idea, and from this issue onward plan to publish the names of the writers whose letters we publish, unless they specify that their names be withheld. — Ed*



# Editorial

Reader response to the last few issues of *New Wine* has been the greatest of any period in its history. Because we are *trying* to say more clearly what we feel God is saying to the church, we believe a responsive chord is being struck in the hearts of God's people. Due to the unexpected response to the issue on Unity in the Body of Christ (February 1974), we have ordered 15,000 copies reprinted to meet the demands for extra copies.

In our attempt to share what we feel God is saying, we feel an urgent nudging of the Holy Spirit that the matter of shepherds and sheep is a truth which is very close to the heart of God. For centuries God has allowed the church to go its own way — He has winked at our ignorance of divine order and delegated authority. But of late there has been an emphasis from all quarters of the Body of Christ on submission, authority, obedience and discipleship. We can no longer plead ignorance; God has clearly shown us the principle. He has vested His authority and trusted the care of the flock to the shepherds of the sheep.

We are a people who have been raised on an emphasis of vertical relationship alone — "me and Jesus." Now we are understanding that God is demanding that we respect, honor, obey and support those whom He has placed in authority.

In the parable of the vineyard and the vinegrowers in Matthew 21, Jesus spoke of those who *rejected* the servants of the master who had been sent to look after the master's possessions — a rejection of delegated authority. As the people of God, we should fear lest we say in one moment, "Lord, reign over us!" and say to our shepherd, the man God sent to reign over us, the next moment, "Who made you a king over me?"

Efforts to by-pass or side-step a shepherd and "go it alone" will end in frustration, deception and spiritual ruin. To reject the man God sends to us is to reject the authority of God we need for protection and growth.

"And the times of ignorance God winked at, *but now* commandeth all men everywhere to repent" (Acts 17:30).

## new wine MAGAZINE

MAY 1974

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And Jesus was going about all the cities and villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd (Matthew 9:35,36)

Can you see the picture? Jesus is going about *all* the cities and villages, *teaching* and *preaching* the gospel of the kingdom. There is a great confirmation of the Holy Spirit. *Healings* are taking place at such a rate that the writer describes it as a scene that few of us have ever witnessed — *every kind* of sickness and disease was being healed. *And yet — Jesus is not content.* As a matter of fact, *He is disturbed by what He sees.* In spite of all things that have happened, the people to whom He has been ministering were distressed, harrassed, and downcast, *like sheep without a shepherd.* Most of us would have been thrilled with the results that Jesus had during this time of ministry. Undoubt-

edly there remains in our minds the conviction that if only such meetings could be reproduced today, the world would truly believe on Jesus and thousands would be saved and brought to a full life.

Let us look at the scene again! Despite a teaching ministry that opened the Scriptures and had authority that had never before been heard, the sheep were distressed and downcast. The reason — *they had no shepherd.* In spite of a ministry of healing that brought relief from physical afflictions of every description, the sheep were distressed and downcast. *They had no shepherd.* Religious leaders? They had them in abundance. Scribes, lawyers? There were plenty of them, but no shepherds. The response of Jesus indicates that He would not be satisfied until the work and ministry was complete. Teaching and healing were not enough. He knew and understood the nature of sheep. It is a fact that they cannot take care of themselves; that more than any other class of livestock, they require endless attention and care. They must be shepherded! In John 10, the obvious concern of Jesus

over this matter becomes more apparent as He talks with the people concerning their need of shepherding. He warns the people about the coming thief, whose goal is to steal, kill and destroy the sheep. He describes the hireling who flees when the wolf is coming and does not have genuine concern for the welfare of the sheep. Finally, He announces Himself to be the Good Shepherd who lays down His life for the sheep and calls them to follow Him. With great simplicity He spoke regarding the relationship that should exist between the shepherd and the sheep. "My sheep hear My voice, and I know them, and they follow Me" (John 10:27). The responsibility of the shepherd is clear: *to know the sheep and to lead them.* The responsibility of the sheep is clear: *to hear and know the shepherd's voice and to follow him.*

It is at this point that we run into a practical problem of extreme importance. An understanding of it is crucial for the development of the subject matter of this article. There is not a Christian anywhere who would disagree with the fact that they are to hear and follow the voice of the Lord

# WHAT A SHEPHERD CAN EXPECT FROM HIS SHEEP

by John M. Poole



John Poole is the pastor of The Gospel Tabernacle in Philadelphia. The emphasis of his ministry is to see the church come to a place of maturity and unity. He travels widely as a convention and seminar speaker.

Jesus, the Great Shepherd of the sheep. They would say with deep conviction, "If I only had a shepherd on earth like Him, I would follow him wherever he would lead me." They know that to follow Christ is to be led to security and safety. If they desire to be fed and watered properly, they must learn to follow Him. However, when it comes to following a man, an earthly shepherd, it becomes a different story. After all, *men are fallible*. They all make mistakes. What if you are misled? How can you trust anyone but Jesus?

Let's go back to Matthew 9. Do you remember the cry of Jesus? "He was moved with compassion for them, because they were distressed and downcast like sheep without a shepherd." He then charged the disciples that they "Pray the Lord of the harvest to send out workers into the harvest." To separate that statement from the description that has gone before is folly. They were to pray because of the conditions that have just been described. Workers are to be sent out because of the need. What was it? The lack of shepherds for the sheep. I submit that from this point on the goal of the ministry of Jesus became abundantly clear — *He was going to prepare men who could not only preach the gospel and heal the sicknesses of mankind but who could shepherd the sheep*. These men would preach, but He was not preparing preachers. These men would minister healing to the sick, but He was not preparing healers. *He was preparing shepherds*. The Good Shepherd would carry on His ministry through the men that He had prepared.

It is important to notice the personal conversation that Jesus had

with Peter just before the ascension.

After breakfast Jesus said to Simon Peter, "Simon, son of John, do you love me more than these others?"

"Yes," Peter replied, "you know I am your friend."

"Then feed my lambs," Jesus told him. Jesus repeated the question: "Simon, son of John, do you really love me?"

"Yes, Lord," Peter said, "you know I am your friend."

"Then take care of my sheep," Jesus said. Once more He asked him, "Simon, son of John, are you even my friend?"

Peter was grieved at the way Jesus asked the question this third time. "Lord, you know my heart, you know I am," he said.

Jesus said, "Then feed my little sheep" (John 21:15–17, Living Bible).

Leaving aside a discussion of the questions of Jesus and the answers that are involved, and the play on words, let us pay attention to the instructions that follow each exchange between the Master and his disciple.

### FEED MY SHEEP! TAKE CARE OF MY SHEEP! FEED MY LITTLE SHEEP!

There can be little doubt left. Jesus had been preparing shepherds. His shepherding ministry was to be carried on through the men that He left behind. Therefore, following the heavenly Shepherd confronts us with the necessity of having, and learning to follow an *under-shepherd*. And this is where the rub comes in for many of God's people. They do not like the idea of following an earthly shepherd.

I think sometimes that the outpouring of the Holy Spirit of recent times has served in some way to complicate the issue even further. A Christian is baptized in the Holy Spirit, and perhaps for the first time in his life becomes aware of scriptures such as 1 John 2:27 — "And as for you, the anointing which you received from Him abides in you, and you have not need for any to teach you; but as His anointing teaches you about all things,

and is true and is not a lie, and just as it has taught you, you abide in Him."

This is interpreted to mean that once one is filled with the Holy Spirit, the need for shepherding, that is, feeding and protection by an earthly man, is unnecessary, especially if the suggested shepherd is *not charismatic*. This scripture somehow makes of no importance that fact that Christ has set in the church — *shepherds*.

*Every sheep needs a shepherd!* And contrary to what one might think, a charismatic Christian needs shepherding to an even greater degree. Certainly he has more potential in God, a source of great power, gifts and abilities that come from God; but one would be foolish to overlook that fact that the dangers are greater and the attacks of the enemy more subtle for the Spirit-filled Christians than for anyone else. They have become a greater threat to the kingdom of darkness than ever before. It makes good sense that Satan endeavor to push them out of the race.

You cannot read through the New Testament and not become aware that the shepherding ministry of Jesus was carried out in its practical, daily aspects through the men that He called to Himself, trained and sent out.

### SHEEP BELONG IN A FLOCK! EVERY FLOCK NEEDS SHEPHERDING!

It is not the purpose of this article to deal with the question of how a person should go about finding a shepherd, that is dealt with elsewhere in this issue. Let me suggest that you be sure to cover that ground as it is of great importance. Remember the distinction Jesus made — some are hirelings, others are true shepherds. Learn the characteristics of a true shepherd. Ask God to lead you to one, and then you are ready to face up to the following. Let me give to you some areas of responsibility that the sheep have toward the shepherd.

(1) Jesus said that sheep should *know the voice of their shepherd*. This makes very clear the fact that there is no dodging the issue here. Every sheep



should ask himself the question — “Who is my shepherd?” and be able to give a specific answer. Settle the question in your heart that God has a shepherd for you. He has given His word to you that He would provide shepherds who would feed the sheep with knowledge and understanding (Jeremiah 3:15). Believe that promise. There is another important scripture in Jeremiah 23:3,4. After promising a great gathering of the remnant of the flock and a bringing them back to their pasture (which is being fulfilled again in this generation) and a further word that they will be fruitful and multiply, God says “I shall also raise up shepherds over them and they will shepherd them; and they will not be afraid any longer, nor be terrified, nor will any be missing.” There is sure ground to stand on here. The Lord speaks about a great gathering together of His sheep and a fruitfulness coming to them such as they have not known. We are witnessing this right now. But the promise does not stop there — the Lord goes on to make the definite prediction that after that gathering has begun, He will raise up shepherds over them and they will shepherd them. This is significant. The Lord is not going to leave His people defenseless. He gives some insight into the future when He speaks about the fact that it is only the shepherded sheep who will not be afraid, terrified or missing. Evidently the hour that is to try the whole earth is near and at hand, and the Lord is making preparation for the flock.

God has a shepherd for you. Let Him lead you to him. Don't try and escape the issue by pointing out how dry and barren the area of the country in which you live may be. You have God's own promise. Stand on it, believe it, and it will be fulfilled.

(2) The second thing that Jesus said concerning sheep is that they would *follow the shepherd*. Every true shepherd has the right to expect that his sheep will do this. In a practical vein this has two important aspects. First, the sheep should expect that the shepherd will set the pace at which the

flock will travel. Many sheep live with the impression that the whole flock should move at the spiritual speed that is best for them. So the flock is made up of some that desire to run ahead of the main group. There are others who are constantly dragging behind, another group who always seem diverted by attention-getting things on either side of them. The responsibility for the setting of a pace that is within the range of the whole flock belongs to the shepherd. He knows that to give in to the “do-it-all-right-now group” would mean the loss of many of those sheep, who with a little encouragement, and allowed a little more time, will make the goal. On the other hand, to allow stragglers to control the speed at which the whole flock moves may well mean that a listless lazy group of sheep would be produced.

Many sheep have missed God's best by not trusting the Chief Shepherd to speak to the under-shepherd concerning movement. The shepherd sees the overall view, he knows the state of the whole flock; individual sheep do not possess such knowledge. This becomes extremely difficult to accept when one or more of the sheep enter into a realm of experience that is unknown to the shepherd. Patience, prayer and divine guidance are vital in a situation like this, and any hasty decision to leave the flock and look for another should be discouraged.

Secondly, the shepherd can expect that the sheep will eat and drink in the appointed pasture land. I remember a few years ago hearing a song titled *The Other Man's Grass is Always Greener*. This might well be the theme song of many a charismatic. If their shepherd is involved in a teaching ministry, they want to see miracles. If the emphasis is on healing, they want to see demons cast out. They run from place to place, conference to conference, feeding whenever and wherever they want. They reserve to themselves the right to pick and choose the things that they will eat and drink. It ought not to be so. A shepherd has the right to expect that his sheep will graze at the spot where he has chosen. They can trust

God that He will see to it that all that they need to come to maturity will eventually be included in their diet. They must trust the shepherd. There is, of course, a very valid reason for this. Every sheep feels as though he is able to discern for himself what food is right and when he should be feeding on it. The truth, however, is very different. Many sheep have been poisoned when they ran off to feed in a strange pasture. Others have found themselves sick because the pasture land into which they went contained a diet that was too rich for their young stomachs to handle.

Let me stop here and face a thorny issue. There is not one thing that I have said so far and will yet say in the conclusion of this section that cannot be abused. I realize that many Christians have come under a yoke of bondage to men that has kept them back from making progress in God. They feed the sheep in the same pasture year after year. They cry wolf, when there is none, and endeavor to keep hungry sheep from getting to God's good grazing land. But the abuses that abound — committed by both shepherds and sheep — cannot turn us aside from the careful consideration of these principles. They are valid. They are scriptural; they will work. It is a sign of hidden rebellion when any time truth is mentioned that involves submission, the exceptions and the cases in which such submission brought damage are always dragged out. It is like trying to speak to a wife about being in subjection to her husband and have her tell of the terrible kind of man that he is, or recount the story of a friend of hers who tried this and it didn't work in their situation. It is a clear evidence that something is very wrong. Remember, also, all of this presupposes that you are submitted to a true shepherd!

(3) A shepherd should expect that his sheep will heed his warnings. One of the responsibilities that God has given to shepherds is to protect the sheep. They are not only charged with feeding, but with keeping them from



danger. These dangers come from within and without. Paul gave the Ephesian elders the task of looking for grievous wolves that attack from the woods, and perverse men from within. Learn to put your trust in your shepherd. His warnings should be heeded. It is worthwhile to study how often Paul warned the people that were under his charge concerning ministries that would bring harm to the flock. Very often, if the circumstances warranted it, he would name names and the offenses. To do this today is interpreted by some as a "lack of love." If we truly believe that the last day period is to be characterized by deception, then the need to listen carefully to the warnings of godly shepherds becomes paramount. It is very encouraging to me to note the renewed sense of responsibility that is growing among pastors within the charismatic movement. There is a growing awareness that we need to let the flock know that every ministry that comes through the area does not carry the approval of a properly constituted body of believers; that many neither come *from* a fellowship of saints, nor do they come *to* a fellowship of saints, but rather are simply a law unto themselves. They serve their own self interests and not those of Christ's.

This area also includes the care that must be taken that danger does not come to the flock from within. A false shepherd may arise within the group seeking to draw away disciples after himself; or one of the sheep may endeavor to lead others astray. When this happens the real shepherd must bring rebuke and correction. This should not come as a shock. The real shepherd should not be censured for being "un-Christlike" when he must bring rebuke in caring for the flock. He should be thanked and commended for fulfilling faithfully the responsibilities that have been given to him by Christ. Remember, "he must give an account. They watch for your souls" (Hebrews 13:17).

(4) Every shepherd has the right to expect that sheep under his care will

be fruitful; that is, they will reproduce. There are many changes taking place within the Church during these days. One of the more significant revolves around the truth that the main purpose of the ministries that God has given to the Church is to build up and equip the Church so that it might do the work of ministering. Most Christians grow up with the conviction that it is the pastor's job to win souls; they will pay his salary. How difficult that is to substantiate scripturally. The shepherd has the responsibility of feeding and protecting the sheep. There is every reason in the world to assume that sheep, properly cared for and watched over, will reproduce themselves on a regular basis. Let the shepherd concern himself with the feeding of the flock; let the sheep bring forth new sheep that the fold may be full. The times when the sheep gather together with the shepherd should be occasions for teaching and instruction. Much harm is done when meeting after meeting is devoted to "soul-winning" messages at the expense of the feeding of the flock. Healthy, normal sheep will bring forth other sheep. It is to be expected.

(5) Finally, I submit that every shepherd has the right to shear his own sheep. He does not expect a visiting shepherd to come from across the country to take the wool from the sheep for whom he has given his life. Neither does he expect the sheep to walk up to him one day, self-sheared, and announce that they have sent their wool to another shepherd down the street, because they "felt led." A shepherd expects to gain his support, his livelihood from the sheep to whom he ministers. I realize that to many this smacks of legalism, but study carefully the principles of giving as outlined in the New Testament. I find no place for the independent type of giving that characterizes many Christians and only speaks of their independent spirit. Jesus made it clear that the issue was God or money. The control of finances, the question of where God's money should go is crucial. And the sad truth is that

within the Church, millions upon millions of dollars are wasted each year, because uninformed sheep send their wool to organizations and individuals that they know very little about. Support the man and the ministry that God has given to you in the area where you live. Together agree to help other works and missions, or individuals as God directs you. Get information concerning them, find out what they are doing. Check the fruits of the ministry and then, together, as a body, minister to them your finances in the name of Jesus!

Remember, the shepherding ministry of Jesus is carried on through the under-shepherds that He has ordained! *Sheep belong in a flock! Every flock need shepherding!*

Now, shepherds, let me share with you out of my heart. Some months ago, I had the opportunity of hearing Sean Kearney of Auckland, New Zealand, teach on the subject of "The Shepherd and His Sheep." Some of the insights that he had were well worth repeating, and are included in the following. We are warned in Proverbs to know well the face of our flock. It is vital that we learn to recognize the individual characteristics of the sheep that we are leading, and what we can expect of them.

(1) Expect that special care will be required by new lambs. This care can best be evidenced by allowing them to drink milk from the one who gave them life. Let them be nursed by their spiritual mothers. There may be times when an exception has to be taken; but in the vast majority of cases, it is best for all concerned — the new lamb, the one who gave birth to him, and the shepherd — if this pattern is followed. Your main concern is to make sure that the new lambs are being taught to stay with the rest of the flock and not wander off. The wise shepherd carries with him his spiritual tidbits especially designed to keep the young lambs close at hand. One day they will learn to follow by the sound of the shepherd's voice; but until that time, they will be kept out of harm's way by



the special care and attention that they will receive.

(2) Expect a variety in a flock that God has given to you. A healthy flock is well balanced. There is the strength that comes from experience, the vigor that comes from youth. Learn to encourage the faithful in the flock. The sheep that are continually following and are close by no matter what the change in weather or terrain, are a treasure indeed. They may not be the most spectacular members of the flock, but without them progress would be impossible.

(3) Keep a sharp eye open for the following:

*Solitary Sheep* — These stay away from the rest of the flock, always off by themselves. The reasons advanced can be varied: the rest of the flock is too immature, not sufficiently advanced for their fellowship; or they might be afraid to expose themselves to the light of fellowship. They are afraid to become vulnerable and subject to hurts or wounds. They may just be looking for special attention. Whatever the reason, one thing is certain — *a solitary sheep is always sick*. The healthy sheep craves the companionship of the flock. If you see one off by itself continually, you had better get busy and investigate — something is wrong.

*Hermit Sheep* — These type of sheep have a similar problem, yet with a different twist. They stay away from the flock because of their unwillingness to face the shearer. They refuse to be clipped. This results in many serious things. The uncut wool often grows over the eyes and they have great difficulty in seeing. To even attempt to spot danger in such a condition is an impossibility and they often become the prey of wolves. Another possibility is that of the wool becoming so heavy that it weighs them down so that they can no longer rise. They settle in one place until they are devoured by hungry beasts, or starve to death. Still others become caught in the thicket and again are open prey. I spoke earlier of the need of the sheep allowing the shepherd to shear them.

Let me have a little literary license and change the analogy. The Scriptures speak of a sheep being before his shearer as dumb. This is used of Christ before his accusers, just before Calvary. The hermit sheep, the one who will not face the shearer speaks of the individual who constantly refuses to face up to things in life that are destined to bring Calvary to him experientially. The sheep who stays away from the experiences of life that God allows to uncover us, to expose us, will never make spiritual maturity. This is the place where we learn to trust our case to God. No self-defense, no arguments, but submitting to Him who judges righteously.

There is danger here that must be faced. The hermit sheep eventually will begin to influence others. He will seek to persuade them by his example that the comfortable path that he has chosen, the uncrucified life is the only way. "Stay away from the painful experiences, dodge the difficult things in life. That's the way to live." I can still remember the soberness that gripped me when Sean Kearney said to me, "The hermit sheep must be taken from the flock. He will not make it, and will influence others."

*Wandering Sheep* — These are sheep who are never content with things as they are. No matter what God is doing in the flock, it is not fast enough, big enough, as good as what is happening in other places. The meeting that they have just come from, the way things used to be, all become loopholes in the fence. They look for any opportunity to break through and graze in territory of their own choosing. Phillip Keller describes such a sheep in the book, *A Shepherd Looks at Psalm 23*:

This type of sheep will often force its way through some spot in the fence or find a way around the end of the wire . . . and end up feeding on bare, brown, burned-up pasture of a most inferior sort. But this sheep never learned her lesson and continued to fence-crawl time after time. Now it would have been bad enough if she was the only one who did this. It was a sufficient problem to find her and bring her back. But the further

point was that she taught her lambs the same tricks.

Shepherds, unless under God we learn to discipline, or cut out of the flock the wandering sheep, we are in for trouble. The rest of the flock will suffer as we spend our time running after them.

*Judas Sheep* — I hesitated before including this category, but it is vital. This is the sheep that leads others to the slaughter — deliberately. If, within Jesus' congregation of twelve, there was one who was a traitor, so the wise shepherd understands the possibility of having among the flock a Judas sheep. He is the one who is so deceived and blinded by his own stubbornness that he not only walks contrary to the path laid out by the shepherd, but boasts over the fact that his way will lead to much greater light and truth. This type of sheep must be spotted and removed from the flock. I am deeply convinced that many of the problems that we, as pastors, face can be traced directly to the lack of discipline in our churches. There needs to be a great recovery of New Testament principles relating to this area of truth.

One closing thought: I believe with all of my heart that the things I have shared in this article can best be worked out, both for the benefit of the sheep and shepherd, if shepherds would function in plurality. It is taken for granted in Scripture that more than one man pastors the flock. It is always the shepherds, the leaders, the plural, not the singular that are referred to. How much easier it is to bring sheep into obedience, how much better is the care the flock receives if there is an honest sharing of responsibility. If we are looking for sheep to follow the shepherd, then is it not fair that we face the question, who is looking after us? If our only answer is Jesus, we become guilty of the same escapism that we accuse the sheep of when they fail to find an earthly shepherd. We must be working in harmony and love with other shepherds if our ministry is to be that which will produce strong, healthy reproductive sheep. ♡



# WHAT A SHEEP CAN EXPECT FROM HIS SHEPHERD

by James L. Beall

In John 1:6 we read, "There was a man . . . ." In this short phrase we have a description of all servants of the Lord. God has ordained that men, in spite of all their faults and shortcomings, should be the channels through which His Word is proclaimed to others.

Some men ordained by God are called "pastors" or "shepherds." Their work is extremely important, for they have a unique and personal relationship with the Lord's people, His sheep.

Presently, the fresh winds of the Holy Spirit are directing the sheep to the Scriptures. As they read and study, they are aware that the Lord has placed pastor-shepherds in the Church, which is His body. Rightly they are inquiring about this important ministry and their relationship to the one who is to lead them. What can they expect?

Do sheep recognize a true shepherd? Can they distinguish the counterfeit? Yes, they can. Sheep instinctively know when they have found a shepherd they can trust. Nervously they flee from the person who lacks this spiritual quality. Most sheep could not explain the reason for their nervousness, but it is there just the same.

Pastors are on the spot. As more scriptural revelation is restored to the body of Christ, more pressure is put upon pastors to conform to the scriptural image of under-shepherds. Jesus Christ gave pastors to the Church to continue His own ministry as the Great Shepherd of the sheep. Sheep are not content to settle for anything less.

## THE SHEPHERD'S HEART

What can sheep expect of the shepherd? They can expect the same heart that motivated Jesus, the Great Shepherd of the sheep. They can expect the pastoral ministry of Jesus Christ to be manifested in their personal and local situation through their pastor.

God's people have an example of the perfect shepherd in Jesus Christ, and can rightly expect their local pastors to reproduce His ministry. The scriptural portrayal of Christ as the Great Shepherd gives the sheep information and direction in seeking out a shepherd they can trust with their souls.

Sheep can expect their shepherd to share the feelings Jesus had for His sheep. Every true pastor-shepherd has received a sovereign call from God, a spiritual enabling to minister, and a heart that cares — deeply cares — about people.

The first evidence of a true pastoral gift is compassion. That heart of healing love and self-sacrificing mercy that Jesus had must become evident to the sheep. The pastor who lacks love for the sheep simply cannot and will not give of himself over the long haul. He can't. It isn't in him to do.

One of our first glimpses into the heart of Christ is found in the Gospel of Matthew:

But when he [Jesus] saw the multitudes, he was moved with

compassion on them, because they fainted, and were scattered abroad. Then saith he to his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest (Matt. 9:36-38).

Here is a look into the pastoral heart of Jesus. Jesus looked at the multitudes and what He saw bothered Him — it moved Him inwardly. When the Bible says, "He was moved with compassion," it is literally saying, "He was moved with pity from the very inmost bowels." The Jews esteemed the bowels to be the seat of sympathy and tender passions. Jesus was feeling for these shepherdless sheep.

Jesus knew these people were fainting — dying spiritually. "They were scattered abroad," meaning they were utterly neglected and rejected; weary, scattered people who needed a shepherd. Jesus felt for these people and He wanted His disciples to share His concern. They too must be deeply moved by the needs of people before they could become meaningful labourers and effective men. Sharing the shepherd-heart of Jesus was an absolute requirement. There must be no side-stepping here.

## THE ORIGIN OF OVERSIGHT

True pastoral oversight is rooted in compassion. Sheep can expect their pastor-shepherd to care enough about them that he will pray and carry their needs heavenward to the Lord.



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The prayer of concern Jesus instructed His disciples to pray regarding labourers is similar to the prayer of Moses spoken centuries before. The burden of both prayers was that the sheep be given shepherds to tend them.

And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd (Num. 27:16,17).

Moses had a godly concern for the children of Israel and had led them as a shepherd for forty years. At the end of his ministry, he was asking the Lord that the people not be left on their own without qualified leadership. Israel needed a man set over the congregation, a shepherd. Israel had many elders, but a shepherd was needed to take the oversight.

In answer to Moses' prayer, the Lord God pointed to a specific man, Joshua the son of Nun, who would be set over the congregation. Joshua would be the shepherd of the sheep of Israel, the God-appointed leader. This fact was to be made known to all the congregation of Israel. It was declared publicly that this one person had been designated by God to be their pastor. They were all responsible to this one man. Elders had their place; Joshua had his. There was plurality of leadership but all under the oversight of the shepherd appointed by the Lord.

### **SHEEP NEED SECURITY**

It is a well-known fact that animals and people only feed well when they feel safe. Unless they know they are in

the care of someone they can trust, they do not eat properly. The same is true spiritually. Sheep need the security of oversight. They need to know that someone has been appointed by God to care for their needs, to protect them from harm, and to tend to their spiritual welfare.

The sheep of God's flock eat by hearing God's Word. God's Word is fed to the sheep by the pastor-shepherd. When the sheep know they are under the pastoral oversight appointed by God, they relax their inner defences, trust, and eat. Security and trust are needed to produce contented sheep.

Sheep know the difference between a pastor set over them by God and one who has gained this office by one means or another. There is a deep spiritual difference and the sheep instinctively recognize it. The Bible says:

But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out (John 10:2,3).

The sheep have the right to expect to hear the voice of Jesus through their pastor-shepherd. They can also expect him to live righteously, godly, and soberly — his example adds weight to his words. The pastor-shepherd walks before his people providing them a good example. He preaches and lives the truth of the gospel. The pastor-shepherd leads through first-hand experience; he must be in union with Christ and daily experience the personal presence of Christ. This produces a voice Christians will follow.

The sheep of Jesus Christ can expect more than a professional preacher. The professional preacher is a pretender and in reality is a stranger to the flock.

Through the years I have observed the restlessness of numerous sheep. Because they do not have a true pastor-shepherd, the truths of the kingdom do not ring clear. They know something is wrong, but cannot explain what it is.

Unable to place their finger on the problem, they become restless and in time cannot hear and feed. The stranger is not feeding the sheep words he has heard from God, but words he has stolen.

### **RULING MEANS FEEDING**

In the Bible description of the pastor-shepherd, oversight is always linked with feeding. The two functions are inseparable. One must feed with a clear voice of authority. Such authority comes only as the pastor hears directly from God, submits to God himself, is faithful even in the little things, and gives himself in the service of all.

In the Bible the three words "shepherd," "feed," and "rule" are closely interrelated. The Greek bears this out. The word "shepherd" comes from the Greek word, "poimeen." It means "a shepherd one who tends, herds, and feeds sheep." The word "feed" comes from the Greek word "poimaino," and it means, "to act as a shepherd, keeping the sheep, tending sheep, or feeding the flock." The word "rule" is from the same Greek word as feed, "poimaino," and it means, "the governing power exercised by the shepherd."

The pastor-shepherd does not gain the oversight of the flock because of arbitrary authority. Nor does he become a true feeder of the sheep because of ecclesiastical authority conferred by some church hierarchy. No! One only becomes a pastor-shepherd in the true scriptural sense by his ability to feed the flock in word and in doctrine.

Oversight is not arbitrary dictatorship; it is leading the sheep into pastures rich with food. Ruling is compassionate leadership first by example, and then by careful instruction in the Scriptures. Again and again, ruling or oversight is connected with feeding. The sheep can expect to be fed. Take these examples:

Feed the flock of God which is among you, taking the oversight thereof . . . (1 Peter 5:2).



Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseer, to feed the church of God . . . (Acts 20:28).

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine (1 Timothy 5:17).

Sheep do not come to a pasture to be dominated and coerced; they come to be fed. Godly authority is a natural result of feeding the anointed Word. The sheep will heed the voice they can trust and respect. They will submit to the care of the shepherd whose life and word has the ring of genuineness.

### PASTORING MEANS GIVING

The primary concern of the pastor-shepherd must be the sheep, not himself. The exhortation is to feed the flock, not to fleece them. All pastoral ministry begins with compassion or the giving of oneself for the flock. Sheep can expect the care of the pastor-shepherd.

If the pastor's prime concern is himself, this will show in one of two ways: the love of money or the love of power. Either one of these will hinder true oversight. Feeding means giving. You cannot give and be seeking selfish gain at the same time.

When the Apostle Peter wrote to the scattered church throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, he said:

The elders which are among you, I exhort who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock (1 Peter 5:1-3).

A man who takes the oversight of the flock of Jesus Christ should not be

forced into it either by circumstances or pressure. It must be done willingly. Compassion can only flow spontaneously.

When a pastor is hard, overbearing, and unyielding in his manner, this is not evidence of unusual power with God. To the contrary, authority is a matter of the spirit. It comes from deep union with God. This union will be expressed in a Christlike manner of life. People followed Jesus because He gave them life. They will likewise follow the pastor who nourishes their souls. Undue authoritarianism reflects the pastor's concern for himself rather than for the sheep. There is all the difference in the world between authoritarianism and godly authority. God's sheep can expect pastoral gentleness. A gentleman is a sure man.

### SHEEP NEED PROTECTION

Sheep need protection of two kinds. They need protection from attacks from without and protection from intrigue within. But first of all, they need protection from imposters in the leadership.

There are true shepherds and there are cunning counterfeits. The difference is discovered under pressure. During times of danger, does the shepherd run or does he stay and fend off the attack even at the risk of his own life?

Pastoral ministry is sometimes laborious and wearisome, and in many places, dangerous. In times of persecution, the pastor-shepherd becomes a hunted person. The maxim has always been: "Kill the shepherd and the sheep will scatter." Jesus knew this was the strategy of Satan in his onslaught against Him. He said:

All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad (Matt. 26:31).

This is why Satan attacks the pastor as he does. If he can discredit, smear, or taint the integrity of the shepherd, the sheep will scatter. Therefore each

and every pastor must understand that he will be under attack. He is Satan's key to scatter the flock.

### PASTORAL DESERTION AND EXPLOITATION

It is a serious matter to be called of God into the pastoral ministry and then turn away from it, leaving the sheep of the Lord without a shepherd. The Apostle Paul said:

For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me: yes, woe is me, if I preach not the gospel; for if I do this willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me (1 Cor. 9:16,17).

This tells us in no uncertain terms that people are called into the ministry by a sovereign act of God. Ministry is not an elective vocation. God chooses and calls men and women to specific pastoral service. We dare not leave our place of service because the going gets rough.

Sheep need protection from covetousness in the leadership. The love of money has destroyed many good ministers and left congregations prey to all sorts of racketeering. The sheep can expect monetary protection.

The Apostle Peter warned that the oversight of the flock of the Lord should not, and must not, be taken for monetary gain. Could it be that the place of oversight was considered a lucrative office way back in New Testament times? It seems so.

When the Apostle Paul wrote to Timothy about the selection of men for the oversight of the local churches, he said: "This is a true saying, If a man desire the office of a bishop, he desireth a good work" (1 Tim. 3:1). When Paul said, "if a man desire" the pastorate, he used the word, "oregomai" which literally means, "earnest, eager, passionate desire; to covet." It is strange that the oversight, in those times, should have been an object of intense desire to any man. It was a place of danger, exposure to



severe conditions, exhausting labor, want, persecution — even death. Can the answer be that it was also considered a lucrative position? Evidently!

The desire to use the place of oversight for monetary gain is a strong one. I suppose more pastor-shepherds are tripped up over money than anything else. People who tend the flock of Jesus Christ for money are called in Bible terms “a hireling.” A hireling is one who is hired and gives his services for gain.

Jesus forewarned the people that there would be hirelings among the true flock. He said:

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep (John 10:12,13).

These words of Jesus have been fulfilled literally thousands of times. Men who were received as shepherds of the sheep by many local congregations were seen in time to be hirelings and not shepherds. When the winds of adversity and trouble began to blow, and wolves got into the sheepfold among the sheep, instead of protecting the sheep and battling the wolf, they ran away and left the sheep unprotected.

People who do this must be labelled as hirelings. These are men who serve themselves and not the flock. Paul says of such men:

Brethren, be followers together of me, and mark them which walk as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things) (Phil 3:17-19).

## **SHEEP NEED A PERSONAL TOUCH**

The pastoral ministry is far more

than preaching and teaching the Word, basic as this is to the care and feeding of the flock. Sheep should expect to receive personal tending and watch-care. The Bible has much to say about personal shepherding. Jesus knew His sheep by name and led them individually; pastors can do no less than continue this ministry of Jesus.

... and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice (John 10:3,4).

Many great and gifted preachers have been unable to gain a solid following because they overlooked this important part of the shepherd's role. They studied hard and prepared carefully. They preached with zeal and unction, but as soon as the meeting was over they could not personally relate to the people. Instead they were cold and impersonal, unable to open themselves in warmth to those who hungered for relationship. Sheep should feel that the pastor not only cares for the flock in general, but for them in particular.

In reality, the Lord does hold the pastor responsible for the watch-care and tending of each individual sheep, not just the congregation in general. He is answerable to Jesus Christ regarding his labor, faithfulness, and personal care for the sheep. In the book of Hebrews, we read:

Obey them that have the rule over you, and submit yourselves for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you (Heb. 13:17).

I suppose for many this is a brand-new thought regarding the ministry of a pastor. A pastor is one who watches for our souls. Each sheep should be able to say, “Thank God, there is one man, at least, who is concerned about my soul.” A true pastor is one who is interested in the personal kingdom potential of each of his sheep.

The Bible informs us that the Lord

Jesus Christ, our great and wonderful Chief Shepherd of the sheep, is also the overseer of our souls. We read this thought in 1 Peter 2:25: “For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”

Jesus Christ is the “overseer” of our souls; this is the meaning of the term “bishop.” Our souls are continually under His providential care. As our shepherd, He leads us to the best pastures, defends us from our enemies, and guides us with His eye. Every true, born-again, called pastor shares in this work of the ministry with our Lord.

## **THE SHEPHERD-COUNSELLOR**

The sheep of the Lord can also expect personal care and counselling from their pastor-shepherd. Jesus spent many hours with individuals, especially with those who had special needs or who were being prepared to share in His ministry. Often the sheep need personal attention. In our day and age, the pastor-shepherd must be available to the sheep. Often the sheep do not recognize their own needs and are unable to appropriately apply the Word to their particular problem. The pastor-shepherd must help them understand themselves and show them the ways of the Lord for their personal situation.

Sheep can expect to be helped in growing up. They should expect milk to get them started and nourishment suitable to each stage of development.

The sheep must understand that the pastor cannot by himself meet every need, but he can see to it that other ministries are available in the local church for the perfecting of the saints. As the presiding elder, the pastor must coordinate the ministries within the local church and visiting ministries for the best interests of the sheep.

Sheep expect a lot of the shepherd don't they? But it is no more than God expects. ☞



# BIBLE STUDY

## SHEPHERDS

When Jesus was on earth He identified Himself as the Good Shepherd who giveth His life for the sheep. After His resurrection His concern was for His sheep — "Feed my sheep" (John 21:16). Today still, He is concerned that they be protected, nourished, and led. To carry out this goal He has placed shepherds (or elders) in the Church.

As God is gathering the sheep into folds, they are beginning to see their need for shepherds. Likewise, shepherds are beginning to sense their responsibility to the sheep. This month's theme explores the ministry of such shepherds.

Answers to Bible Study are found on page 31.

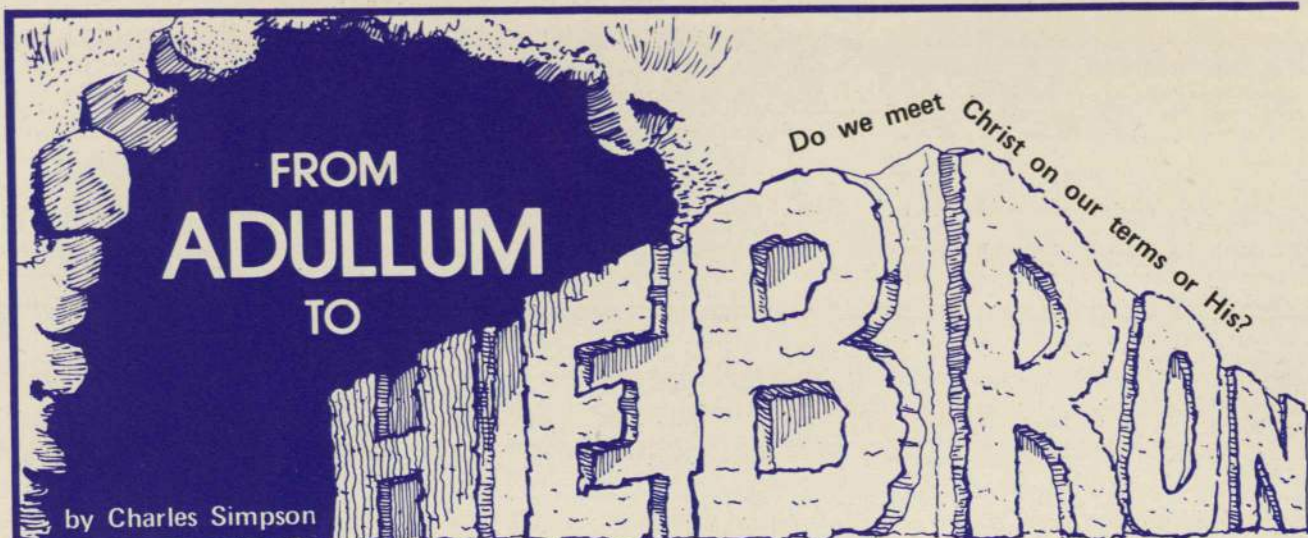
- What three names are usually used in connection with the ministry of shepherd?  
*Acts 20:28* \_\_\_\_\_  
*Eph. 4:11* \_\_\_\_\_  
*1 Peter 5:1, Acts 20:17* \_\_\_\_\_
- Who shepherds the whole church? *1 Peter 5:4 & Hebrews 13:20* \_\_\_\_\_
- Who sets in, or appoints, shepherds over the sheep?  
*Acts 20:28* \_\_\_\_\_
- How do the shepherds come to be recognized as shepherds by the sheep? *John 10:4* \_\_\_\_\_
- What are some responsibilities of the shepherds?  
 List six. *Ezekiel 34:1-4*  
 a. \_\_\_\_\_  
 b. \_\_\_\_\_  
 c. \_\_\_\_\_  
 d. \_\_\_\_\_  
 e. \_\_\_\_\_  
 f. \_\_\_\_\_

- What is the wrong way for a shepherd to lead a flock? *1 Peter 5:3* \_\_\_\_\_
  - What is the proper way? *1 Peter 5:3* \_\_\_\_\_  
*John 10:4* \_\_\_\_\_
- In the eyes of a good shepherd who comes first — himself or the sheep? *John 10:11* \_\_\_\_\_
- What are two wrong attitudes or motives for being a shepherd? *1 Peter 5:2*: a. \_\_\_\_\_  
 b. \_\_\_\_\_
- What are two proper attitudes?  
*1 Peter 5:2*: a. \_\_\_\_\_  
 b. \_\_\_\_\_
- What is the reward for a faithful shepherd? *1 Peter 5:4* \_\_\_\_\_
- What will happen to believers who do not have a pastor they can submit their lives to? *Ezekiel 34:5*  
 a. \_\_\_\_\_  
 b. \_\_\_\_\_
- What four things are sheep to do to those who shepherd them?  
*Hebrews 13:17*: a. \_\_\_\_\_ b. \_\_\_\_\_  
*John 10:27*: c. \_\_\_\_\_ d. \_\_\_\_\_
- Who bears the responsibility for a shepherd/sheep relationship being joyful or sorrowful? *Hebrews 13:17* \_\_\_\_\_

### NATIONAL DAY OF PRAYER AND FASTING APRIL 30!!!

Although the House of Representatives and the President have not passed the bill calling for a National Day of Humiliation and Prayer on April 30, many Christians across our nation will be joining together in observing this day. We urge our readers to join with us in setting apart this day for fasting and prayer for our nation.





It was early 1974, one Tuesday A.M. Three local elders and I were in prayer seeking leadership from the Lord. God's presence was very evident when this word came. "God is moving His people from Adullum to Hebron." A deep excitement stirred within me as I reached for my Bible to see what this might mean.

In 1 Samuel 22:1-2, I found these words:

So David departed from there and escaped to the cave of Adullum; and when his brethren and all his father's household heard of it, they went down there to him. And everyone who was in distress, and everyone who was in debt, and everyone who was discontented gathered together to him: and he became Captain over them. Now there were about 400 men with him (NAS).

#### THE ADULLUM RELATIONSHIP

Before Saul's persecution of him, David had become a popular figure. The Spirit of God was upon him (1 Samuel 16), and he had become a hero because of battlefield exploits, wise conduct, musical ability and authentic charisma. All of these characteristics served to provoke Saul's jealousy and bring about David's banishment from Saul's court. Finally Saul openly sought his life, causing David to flee to the area 15 miles southwest of Jerusalem called Adullum.

In spite of Saul's attack, David remained popular with many people, some even became fugitives with him. Who were these that came to Adullum and why? First, David's own family came to him. I believe it would be safe to say that they came out of natural loyalty. Because of David they were also experiencing the hostility of Saul and those loyal to him. There is no suggestion that his coming kingdom was their primary motive. Natural rather than spiritual motives prompted their trip to Adullum.

Others came. Those who were distressed with various problems; those who were in debt and unhappy with the economics of Saul's reign; those who were rebels and malcontent — who probably would have been discontent with any king after a while; these all came. This was a diverse group of individualists, rebels and problem people who saw in David a possible solution to *their* problems. We might say that the *Adullum relationship is one based on needs*, even in some instances selfishness. It is true that many of the Adullum followers learned loyalty as the relationship progressed, but the original motive was need.

The "Adullum Movement" was at best a "rag-tag" band of rebels following an outlawed leader. This was the valid beginnings of God's own plan to make David king, bring back the Ark and reveal His glory in the Temple. But it was just the beginning.

Jesus too had His "Adullum band." We read in Matthew 4:23-24 (NAS):

And Jesus was going in all Galilee teaching in their synagogues, and proclaiming the gospel of the Kingdom, and healing every kind of disease and every kind of sickness among the people. And news about Him went out into all Syria; and they brought to Him all who were ill, taken with various diseases and pains, demoniacs, epileptics, paralytics, and He healed them.

Multitudes of people, poor, needy and sick followed Jesus. He met their needs. Like His "Father David," He became a popular figure. The Spirit of the Lord was upon Him; He behaved Himself wisely; He had authentic charisma. He found Himself followed by "bread seekers," "captives" seeking liberation, and also persecutors. The same characteristics that appealed to the multitudes, brought jealousy, hatred and finally murder to hearts of those who ruled Israel.

Initially, except for a few disciples, those who came to Jesus did so out of need. This was His Adullum band. They were discontented with Israel's government, spiritual decadence and their own personal emptiness. Jesus Himself had declared that He came to seek and save the lost, set the captives free and give life more abundantly. Having heard such "good news" it was a natural response to go "get my needs met by this healer."

Most of us have "gone down to



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Adullum to meet Jesus." We heard, "Jesus will meet *your needs*; come follow us to bread, healing and deliverance." This is and was unquestionably part of God's plan for Jesus and us.

When Moses preached deliverance to Israel in Egypt, we are told a mixed multitude followed him (Numbers 11:4). One translation calls them "rabble." Everyone wanted out of Egypt — but many were not interested in paying the price to build the Kingdom of God. "The Adullum gospel" is a beginning in God's purpose, but by no means the end.

In every great revival, whether Moses, David, Jesus or more modern ones, with the appearance of every new promising leader there is an "Adullum band" who see in Him the answer to their own needs and they may have never thought beyond that goal.

## THE HEBRON RELATIONSHIP

Then all Israel gathered to David at *Hebron* and said, "Behold we are your bone and your flesh. In times past even when Saul was king you were the one who led out and brought in Israel; and the Lord your God said to you, 'You shall shepherd my people Israel, and you shall be prince over my people Israel.'"

So all the elders of Israel came to the king at Hebron, and David made a covenant with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord through Samuel (1 Chronicles 11:1–3 NAS).

Hebron is only about 15 miles southeast of the plains of Adullum, but it was a lot farther than that for David and his "Adullum band." David's road to the mountain heights of Hebron (3,000 feet elevation) led over the stoney ground of treachery, hostility, loss of possessions and literally into "the rocks among the wild goats." The sheer physical obstacles of such a climb would have

daunted a lesser man. But added to those the political and spiritual warfare, Hebron required a man who had been helped by God.

Why God led David to Hebron, we are not told. We do know that Hebron, nestled high in the barren rocky mountains, was the place where Abraham, Isaac, Jacob and their wives were buried in the Cave of Machpelah. It was a memorable area where the covenant fathers lived and were buried.

Not only did David have to make the journey from the gentle plains of Adullum up the craigy slopes into Hebron, but his Adullum band had to decide whether to follow or stay behind. If they followed David, it would not be to meet their own needs, but to follow the will of God, as expressed in David's life. It meant a commitment to life or death. His path would become their path. His friends would be their friends. His enemies would be their enemies. Their purpose now was much higher than Adullum's plains. In the heights of Hebron there awaited Kingdom Covenant to rule a land and bring it into glory.

Some stayed behind, considering the cost and unsure of the victory. All were surely tired. At one point they considered stoning David themselves because it appeared that they would lose all their family and possessions. Something happened to them, however, as they journeyed with David. They became an army. Some became mighty men and loyal captains. Their interest changed from "mine" to "ours" to "his." Curiously, these discontented ones were now content to lay down their lives for David and one another. Their confession had become the words of Paul in 2 Corinthians 5:16, "From now on we recognize no man after the flesh" (NAS). They had begun to see David in a new light. They no longer saw him as the one who could gratify their needs, they saw him as the Lord's anointed leader for their lives. They began to see him as the Spirit revealed him, and not as they had formerly known him after the flesh. As that awareness grew so

grew their commitment to him and one another, as unto God.

Finally came the day that they had all awaited. *Saul was defeated by the hand of the Lord*. Many of David's psalms had been written during those trying days of waiting. In the "day of trouble" David had been hidden from his enemies, now God had set him "up upon a rock" (Psalm 27). From Hebron he could see westward the mountain canyons widen into valleys and plains. Eastward he saw beyond the Dead Sea to the mountains of Moab. He and those who had followed him from Adullum to Hebron, watched as men of rank and courage made their way out of all the tribes to make David king and enter into a covenant relationship with him.

And David went out to meet them, and answered and said to them, "If you came peacefully to me to help me, my heart shall be united with you; but if to betray me to my adversaries, since there is no wrong in my hands, may the God of our Father look on it and decide."

Then the *Spirit came upon Amasai*, who was the chief of the thirty and he said, "We are yours, O David, and with you, O Son of Jesse! Peace, peace to you, and peace to him who helps you; indeed, your God helps you!" (1 Chronicles 12:17–18 NAS).

The multitude of soldiers described in 1 Chronicles 12 came by rank representing the tribes and stood atop Hebron on "Covenant Ground." Nearby lay the bones of Abraham, Isaac and Jacob, their fathers with whom God had made and kept His covenants. Hebron is indeed a mountain peak of loyalty. It was a covenant with God's anointed, made by the anointing upon those who entered in.

Then began the glorious march north to the taking of Zim, bringing down of strongholds, and David's rule in Israel.

Jesus also had His Hebron journey. From Galilee to Calvary was not a long journey geographically, but the distance in obstacles and spiritual warfare cannot be measured.

Chorazin, Bethsaida and Capernaum



are the towns in upper Galilee where Jesus began His ministry and did so many wonderful works. In Capernaum He made His home. The sight of Jesus walking in their midst was almost commonplace. They sympathized with Him in His battle with tradition and rejoiced in His charisma. But for the most part, they never repented of their own self-seeking ways. Many of them would have followed Him but He turned them away with sermons on "counting the cost" and "eating and drinking of His flesh and blood" (John 6). They couldn't make the journey from *need relationship* to *real recognition of His Lordship*. Today those towns are ruins while others of their day have survived.

From that time Jesus began to preach and say, "Repent, for the Kingdom of Heaven is at hand." And walking by the sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." And they immediately left the nets, and followed Him. And going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. And they immediately left the boat and their father, and followed Him (Matt. 4:17,22 NAS).

While some came only to get their needs met, others came at loss of family and possessions to follow Him. These are the ones who made the journey south. These are the ones who decided to let His path, His enemies and His destiny be theirs. This was to be more than a mere Adullum need-oriented relationship. They would come to the new covenant.

As they journeyed with Jesus, they too were tempted to go back. They struggled often within themselves as to the wisdom of further venture. But as they traveled something happened. They began to see Jesus as He was.

"Whom do you say that I the Son of Man am?"

"Thou art the Christ, the Son of the

Living God!" They began to see He was God's anointed Son! The King! As they began to see Him more clearly, their commitment to His purpose deepened as did their love for one another. An army was in the making.

The last few days of their journey were most difficult. Calvary was too rocky and steep for some of them to climb with Jesus. Even they watched from a distance, and wept as He left His blood on its slopes. But then came resurrection, ascension and finally Pentecost. On that glorious day, God wrote His covenant in their hearts with the glorified Lord of Hosts! And they watched as thousands came up to "Hebron" to enter into that same covenant with Jesus, the Son of David.

The Adullum relationship is following Jesus "to get my needs met." It's valid and part of God's initial purpose. But God is moving toward a higher purpose. If you follow Him to "Hebron" you come to see beyond your own needs and realize His Lordship.

Unless we make that journey, we will miss His purpose for our lives. He that would save His life will lose it — He that will lose his life for the Lord's sake will find. Unless we make that journey, we will also fail to relate rightly to our brethren. Those who only relate to God for personal benefit, will do the same toward their brother. They get along fine as long as it is beneficial. When relationships cease to meet their personal needs, they are dissolved. They cannot make and keep a covenant. This will be a great problem in our days and the days of Jesus' return (2 Timothy 3).

Those who learn to recognize the Lord by the Spirit of God *for His sake* and not theirs only, will also learn to relate to their committed brothers and sisters as joint heirs of God's Kingdom. The same covenant that we have with Jesus is the one that we have with our brothers and sisters in Him. We will learn to lay down our lives for one another and serve one another, as unto the Lord.

As we journey toward His Lordship, the *selfish* will either drop out or

change. The scorner and the sower of discord will be cast out. The betrayer will sell out. Then the brethren will in honor prefer one another for the Kingdom's sake. Then we can begin that glorious journey toward Zion and the pulling down of strongholds and (1 Chronicles 12 & 13) His reign in the earth.

A few days after my friends and I had rejoiced in the thought of God moving His people from Adullum to Hebron, my wife, Carolyn, and I made the journey to Jerusalem. From there we went south to Hebron. We stood on those stoney hills of Hebron and looked out over the valleys that David saw and imagined God's people climbing those stoney slopes to the Lordship of Jesus and covenant relationship with Him and the brethren.

"No one would come down here for the 'fun of it,'" I thought as I looked at the desolate terrain. "Those men who came here came because they were looking for the king."

The day has come when God is calling us out of our Adullum hide-outs, up from our many tribes, out of our personal interests, to make a covenant with Jesus Christ who is soon to rule heaven and earth. The time has come to see Him as He is, not only the Lamb of God, but the Lord of Hosts!

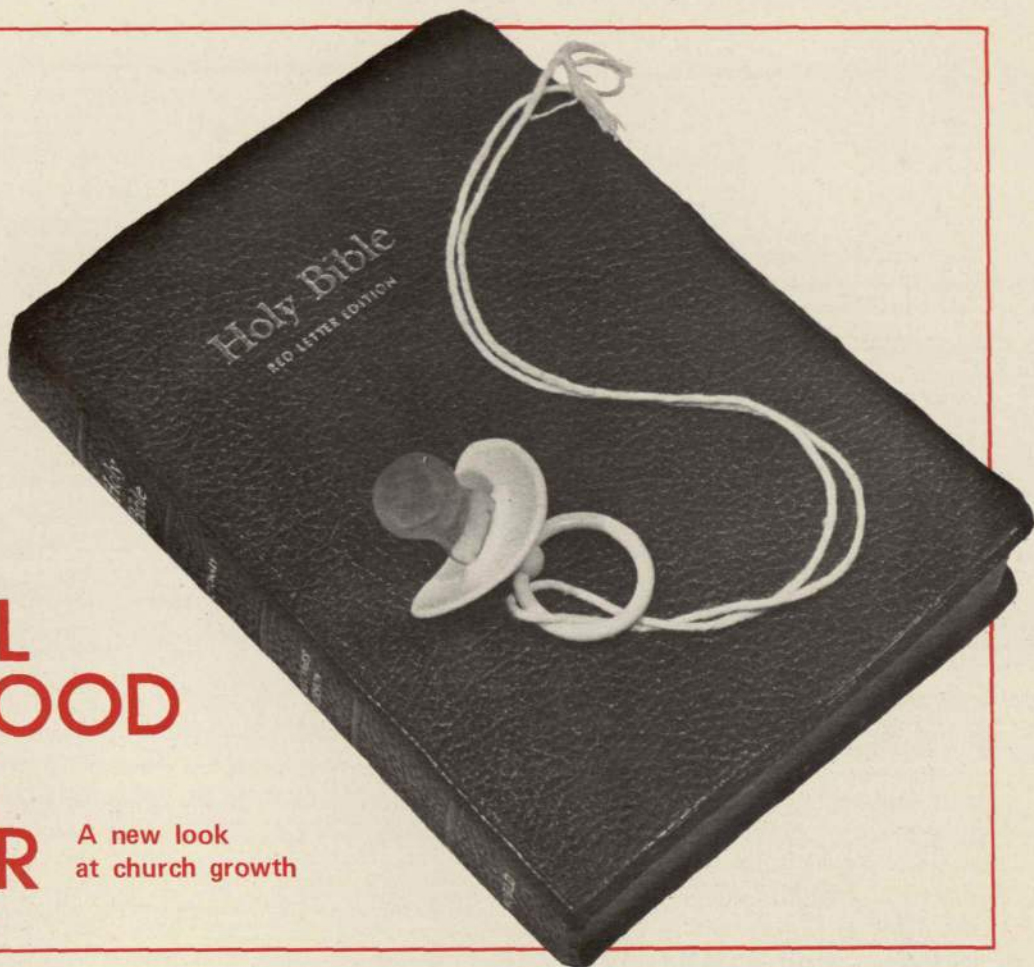
And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war. And His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself. And He is clothed with a robe dipped in blood; and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS" (Revelation 19:11-16 NAS). ♡



# THE ETERNAL CHILDHOOD OF THE BELIEVER

A new look  
at church growth

by Juan Carlos Ortiz



**W**hen I took over pastoral duties of a Pentecostal church in Buenos Aires, there were 184 members in my flock. The church had been established under the leadership of a missionary, and the denominational headquarters felt that the church was now ready to become self-supporting, assuming the work under a local pastor, as well as assuming financial responsibility. Gone were the days of depending upon their beloved missionary, and support from the United States for a piano, literature, and other physical needs.

My wife and I realized at the time that unless there was visible growth in the church, our pastoring days might be of short duration. So we set out to work very hard toward that end — growth. We worked sixteen hours a day, and after two years showed 600 members on the membership roll. All departments of the church were well-organized and functioning. There was a minister of education, men's and women's groups, youth groups, and a

follow-up program that covered all possible needs. There were letters number 1, 2, 3 for male, female, Arabs, Jews, children, etc.! Telephone calls, visitors, subscriptions to helpful magazines — all these were on our agenda of operation. One year we had 3,965 decisions registered in our regular services — not in campaigns, just a result of our hard work.

So there I was with a well-oiled piece of machinery on my hands. But I knew something was wrong. The thing that impressed me was that when I worked hard — everything worked out! When I didn't, the machinery started bogging down. I knew there must be a loose screw someplace. When I came to this realization, I determined to take time to find out where it was.

## STOP, LOOK AND LISTEN

We had been so active that we had not taken time to ask the Lord if what

we were doing was right or wrong . . . or what it was He wanted us to be doing. I saw that activities were like a wheel: Once you got going and momentum increased, it was very difficult to stop long enough to get off.

Before breakfast, the phone began ringing — and so it went far into the night. There had been some time for study, for writing sermons and some personal devotions, but there was never time to wait on the Lord for His word to us. There were monthly newsletters on how to do things, but no time for letters to the churches from the Holy Spirit. I thought what we were doing was right because it came from central offices, but now I wanted to find out for myself. I made a decision to set aside one week and I went out in the country, away from all the activity, to seek the Lord.

While I was there God spoke to me very clearly, "John, where is My finger in all of this? You are dealing with My things — and you are promoting them



as Coca-Cola promotes its product, and as Reader's Digest sells records and books. The letters . . . visits . . . phone calls . . . where is My finger?"

In the face of that probing question there was only one reply I could make: "Lord, I don't see Your finger anywhere. I am applying everything I learned at school, in seminars — but there is no moving of Your Spirit."

Following that admission, God began speaking to me about the condition of the church. He said that we were not growing. My reply to that was, "Lord, we *are* growing, we have gone from 200 to 600!"

Then came this even more startling revelation: "You are *not growing*; you are *just getting fat*. You just have more people of the same kind. You had 200 without love, then 300 . . . 400 . . . 600 — all without love! More quantity of the same type . . . not growing . . . getting fat!" And I had to admit this was true. I had never sought growth in my congregation. We had always multiplied babes.

God went even further: "Yours is not a church; it is an orphanage. No one there has a parent; all are orphans and you are the director of the orphanage. Sundays you fill a bottle of milk and say, 'Now, open your mouths.' And you are satisfied that you are really feeding your people."

This presented a crisis and I did not know what to do about it. But God, in His mercy, made a move toward His solution. A group of pastors in our city began coming together. At first the group was called the Charismatic Group. The basis of unity was the experience of the baptism of the Spirit and operation of the charisma — the gifts of the Spirit. But after a while, we learned that this was a wrong basis for unity. We could see that even denominations centered around this experience were divided and that no one experience or doctrine can be an acceptable center for God's unity. We came to understand that the unity of the church is based on the Lordship of Jesus Christ, His love and the fruit of the Spirit.

Once we accepted this center for

our fellowship, we found ourselves sharing and receiving from each other. I was asked to teach about the charisma and as I did, I realized many there had something our church lacked — love. I resolved to take this need back to my people. I was also able to share with the group of ministers what God had told me about getting fat . . . orphans . . . milk. Soon God began to give us answers to these questions and others that came out of our sharing. Throughout the next five years God moved in a very wonderful way in our midst.

### MILK-FED SHEEP

By centering our thoughts on growth according to the principles of God, we are facing many problems in this area and are receiving some answers. I call Problem Number One "The Eternal Childhood of the Believer." Listen to these words from one of the early church leaders:

Concerning Him, we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God; and you have come to need milk, and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness: for he is a babe. But solid food is for the mature, who because of practice have their senses trained to discern good and evil. Therefore, leaving the elementary teachings about Christ, let us press on to maturity: not laying again a foundation of repentance from dead works, and of faith toward God, of instructions about washings and laying on of hands, and the resurrection of the dead, and eternal judgment. And this we will do if God permits (Hebrews 5:11–6:3).

Our people are well-grounded in the teachings of the Scriptures on praying . . . believing . . . expecting. But since there is no growth, the requests we make cannot always be granted. We are unable to receive them because we are still children — spiritual babes.

Look at some examples on the physical plane. I have a son who is eleven years old. Should I say to him, "David, I want to have grandchildren. You will have to provide them. Let's pray for grandchildren." For all our prayers, he could not furnish me grandchildren because of his age. At age 20 he can get married, and without prayer, we can have grandchildren in the family.

Or, David can say, "Daddy I want to shave. Pray for me. I want a beard." I can tell him that he doesn't need to pray for a beard. I will feed him and through proper growth, the time will come when the beard is a natural result of growth.

Still another example of the principle of natural growth is the careful protection of the young child from matches, the gas and electricity. If we parents weren't protective we would endanger our children's lives and ours. We say, "Don't touch . . . don't do that." We hide matches until they are old enough to handle them safely.

Do you see the comparison here? We say to our people, "Wing out and make disciples." We have the teaching on how to do it, but if there is no growth, there are no results. Many of us ask for gifts, but because we are not mature enough to understand how to properly use them, God cannot grant our requests. For all our asking and believing we are limited because of our immaturity. In His wisdom, God withholds these because they might endanger the progress of His Kingdom.

Suppose God gave the outpouring of His Spirit in a mighty way today, with all the miracles and power of the days of the early church. Can't you just see us, babes that we are, setting up our own little individual kingdoms? But He doesn't want to build any more little kingdoms — he wants to tear these down so that He can build *His* Kingdom.

Let's consider another comparison. What would happen if you put a gun into the hands of a child? Chances are he would do more harm than good! So it is when we receive power we are not equipped to use to advantage. We like



to feel we are mature, like any adolescent; but if we were given gifts to cast out demons and raise the dead — miracles afforded the early believers — we would doubtless cause more harm than good to the church. There would be divisions and problems — and we have had enough of these already. What we need is maturity. Prayer, fasting, believing — all of these won't effect the needed maturity.

My prayer used to be, "Lord, give us the gifts and the power." Now it has changed to, "Lord, please don't send any gifts to the church yet. Wait, Lord, until we learn to love each other, for without Your love, the gifts are nothing. Grant that we may love each other and become one in You. Then send the gifts."

At one point I had to stop bringing gifts to my children. It came to the place that when I returned from a trip, they were more interested in what I had brought them than in the fact that I had come back. They would go through my pockets and if I had brought gifts, they would kiss me and off they would go to enjoy the gifts. All the while, I wanted them to love me! Now, when I take gifts, I don't hand them out right away. I save some for the next day so they will receive me. As most of us know, children are quite materialistic by nature. Have you ever heard this? "Mom, you gave her more coke than you gave me! She got a half-an-inch more!"

The materialistic mind of our church believers is due to the fact that we are still children — not grown adults. Most of our prayers show our childishness. We are always asking for blessings — for me and mine. The words may be right, but the attitude is wrong. We are like children asking for toys. When spiritual riches are revealed, we act like children. We measure and weigh to see which one

"got the most, or the better." As parents, we don't hand out hundred-dollar bills for candy and toys. Neither does God.

We may acknowledge the fact that spiritual riches are more important than the material and that the latter is only transitory. We may say that we believe Jesus is worth renouncing the riches of the world. But when it comes right down to putting that belief into practice, it is somewhat difficult. We, as pastors, may preach sermons against materialism, but that won't get results. I can preach many sermons to my children against too much candy. But they still prefer candy to soup. I have learned to appreciate soup more than candy because I am "grown up." But merely teaching or preaching that principle to the immature will not produce the desired results.

Spiritual growth is paced to spiritual intake, just as it is on the physical plane. At age five, neatness in dress may be a matter of complete disregard. At age sixteen or seventeen, this becomes a part of accepted behavior. Trying to force spiritual truths on the immature is like trying to have beards or grandchildren at the age of physical impossibility.

### GOD PROVIDES MORE THAN MILK

We must learn that we cannot depend on people, programs or new projects. These may all be good, but they do not necessarily insure growth. Most churches have on their hands people who only know how to invite others to come to the church. They may say to a neighbor, "Come to a meeting with me . . . we have a fine pastor . . . good preaching . . . great singing." Then they go to the pastor and say, "Pastor, I brought a new soul — now it is up to you." Our people do not know how to teach "the first principles (or oracles) of God." (Reread Hebrews 5:12).

Also, our people do not grow in prayer, worship, or praise. I visited a church after ten years' absence and found the same deacon praying the same prayer he did ten years ago. He

used the same phrases, asked the same petitions, expected the same answers. There was no growth.

The problem is not that we are "bad," but that we think we are "good." If we could realize our true condition, there would be hope for remedy and recovery. Jesus spoke these words through John the Revelator to the church at Sardis: "You think that you are alive, but you are dead." Do we drown out His pronouncements to us with our singing and shouting attempts to show our "aliveness"? Do we say, "We must be alive — we were 100 and now we are 150"? Consider the fact that the cemetery also grows in numbers.

Our preaching of renewal . . . new messages . . . true messages — these cannot be received because of the eternal childhood of the average believer. What is the cause of this stunted growth — this spiritual retardation? And what is the cure?

Let me show you some of the things I saw when I stopped the wheel long enough to take inventory. When I became quiet and asked God about the right and wrong of my activities, I took a look at my messages and found them full of the "first principles" of the gospel. I preached repentance, faith in God, baptism, baptism in the Holy Spirit, the second coming of our Lord, eternal judgment. And this went on Sunday after Sunday. I checked the Sunday school materials we were using and found the same situation. I went to the books I had studied in seminary: doctrine . . . systematic theology. I could recite the chapters from memory. There, again, were the first principles. And I had been so proud of preaching the "full gospel." I had to admit to myself it was mostly "full of structure." The portion of Scripture we have shared from Hebrews again came to mind. If this is milk, what then is solid food? Let us take a look at one of the ways the Apostle Paul differentiated between the mature and the immature, and the food the two groups could handle.

In his first letter to the Corinthians, he was called upon to deal with

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problems in the church there. In chapters 2 and 3, Paul addresses himself to *two separate groups of believers* — (1) those who were still on a milk diet, and (2) the others who were able to assimilate a stronger diet.

In verses 1–5 of chapter 2, Paul says to the immature (I am paraphrasing): “When I was among you the only thing I taught you was Jesus Christ and Him crucified.” Chapter 3, verse 1 continues: “And, I, brethren, could not speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ.” Often we see advertised: “We preach just Jesus Christ and Him crucified” — this means, “We just give milk here.”

Paul continues in chapter 2:7–16, turning his remarks to the mature.

... we speak wisdom among them that are perfect [mature] ... in a mystery, even the hidden wisdom which God ordained before the world unto our glory ... As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us [the mature] by His Spirit. . . .

You see, to receive solid food, somebody must go behind the curtain. If we spend all of our time with the ABC's of the gospel, we will never get into the holiest where the “mystery, the hidden wisdom” is to be found. I was so busy at one time preaching salvation, inviting men to come to the altar, playing the organ, and bringing in new ones, that there was no time left to lead the new converts on to maturity. I left them at the altar and busied myself in bringing in more orphans.

In his letter to the church at Ephesus (the most “grown-up” church of all those founded by Paul), he wrote: “I pray to God that he may give you the spirit of revelation to a *knowledge of himself*” (Ephesians 1:17). Paul knew what was to be gained through a spirit of revelation.

God had taken him to the third heaven and revealed to him part of this knowledge “of Himself.” Exactly how much, we do not know; but we do know that of all God revealed to him, he was allowed to tell only a part. (See 2 Corinthians, chapter 12, for Paul's words on his experiences). Not only could Paul only tell a portion of what he knew; but of all that he did teach, we have only a part which is recorded in his letters. And many of his writings were not in the “mainstream” of what he taught, but were written to “correct” the teachings he had already given them when he was with them in person.

Then, too, of all the writings of Paul, we have only a portion since some may have been lost. There is a reference of a letter written to the Corinthians of which we have no record in our New Testament. And there is some question about a letter he wrote to the Laodiceans. Let us admit that we do not know everything. Let us admit, too, that of all the principles we do have preserved for us, we understand so little — and we practice so little of what we do understand! We have a long way to go in coming to the knowledge of God!

To bring solid food to build mature believers, the leaders of the church must begin to understand their ministry of “food preparation and presentation.” We have only a glimpse of this. Much more understanding is needed.

### A CHANGE OF DIET

How are we supposed to go about making the transition from milk-drinkers to meat-eaters? Again we turn to Paul for help:

And he gave some, apostles; and some prophets; and some, evangelists; and some pastors and teachers: For the perfecting [maturing] of the saints, for the work of the ministry, for the edifying of the body of Christ (Ephesians 4:11–12).

Here is part of the answer. *The purpose of the preaching and teaching*

*in the church is to perfect (bring to maturity) the saints for the work of the ministries.* The one learning today is to become a teacher tomorrow. The pastors are not to *entertain* or *maintain* the believers, but to *mature* them.

We hear someone ask, “Have you some new ideas for the young people?” What is usually meant is, “Have you any new ideas as to how we can entertain them better?” Much of our effort in all of our activities is to entertain and keep the people active.

When I read what Paul said — that he was working to present every man perfect (mature) in Jesus Christ, I cried out, “I am ashamed to present my church to Jesus Christ . . . all these babes, crying, fussing, criticizing. I would have to admonish them, ‘Please, children, behave properly for Jesus is coming; let Him at least see a little bit of order.’” I can hear Jesus saying to me, “John, I did not put you here to be a baby-sitter.” I began to see that there must be purpose in activity. I am to challenge my members to change — to conform to the image of Jesus Christ. These are my disciples and I am to perfect them for the work of the ministry.

What is the work of the ministry? The sheep must multiply themselves. *Pastors* do not bring forth sheep, the *sheep* must do it. How can they do this if we only feed them milk? The sheep are to be supplying the milk for the new lambs. The pastor is to take the matured sheep into green pastures, providing them with solid food. In this way the work of the ministry goes on.

A most revealing teaching of Paul's is found in 1 Corinthians 12:28:

And God hath appointed in the church, first apostles; second prophets; third teachers; then miracles, then gifts of healings, helps, administration, various kinds of tongues.

Notice what is listed first and what is listed last. We often reverse the order. In the early church, the disciples *began* their maturing with speaking in tongues. It wasn't the



mark of maturity, but the mark of coming into the realm of the spirituals in order for them to be able to move upward to maturity — administration . . . helps . . . gifts . . . teachings — and on up the ladder.

It is also interesting to note that an apostle (top of the list) includes all the other ministries. An apostle can be a prophet, teacher, perform miracles, heal. He can help and administrate, plus speak in tongues. Being an apostle is the highest level in this list of ministries. An apostle is more like Jesus — who moved in all of these areas of ministry.

### PROVEN WORKMEN

Another principle we need to consider is that in the early church it was not the new converts who went out to start the work of building new churches, but the apostles. Upon the occasion of the church at Antioch preparing to send out men to begin new work, they were praying and ministering to the Lord when God told them, "Set apart Paul and Barnabas . . ." These two were *proven workmen* — not apprentices.

Read in Acts, chapter 13, about this incident. Five men were listed as prophets and teachers. After the Holy Ghost instructed the group to set aside Paul and Barnabas for the work of carrying the gospel into new territory, these two are referred to as "apostles." They are the sent-forth ones. The others remained in the church in their ministries as prophets and teachers, feeding the sheep in the home church. These men who went out were able to plant churches and build on strong foundations established according to God's plan.

When I was twenty years of age, I went out to open new work, and I did open many avenues for the gospel. But all the works I started were orphanages — I did not know how to start a solid church that could bring the believers to maturity.

When Paul went to a field he stayed three, four, or six months. Then he left. After a few years, he returned to

see how things were going. 1 Thessalonians 1:6—9 gives us a picture of one of the churches he established:

You also became imitators of us, and of the Lord, having received the word in much tribulation, with the joy of the Holy Spirit. So that you became an example to all the believers in Macedonia and Achaia. For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith towards God has gone forth; so that we have no need to say anything. For they themselves report about us what kind of reception we had with you and how you turned to God from idols to serve a living and true God.

What a church! The sheep matured to the point where they, in turn, could teach others and serve as examples of their teachings everywhere they went.

### WHAT ABOUT ME? AND YOU?

As a Pentecostal pastor, I know about speaking in tongues. I know administration and helps. I know about teaching. As I look at the Sunday school material and all the sermons, I realize that the people do get teaching. But, as a pastor, if I do not grow, *I become a cork to the church.*

In many churches and denominations, the longer a pastor stays in one church the greater his degree of success. But if he is a cork in his church, where are the sheep going to get food? If the members know all his messages . . . all his jokes . . . all the problems and the answers, how is the change from milk to meat ever going to be effected?

As pastors, we need not only to teach our people all that we know, but we need to move up the ladder. Our people need to be brought to the place where they can teach; then we can move on to further building for the Lord. I don't know how long Paul and Barnabas stayed in each particular field, but the sooner they were able to leave, the more successful they felt they were.

Are you beginning to grasp this

principle of growth? It is not numbers only, although numbers are also important. For if we have only a few mature ones, and the next year we have the same few mature, and the next year the same few mature ones, this is not growth — it is the same mature sheep getting fatter! Likewise, we are only growing "fat" if this year we have 100 believers . . . next year 500 . . . the next 1000, and still "a few mature." What we call growth may only be (1) fattening up the mature; or (2) producing more of the same kind of orphans. We should be growing from 100 believers and 10 administrators to 1000 believers and 100 administrators — adding others that help, teach, work miracles. *We don't add more of the same kind to keep growing — we are to grow in ministry.*

I do not believe that God is going to restore the ministries to the church until we come to unity. As we grow and develop and send out apostles, it should not be on the basis of denomination. If an apostle comes to a town, everyone in that town should recognize and receive that one as an apostle of Jesus Christ. As our churches mature and develop, there should be a "sending forth" of apostles — while the work in the home church moves forward with the help of teachers, prophets and administrators. This is "learning to grow."

Just as we, as parents, desire to see our children develop and mature to the point where they are responsible and participating members of the family, so God desires to see this same maturing in His church. In His family, the members are to assume places of leadership and spiritual responsibility as they are given proper nourishment and come into maturity. The Father does not look with favor upon the "eternal childhood of the believer." He is speaking to the church today to do something about it. We must come to the place where we see the need for growth, the pattern He gave us for growth, and the glory of growth, not only for the good of the church, but for the satisfaction of the Father. 🍷



The fifth in a  
series of articles  
on the moral  
and ethical crisis  
in our society.



# ABORTION

**T**he teen-age girl sitting in your living room is pregnant by a man she cannot marry. She has been a Christian only a few minutes and desperately wants to untangle her life from the hell of drugs and occult that has bound her. The young man she was planning to marry has no intention of ever giving his heart to Christ. She wants to separate herself from everything that has been her life with that man — including his child. She wants an abortion.

Her parents are insisting that she go to New York for a "vacation" at her sister's and have the abortion performed while she is staying with her.

In her mind, the only decision is one of leaving the old life behind or of being bound for months to a memory which causes her extreme mental anguish. What do you tell her?

The agonizing dilemma of abortion is being faced daily by Christian women and counselors all over the nation. Until January, 1973, the alternatives open to a woman seeking an abortion were limited. In most states, by law, only extreme circumstances in pregnancy allowed a legal abortion. This left a woman seeking an abortion with the choice of an illegal abortion, which could be dangerous both legally and medically; or traveling to another state which had more liberal abortion laws. Because of fear, financial need or respect for the law, many women chose to face unwanted pregnancy.

On January 22, 1973, the Supreme Court of the United States overturned as unconstitutional the abortion laws

of the state of Texas and opened the doors for liberalized abortion in every state. In overthrowing the Texas statutes, the Court declared that the state may not regulate abortion during the first three months of pregnancy. This amounts to abortion-on-demand by the mother, with no restrictions. The only restrictions allowed during the second trimester (4 to 6 months), are to "protect the health of the mother." These restrictions would generally deal with hospital standards and procedures.

The Court ruling places the only real restrictions on abortions during the last three months of the pregnancy. At "about six months," says the Court, the fetus is viable and capable of "meaningful life outside the mother's womb." Then the Court declares "If the state is interested in protecting fetal life . . . it may go so far as to proscribe abortion during that period — except when it is necessary to preserve the life or health of the mother." The term "health" includes "mental health," which is open to the broadest spectrum of medical interpretation; and, in practicality, therefore means little as far as protection for the fetus.

## WHERE ARE WE NOW?

What effect has the Court's ruling had on abortions in the United States? First, as could be expected, the number of abortions has significantly increased. From July 1, 1970 to June 30, 1971 there were an estimated

500,000 abortions performed in the United States. But, by the first anniversary of the Court's ruling, January, 1974, the annual figure was near 1,500,000. Increase in abortions has logically decreased the total birth rate to the point where there is now approximately one abortion for every two live births in the United States.

Morally and psychologically the effect of liberalized abortions goes beyond mere statistics. Billboards in various parts of the U.S. openly advertise telephone numbers to call for an abortion referral service; groups, such as Planned Parenthood, are urging government financed birth control centers that would serve any woman, with no questions asked about marital status or age. An eastern newspaper recently carried a story about the Girl Scouts planning an abortion study program for the older girls (7-10 grades) which would include a visit to an abortion clinic to familiarize them with birth control techniques. The abortion laws, per se, cannot be credited with all of these trends, but an attitude toward abortion that treats it as a part of "normal" sexual activity enhances and helps accelerate a growing moral decay.

## WHAT IS ABORTION?

Current medical practices usually effect an abortion by one of four ways:

1. During early stages of pregnancy the suction method is usually used. A tube is inserted in the mother's uterus which creates a powerful vacuum, tearing the fetus from the womb.

2. The curette-type method, in which a spoon-shaped instrument with sharp edges is used to cut the fetus into small pieces and separate it from the womb.

3. In more advanced pregnancies an operation similar to a Caesarean section is used to remove the live fetus. Usually the fetus is developed enough to move its arms and legs, struggle to make its little lungs breathe, and occasionally, cry. Since these fetuses are "non-persons" — having no protection under the law,



they are available on occasions for scientific experimentations.

4. Then there is the Salt Brine technique. After removing much of the fluid that surrounds the fetus, a strong saline solution is injected into the womb. The fetus is literally burned to death by the salt fluid. The fetus struggles violently for a short time, causing the mother considerable pain before it dies. In a few days it is delivered as a stillbirth. Among New York's late abortion patients, there have been about two dozen live births by this method, one of which lived to be put up for adoption.

### THE COMPLEXITY OF THE PROBLEM

The question of abortion is not a simple one. Three features of the question tend to complicate it and hinder us from reaching a conclusive answer.

First, is the *number of realms* that must be considered. Abortion is a moral, medical, legal, sociological, philosophical, demographic, psychological, and religious problem all at once. This is not an exhaustive list, but it illustrates that abortion affects not only the individual but society as well. No mother may freely say, "It is my life — I can do as I please!" The same attitude multiplied thousands of times becomes a significant portion of the population, and that combined action of many individuals can have considerable effect on the life of the nation. Thus, abortion is not just an individual question, but a social question.

The second confusing factor is the difficulty of establishing *consistent moral guidelines* around which abortion may be discussed. This has come about because of our society's departure from the Bible and the Judeo-Christian tradition as a basis for making value judgments.

At one time Western civilization derived objective standards of moral conduct from the scriptural tradition. However, with the rise of rationalism, secularism, and liberal theology, the validity and authority of the Bible was

called into question. With the objective authoritative standard of Scripture gone, the standards by which we are forced to make our judgments becomes fluid, subjective and variable with the whims of popular feeling.

Hence, if we say, "taking human life is *bad*," we are left with no authoritative standard by which to say, "It is bad *because* . . ." It becomes bad because it has some objectional effects or the majority of the people think it is wrong, but not because of an unchanging authoritative standard which says, "It is wrong!"

The third complicating factor is the number of *separate arguments* which are involved in both sides of the question. Those arguing *against* abortion say that it: (1) terminates human life; (2) interferes with the rights of the fetus; (3) interferes with the divine plan; and (4) fosters sexual promiscuity.

Those who favor abortion and liberal abortion laws argue that prohibition of abortion: (1) denies a woman authority over her own body; (2) forces unwanted children upon society; (3) discriminates against females and low income groups; and (4) can be held responsible for unsafe medical practices.

Considering the number of realms involved, the lack of an authoritative standard, and the complexity of the separate arguments on both sides, it is little wonder that the debate goes on with little or no resolution in sight.

As in many legal-ethical debates, the question often boils down to a matter of someone's rights. In the case of abortion, it is the rights of the mother vs. the rights of the unborn child vs. the right of society to regulate the life of the individual. The argument is usually rather lopsided against the fetus, since it is silent and helpless, and quite unable to "defend" itself. The declaration of the Supreme Court has, in fact, made a fetus under six months a non-person by depriving it of any protection. The 14th Amendment to the Constitution declares that "A state may not deny any *person* of life, liberty or property without due process of law." Since no due process

of law is taken to deprive the fetus of its life, it must then be considered a "non-person."

### THE CHRISTIAN VIEWPOINT

For the Christian, the situation is considerably *less hopeless* since he retains an authoritative standard by which to measure his life and practices — the Bible. After seeing the complexity of the problem, an authoritative voice is a welcome breath of fresh air. It is all too easy for Christians to become deeply immeshed in philosophical conjecturing and forget that he has available to him a divine perspective that transcends the fluctuating moral standards of modern society.

When God called Israel to be a nation set apart to Himself, He told them, "When you enter the land which the Lord your God gives you, you shall not learn to imitate the detestable things of those nations" (Deuteronomy 18:9 NASV). God has called His people to live by a standard that is radically different from that of the world and to be set apart as a people who will be known because they keep His law.

The central issue to the Supreme Court, and to most who are vitally interested in this question, is whether or not a fetus may actually be considered a human being; and if it may, at which point in the gestation period does it become one? If the fetus is *not* to be considered human, then an abortion has little more meaning than removing a malignant growth from the mother's body. If, however, it *is* human life, the problem becomes at best the sacrificing of a life for the good of another; and at worst, premeditated murder.

Though the Scriptures never mention abortion, either to prohibit or allow it, it does leave us with certain concrete principles of divine revelation which will allow us to draw some helpful conclusions.

It is of utmost importance that we see *all* life as coming from God. In three separate acts (Genesis 1:11, 20 and 24), God brought forth life upon



the earth and inaugurated it with a divine commission to be fruitful and multiply. It is significant that a fourth and separate work of God created man, whom God made in His own image, and breathed into him the breath of life. In so doing, He separated man from the stream of biological life that teamed on the earth and said, "This is a special creation; man is made in My image and he will rule over the rest of My creation" (Genesis 1:26). Human life not only has a divine *inception*, it has a divine *purpose*.

Not only was human life *in general* from God, the Scripture also tells us that human life *in particular* is a gift from God. Since this runs counter to the cause/effect thinking of modern materialism, it will be well to consider a few portions of God's Word on the subject.

In Job 33:4, Job says of himself: "The *Spirit of God* has made *me*, and the breath of the Almighty gives me life." Job viewed himself as a unique work of God's hand, and not merely a product of a biological chain of events.

Of his children Job said, "The *Lord* gave, and the *Lord* has taken away." He knew that God not only had the power to give life, but to take life.

Scripture views new life as a direct gift from the hand of God: "Behold, children are a gift of the Lord; The fruit of the womb is a reward" (Psalms 127:3). He also has the power to give and withhold the conception of children, as illustrated in the lives of Sarah, wife of Abraham (Genesis 18:14-15); Leah and Rachael, wives of Jacob (Genesis 29:31 and 30:22); Hannah, the mother of Samuel (1 Samuel 1:5-6, 19, 20); and Elizabeth, the mother of John the Baptist (Luke 1:7 and 13).

Beyond the fact that life in the womb is a gift from God, it must also be established that fetal life is more than a mass of tissue which is biologically alive, but that it is viewed by God as *human life*.

David, King of Israel, saw the beginning of his existence as an individual, not beginning at birth, but from the time he was a developing fetus in his

mother's womb. He said to the Lord, "Thou didst weave *me* in my mother's womb . . . *My* bones were not hidden from Thee, when *I* was made in secret, and skillfully wrought in the depths of the earth. Thine eyes have seen *my* unformed substance; and in Thy book they were all written, the days that were ordered for me, when as yet there were not one of them" (Psalm 139:13, 15, 16).

David considered himself an individual while still in the womb, who was capable of being seen by God as an individual with a future and a life ahead of him.

Likewise, God spoke to Jeremiah, the prophet to the nations, "*Before I formed you in the womb, I knew you*" (Jeremiah 1:5). Even before the conception of Jeremiah had taken place, God saw him as a person. The implication of the word "knew," is more than having possession of a bit of factual knowledge; it possesses an intimacy that demonstrates the existence, or potential existence, in the eyes of God of an individual who is capable of being the object of God's special attention.

The same unique revelation comes to us concerning John the Baptist. Before conception his life, calling and ministry were known by God. When John was a six-month-old fetus, still legally a non-person by the ruling of the U.S. Supreme Court, he leapt for joy in the womb of his mother when he heard the greeting of Mary, the mother of his Savior (Luke 1:36-44). "Leaping for joy" is an action which involves emotional capabilities normally attributed to human beings.

God also said of John, ". . . he will be filled with the Holy Spirit, while yet in his mother's womb" (Luke 1:15). Again, God's sovereign act of filling the unborn John with the Holy Spirit bears witness to the fact that He regarded him as a human being.

Few people actually realize how rapidly the fetus develops after conception takes place. A mere four weeks after conception, usually about the time the mother is suspecting that she might be pregnant, the heart has

begun to beat. Between the sixth and eighth week, when the pregnancy is being confirmed by a doctor, all the organs are complete and the hand, face, mouth, tongue, fingers and toes are formed. The brain shows a unique electroencephalogram (EEG) pattern the disappearance of which is generally accepted as a definition of death. A baby at this stage of development can respond to external stimulus such as tickling. It is usually sometime *after* this stage that abortions take place.

## DIVINE SANCTION OF HUMAN LIFE

If we know then that God considers fetal life to be human, it is removed from the realm of animal or biological life over which man has been given authority (Genesis 1:26-28) and places it under divine sanction and protection. Human life is set apart from animal life by its unique place in the scheme of God's purpose and the divine image that bears the mark of its creator.

Around human life God has always placed the protection of His care and commandments. When Noah came out of the Ark, God gave him the simple command, "Whosoever sheds man's blood, by man his blood shall be shed" (Genesis 9:6). Taking human life was viewed by God as an act grave enough to warrant capital punishment — taking life for life.

The Law of Moses ordered that any man who committed murder by premeditation was to be put to death even if he had to be taken from the altar of God — a place of God's mercy and forgiveness (Exodus 21:14). The Law also declared that taking a life through negligence was punishable by death (Exodus 21:29). God has placed special value on human life and He jealously regards the right to take it and dictate the circumstances under which it may be taken, i.e., capital punishment, etc.

As we have said, abortion is never prohibited or allowed, *per se*, in the Scriptures. However, we have seen a few underlying principles of the Scriptures: i.e. all human life, both



general and particular, is a gift from God; God views a child developing in the womb as a human being; and God has placed His divine protection and sanction on human life that protects it from being taken carelessly or arbitrarily. Understanding these principles from the Word of God, the conclusion must then be drawn that abortion must fall under the category of taking human life and would be viewed as such by God.

This is not to say that Christians must begin to stone abortionists or anyone who has had an abortion. It should, however, cause Christians to stop and deeply consider the ramifications and consequences of abortion, individually and as a nation. Many women who have had an abortion have suffered severe emotional and spiritual anguish and been left with deep wounds which will be long in healing.

#### WHERE CAN ABORTION TAKE US?

The Supreme Court ruling on abortion may have effects which will reach far beyond the question of abortion itself. In its declaration the Court stated that a fetus was viable after six months because it was capable of "meaningful" life outside of the mother's womb. This would imply, as stated earlier, that a fetus under six months then becomes a non-person, stripped of his rights under the law.

We might ask, then, if the capability of having a "meaningful" life, whatever that may be interpreted to mean, is the criterion for the protection of the law, who else might be declared non-person? Why not kill all the severely mentally retarded? the crippled? the aged? Who is to say their lives are "meaningful"? In Germany the Jews were declared non-persons by the Nazis and six million "non-persons" were slaughtered. It may all sound absurd in a civilized nation such as ours, but bereft of a moral standard there is no longer any limit on what can be done in the name of "man-kind."

Dr. James Watson, a researcher in the DNA molecule, was reported in an article in *Time*, May 28, 1973, to have stated in regard to deformed children: "If a child were not declared alive until three days after birth, then all parents could be allowed [a] choice . . . The doctor could allow the child to die if the parents so chose and save a lot of misery and suffering."

The precedent for infanticide and euthanasia has already been laid, however innocently it might seem. Someone once said, "Tragic sin is rarely a big bang, it is usually a slow leak!"

Emotional cries of those favoring open abortion laws often point to the instances of possible deformed children, the unwanted and battered children in our society, the possibilities of rape and incest, or the economic strain of extra children.

It should be considered, however, that the vast majority of abortions are performed simply because the mother doesn't want a baby. New York data on abortion showed that the most frequent abortion patients were young, single, white, and pregnant for the first time. Similarly, the Maryland State Department of Health reported that in 1969, 91% of all abortions were to relieve "maternal emotional stress." These were usually career women, careless marital partners, single women and accidental pregnancies. Rape, incest and the possibility of a deformed child enters the picture very rarely.

There is no question that all children should be "wanted." The sad commentary on our moral standards, however, is that we will allow the worth of a child's life to be decided by the emotional acceptance of the parents.

A Christian should always maintain the divine perspective that the grace of God is able to triumph over the forces of evil that often bring tragic circumstances to bear on our lives. God is faithful. If we conduct ourselves as God has commanded us and live according to His law, then *He* is responsible for the outcome and seeing

that *His* children are taken care of. We have lost, in America, the meaning of sacrifice of self for others, even the unborn, and the value of God's Law above our own wants, desires and ambitions. We have forgotten how to be responsible for our actions.

The solution for many of the problems which abortion seeks to cure — unwanted children, poverty, etc. — would better be found through the dedicated action of a united Christian community. All too often we have taken the easy way out, as individuals, and as a nation.

The abortions being multiplied in our land are an abomination in the sight of God. We cannot point a finger and say, "Those non-Christians are responsible," — it has come about because God's people have not "salted" their communities with holy, committed lives. When God's people will repent of their own sins, and begin to pray, then God will lift the curse from us.

It must be remembered, in conclusion, that God offers an abundance of grace and forgiveness in every situation when His children acknowledge their sin and repent of it. And we must never become so pharisaical and rigid in our zeal for the Law of God that we forget that abortion may not always be a cut and dried "yes" and "no." It is conceivable that there could be extreme situations, such as the mother's life being in definite danger, when through counsel by mature Christians, an earnest and pure desire to fulfill the will of God . . . whatever the cost, and a sincere seeking of His will, we would decide that seeking an abortion may be justified in the eyes of our Creator.

Decisions such as those faced by the young woman at the beginning of this article are complicated and difficult, to say the least. There are no easy, simple answers to the question of abortion as it applies to each individual. The prevailing truth in which we may rest, however, is that we have a loving, caring Father who is infinitely concerned about the well-being of all His children, born and unborn. ♥



The second in a series on "Fatherhood"

# FATHERHOOD

The father is the real "homemaker"



by Derek Prince

## THE PATTERN OF HOME RELATIONSHIPS

**T**o have authority one must be under authority. It is this principle which governs relationships within the home. When the husband is under the authority of Christ, he has the authority of Christ. When the wife is under the authority of her husband, she has the authority of her husband in the home. But if the chain of authority is broken at any point, then authority breaks down in the home. Here is the major problem of many homes today — in America and in other lands. There is a breakdown of authority because one of the links in the chain is out of place. Either the husband is not subject to Christ, or the wife is not subject to the husband. Often both are out of their place. The result: disorder, disharmony and rebellion.

There has been a great deal of teaching recently about the submission of the woman in the home. I, personally, have met many Christian women who resent this teaching because they feel it implies that they are "inferior." But this results from a basic misunderstanding of the husband/wife relationship. Jesus said three things about His relationship with the Father, all of which apply equally to the relationship of the wife to the husband.

First, He said, "I and my Father are one" (John 10.30). There was complete unity between Jesus and His Father. Being one with the Father, Jesus was also equal with the Father. Philippians 2.6 tells us that He had a divine right to be equal with God. He was God.

In the same manner, the husband and the wife are one. The Bible tells us that they are "one flesh" (Genesis 2.24, Matthew 19.5–6). One part of my flesh cannot be "inferior" to another part of my flesh. All my flesh is equal. The place of submission of the wife to the husband in no way implies inferiority, for the Scripture clearly indicates that God considers the husband and wife as equals in the body of Christ (Galatians 3.28).

The second thing that Jesus said about His relationship to the Father was that God requires "that all men should honour the Son, even as they honour the Father" (John 5.23). The Father Himself has honoured the Son by placing the entire creation under His feet (Philippians 2.9–11, Ephesians 1.22). The Father delights to honour the Son. He desires to lift Him up and have all things placed under Him. There is never a word about the Father "putting down" His Son, or trying to take more honour than His Son. It is the Father's desire to honour, promote and establish Christ over all creation.

The attitude of the husband to his wife should reflect that of the Father to Christ. The husband should delight to honour and lift up his wife. He should do everything in his power to make her feel respected, honoured, praised and esteemed. God the Father will not tolerate any slight or indignity offered to Christ — much less give one! The attitude of the husband toward his wife should be precisely the same. The wife should not need to seek her

own honour or establish her own position. The husband should do this for her. In this way all stigma of inferiority is removed.

What would happen if we men consistently treated our wives in this way? In most cases they would gladly and willingly acknowledge our headship. They would no longer desire to fight for recognition or independence.

In Hebrews 1.2–3 the writer tells us that Christ is "the brightness of His Father's glory." In 1 Corinthians 11.7 Paul tells us that "the woman [wife] is the glory of the man." Here again there is a parallel between the relationship of God the Father to Christ and the relationship of the husband to his wife. The Father reveals His glory in the Person of Christ. The husband reveals his glory in the person of his wife.

If a wife is restful, secure, contented, that brings glory to her husband; it shows that her husband is treating her as he should. But if the wife is bitter, resentful, insecure, that brings dishonor to her husband; it shows that he is failing in his responsibilities toward her. A well-known preacher was once asked if a certain man was a good Christian. His answer was, "I don't know, I haven't met his wife yet. I'll tell you after I've seen her!"

This brings us to a third facet of the Father/Christ relationship. Jesus also said, "The Father is greater than I" (John 14.28). Here is an apparent paradox: Jesus is equal with the Father, yet He says that the Father is greater than He. It is said of Jesus that



He did not "count equality with God a thing to be grasped at" (Philippians 2.6 NASV). He did not fight for recognition or authority, but willingly submitted Himself to His Father and allowed His Father to fill His rightful place of Headship. By remaining in submission to His Father, Jesus maintained the unity within the Godhead. Had He left His voluntary place of submission, the unity of the Godhead would have been broken.

Likewise, even though the wife is one with, and therefore also equal with, the husband, God calls on her to submit herself to her husband for the sake of the unity and order in the home. If she refuses her submission, there will be a breakdown of unity in the home, and disorder will result. Thousands of happy Christian wives will testify that the place of protection and covering, under the authority of their husbands, is indeed a God-designed place of security and peace.

However, this places a tremendous responsibility upon the wife. It means that no man can truly be the head of his home unless his wife yields to his authority. No head can function without a neck to hold it up; and no man can truly be the head of his home without the voluntary submission and support of his wife.

What happens if one of the partners fails to fill his God-ordained place in the home? Does that release the other partner from responsibility? No! The ultimate responsibility of each partner is to God, not to the other partner. Each has a place of obedience to take *before God*, and the conduct of the other partner does not change this.

I once heard this principle rather vividly illustrated in a court for traffic offences. The judge was questioning a man charged with exceeding the speed limit. "Were you travelling in excess of the posted speed?" he asked.

"There were other cars travelling faster than I was," the man replied.

"You are not responsible for the other cars," the judge snapped back. "You are responsible for the car that you yourself were driving. Were you exceeding the speed limit?"

Reluctantly, the man admitted that he was!

So it is between the husband and wife. One day "we must all appear before the judgment seat of Christ" (2 Corinthians 5.10). In that day the husband will not be required to answer for his wife's conduct, nor the wife for her husband's conduct. But each partner will answer directly to the Lord for the role that he or she has played in the home.

## THE ROLE OF THE FATHER

As I have previously pointed out, the father is the primary "home-maker." Unless the father takes his place, accepts his responsibilities and stands as God intends him to stand as the head of his house, God's program for the home cannot work. If the father will not provide proper headship in the home, the home will fall into disorder.

In His relationship to the church, Christ holds three great offices which have been delegated to Him by God the Father. He is Priest, Prophet and King (or Governor). In every home the father stands in a parallel relationship to his family. There are three main offices delegated by divine authority to the father, from which he may never abdicate in the sight of God. Every father in every dispensation is called by God to be the priest, the prophet and the king of his home. As a priest, he represents his family to God; as a prophet, he does the opposite, he represents God to his family; and as a king, he governs his family on behalf of God.

As a priest, the father is called upon to intercede for his family, bringing their needs in prayer before God, and claiming God's protection and blessing upon them. This he cannot do without *faith*. Not the least of a father's responsibilities is that of *exercising faith* on behalf of his family.

In the Old Testament this is typified by the ordinance of the Passover. In each family it was the duty of the

father to kill the sacrificial lamb and to sprinkle its blood over the door of his home (Exodus 12.3-7). By this act of faith and obedience he obtained the protection of God for his whole family.

In the New Testament the same principle is dramatically illustrated in Mark 9.20-27, where the father of a demon-afflicted son comes to Jesus. Imploring help for the child, he says to Jesus, "If thou canst do anything . . . help us." Jesus immediately returns the responsibility for the child upon the father and says, "If *thou* canst believe, all things are possible . . ." The *child's* deliverance hinged on the *father's* faith. A father has both the right and the responsibility to believe for his children.

People quite frequently bring me little children for deliverance, but I have learned to ask them, "Are you the child's parents?" Sometimes it is merely an aunt or a well-wishing neighbor. All too often the parents — and particularly the father — are nowhere to be found. I find no basis in Scripture for ministering to a child except on the basis of the faith of one or both parents.

The one person who hardly ever comes to me seeking help for a child is the father. Our whole scheme of operation is out of order, and then we wonder why God is not blessing it. In ministering to a child, no preacher can take the place of a father.

The second office given to every father by God is that of a prophet; he is to represent God to his family. A father does this whether he realizes it or not; be it for good or bad. Most people involved in counseling or working with children will bear witness to the fact that every child forms his basic impression of God from one source — his father. Is it any wonder so many of our youth want little or nothing to do with God?

The third office of the father in his home is that of a king. As a king, the father is required to govern his family on behalf of God. In describing the qualifications of a leader in the church

(Continued on page 31)



# Forum

## SHEPHERDS

Charles Simpson — Bible Teacher, Conference Speaker • Bill Cooper — Pastor and Church Leader •  
Don Basham — Author, Counselor, Seminar Leader •

Our readers have raised many questions about the subject under discussion this month. Shepherds and sheep alike are seeking to "come together." Three pastors present from their ministry some of their helpful experiences along this line.

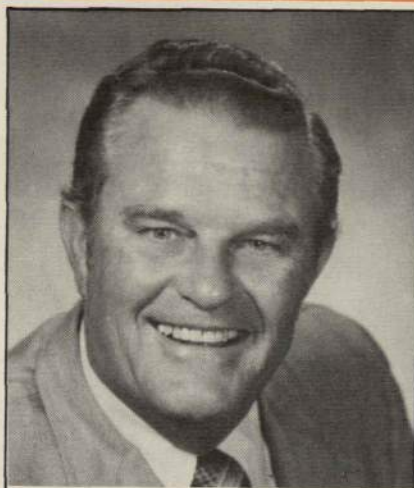


What is the distinction between the terms: elder, pastor (shepherd), and overseer (bishop)? Are all elders pastors — and are all pastors elders?

**BASHAM:** Essentially, the terms *pastor*, *elder*, *shepherd* and *overseer* used in the question refer to the same office or ministry.

In Acts, chapter 20, Paul calls the elders (or presbyters) of the church together (vs. 17), and charges them, as overseers (or bishops) to feed (or pastor) the church of God (vs. 28). The word translated as "feed" is the verb form of the word pastor (poimenos). Paul uses this word in Ephesians 4:11 where he lists the offices of apostle, prophet, evangelist, pastor and teacher.

So, we see in the New Testament, the terms are used more or less interchangeably. Whether we use the word



Our guest panelist this month is Bill Cooper, pastor of Charisma Chapel in Naples, Florida. Formerly a pastor in Southern Baptist churches, he now leads in the move of the Spirit on the southwest coast of Florida.

elder, pastor or shepherd, we are referring to the man, or men, to whom God has given responsibility for spiritual oversight. In today's application, this would refer not only to the pastor of a church and the elders of his congregation who assist in oversight, but also to elders or leaders of house churches, prayer groups and other spiritual leaders who exercise responsibility for groups of Christians who meet regularly for worship, fellowship and ministry.

The function of shepherds or elders is, basically, the exercise of mature Christlike leadership, authority, ministry and service in behalf of those whom God has entrusted to their care.

**SIMPSON:** In the reference mentioned by Don, Acts 20:17, Paul gave instructions to the elders and reminded them to emulate his own ministry, which had been pastoral toward them. He instructed them to feed the flock (shepherd/pastor) over which the Holy Spirit had made them overseers (bishop). So we see in the same office: eldership (which designates maturity); shepherdship (which entails feeding); and oversight (which includes protecting).

In Titus 1:5, Paul instructs Titus to appoint elders. In vs. 7, he refers to these men as overseers or bishops. The office described in these terms is the one we commonly refer to as "pastor." The pastor of the flock is, to his sheep, the overseer . . . the mature leader who guides them in feeding, protection and discipline.

**COOPER:** Some further light is given on these ministries in Ephesians 4:11–13. Amplified Version says (vs. 11): "He Himself appointed and gave men to us, some to be apostles . . . prophets . . . pastors (shepherds) . . . teachers . . . and evangelists." This



indicates that there are "headship" ministers set in the church for the purpose of (vs. 12) "perfecting and equipping of the saints, that they [the saints] should do the work of ministering toward building up Christ's body, the church."

In addition (vs. 13), the elders are charged with "bringing men and women to full maturity in oneness in the faith and a full and accurate knowledge of the Son of God."

**If there is a plurality of pastors and elders in a local congregation, does each elder have an equal position of authority; or are there "lead" elders and "under" shepherds?**

**SIMPSON:** Plurality simply means that there may be several shepherds. In my estimation, plurality concerns the church in an area or city — not only a single congregation. My own feeling is "one shepherd to each flock" — each flock being small enough for one shepherd to oversee. But in the area or city-wide church, there will be many flocks and many shepherds. As the many flocks make up the one church in a given area, there will be a plurality of shepherds. These shepherds, under the Chief Shepherd (Jesus) should learn to act corporately (in plurality) in governing and leading the whole church in the area.

One of our problems is that the average local congregation is too large for a single shepherd to oversee without fellow shepherds.

Plurality is *not necessarily* equality. Within plurality there may be varying degrees of maturity, or a diversity of callings, which would cause one to exercise more authority in a given area of ministry. In fact, one of the elders might have "fathered" the others and brought them into their ministry. They may all be elders, but the authority and influence of this one would be greater.

In Ephesus, Paul was an elder

(pastor); but he was also an apostle. John and Peter also refer to themselves as elders. That was their local function. However, they, too, were also apostles. This fact, no doubt, made their influence greater. Plurality is not equality.

When a city-wide gathering of elders (pastors) occurs, some will be pastoring larger flocks, or some will have greater maturity than others. Their influence will be greater. The same is true in a local congregation which has several elders. Under the leading of the Spirit, each man will find his place. Equality cannot be forced upon men — but every elder is due the respect of the office and is a part of the governing body.

In some presbyteries there will be an apostle present — perhaps the one who started that local work, and other work. In other presbyteries, there might be more than one apostolic ministry. The apostles may function locally as elders, but their influence would be greater.

**BASHAM:** Yes, the New Testament principle of plurality of spiritual leadership is made very clear. *Elders* in the New Testament were always spoken of in the plural. In 1 Peter 5:1–5 this is clearly stated. But, in addition, there was the recognition of what we might call "senior and junior" elders: "Likewise ye younger, submit yourselves unto the elder." This illustrates the practical necessity of older and more mature elders exercising oversight over younger elders, indicating both "lead" elders and "under-shepherds."

**COOPER:** Personally, I do not believe we can, to use the word you have used in your question, "reconcile" the one shepherd (pastor) with the New Testament teaching of plurality.

In our fellowship we didn't begin to experience the fullness of God until we came under divine governmental authority, as defined in the New Testament.

In counseling with other pastors who are in the "one man situation," I

have suggested a board or committee of some kind to teach patiently and diligently God's plan in the New Testament for authority in the local assembly *until God moves them into plurality of leadership*. I always offer this word of caution: Don't force it or enforce it. Grow into it under God's direction.

**How can the New Testament concept of plurality of shepherds be reconciled with the present day situation of one man to one congregation?**

**BASHAM:** The present status of much of the church is a result of hundreds of years of neglect and ignorance concerning New Testament principles of authority and leadership. Many of us see clearly today that there is little or no scriptural warrant for one pastor to assume the spiritual oversight of hundreds of people who make up his congregation. It is not only unscriptural, it is impossible!

As one who attempted, for almost fifteen years, to serve as the single pastor of a sizable congregation under that unscriptural set-up, it was a vast relief to me to finally discover (after I had left the pastorate!) that God had never intended that I be saddled with such a responsibility. In the New Testament, spiritual leadership is always *shared* leadership.

Today, as increasing numbers of pastors and churches are coming to see the validity of the New Testament concept of plurality of shepherds, their churches are beginning to make the adjustments necessary to conform to the scriptural pattern — with varying degrees of success. We must be patient with the many who have not yet seen the principle and who feel threatened by the obvious adjustments which are taking place in churches and fellowships around them. There is little use in trying to change the outward pattern unless there is first the recognition of the valid spiritual



principles which necessitate the change. Revelation must always precede application.

**SIMPSON:** Another matter for consideration is that the New Testament concept deals with cities or areas, while we usually use the term "church" to apply to a particular flock — not inclusive of the entire city.

I believe we should move on two fronts: (a) the local church should move to create smaller flocks within themselves under qualified shepherds; and (b) the pastors of existing churches in a given area should come together to seek God's leading for his people, for mutual protection, and for edification.

**How does a shepherd set priorities in ministering to his flock? Should certain people and activities receive more of his time?**

**BASHAM:** The principle of delegated authority is applicable in the question you raise. In an ideal situation, the senior elder or shepherd would naturally confine his most intimate and intensive oversight with the elders and shepherds whom he leads. They, in turn, would minister to those under them.

Practically speaking, however, the ordinary denominational church today is usually faced with the real dilemma of having a single pastor to whom the *entire congregation* looks for personal help, even though he may have several dedicated elders in the congregation willing to share the responsibility for spiritual oversight.

During my years as a pastor of several congregations which were not in scriptural order, I faced the continual frustration of having my needy parishoners remind me that, while it was fine to have an elder or two come and visit and pray for them, nothing could take the place of "a visit from our pastor." The sheer impossibility of one man trying to meet even

the minimum spiritual needs of two or three hundred families should press home to all of us the absolute necessity for shared spiritual oversight.

With truly delegated spiritual authority, and effectively functioning co-elders (each one shepherding a small number of families) no one (even in a large congregation) would need to suffer spiritual neglect.

**COOPER:** Ephesians 4:12 gives our general primary priority: "... for the perfecting and equipping of the saints to do the work of the ministry." However, there doesn't seem to be any "pat" answer to your question. Most of us are still feeling our way in this matter.

I believe that at present God is saying to the body of Christ that we must make disciples. This involves so much more "formation" than "information," that we are all still seeking answers. In our own fellowship, a leadership class, which began in another locality, turned into a disciples' class in our own locale. There are now some twenty-two men who have committed themselves to be disciplined, and who are, in turn, beginning to disciple others — often in their own homes.

**SIMPSON:** May I mention one or two other thoughts on this question. First, a shepherd must know just who "is his flock." By that I mean there should be a clear sense of relationship between himself and each sheep. Then, I believe he should begin to disciple one individual until that individual can step out and begin to disciple others.

Sometimes a pastor may have to begin with an inner circle — or build a church within the church. This approach has been used. I do not believe a pastor can relate equally to everybody. Jesus did not. There were the seventy . . . the twelve . . . and the three. God must help the pastor to determine his responsibility to each one in his flock. I believe it will somehow be related to the individual's degree of commitment to the pastor's leadership under God.

**How does someone determine who is the shepherd God has placed over them? What qualities should be looked for in seeking a shepherd?**

**SIMPSON:** Looking for a shepherd is not easy. There are not nearly enough shepherds. This was Jesus' burden, also. Therefore, I would say — look for a Christlike person; one whose burden is others. There are several other important qualities:

(a) Is he under authority? He should be submitted to other shepherds in some way. Make sure he is not independent in his direction, goals, etc. If you follow such a one, you'll be led away from the unity of Christ's body.

(b) Is he an example to you? He should be more than a good preacher or teacher. He must be a doer. Look at his family, if he is married. Do you want yours to be like that?

(c) Does he depend on the Spirit? Or is he aggressive and impulsive? If he depends on the Spirit, you will be safe. He will not coerce your faithfulness; he will let the Holy Spirit bear witness.

(d) Does he manifest love for the sheep? Love is expressed in a self-sacrificing attitude, humility and, also, a willingness to discipline. A shepherd who will not correct his sheep does not love them.

**COOPER:** Some important functions in the ministry of a shepherd can be found in John 11:11-16, Psalm 23:1-3 and Ezekiel 34:1-4. These scriptures help us recognize the qualities needed in a "good" shepherd. May God help you find and submit to the one He has for you.

**BASHAM:** I should like to sum up these suggestions by saying I don't think that the primary concern for one who is trying to find his shepherd is so much "qualities" to be searched out; but the primary need is for the one seeking a shepherd to know the absolute necessity of being under authority. Remember, *the responsi-*





BASHAM

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SIMPSON

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bility for submitting to spiritual authority rests in the one who is to do the submitting.

In many cases, the choice is already clear. A person who is an active member of a congregation where the gospel is preached, already has a

shepherd (or shepherds) in the pastor (and elders) of that church. This is true even though neither the pastor or elders are perfect in the understanding or performance of their duties.

Perhaps I am overly sensitive on this point, but I see all too many Christians

(Continued from page 27)

Paul specifies that he must be "one that ruleth well his own house" (1 Timothy 3.4). The word "rule" indicates the exercise of governmental authority. There is a direct relationship between leadership in the home and leadership in the church. The home is the proving ground for the life and ministry of every man.

Let us face up to one simple, objective fact. If our religion does not work at home, it does not work — period! In heaven's name, let us not export to the world something that does not work at home! The world already has enough of strife and disharmony. It needs no more!

The tragic disaster of the American home is the renegade male. Some of you men may feel that the word "renegade" is too strong — almost insulting. However, I use it advisedly. A "renegade" is one who "reneges," and the vast majority of American males have reneged from their three primary responsibilities — as husbands, fathers and spiritual leaders. It has left

us with a matriarchal society, dominated by women.

Let me ask you this: Who — if anybody — normally prays with the children at night? Who gets them ready for Sunday School? Who reads the Bible stories? Who prays when the child is sick? In the majority of cases, it is the mother. The mother should indeed share in the spiritual growth of the child; but it is the father who is called upon by God to be the initiator and leader in the spiritual life of the family.

When little Johnny goes astray, we want to blame the church... the society... the schools — everyone except the person who chiefly deserves the blame — and that is the father. Most boys think that church and the things of God are "sissy," because they see only their mothers involved in them. Little Johnny grows up saying to himself, "I want to be like Daddy." In being "like Daddy," he determines to leave the things of God to the "weaker sex."

In due course, when little Johnny

who already know the principle of authority, but who keep finding fault with the spiritual leadership in their area. They refuse to come under authority because they cannot find the "right" elder to submit to. Any Christian who sincerely wants to be under authority will have little difficulty in finding his shepherd.☞

Do you have questions which you feel need to be discussed through the FORUM? If they represent a need for enlightenment or encouragement to the body of Christ, we will be happy to consider them for possible future topics to be referred to our panel.

Please state questions clearly and mail to: FORUM PANEL, New Wine Magazine, P.O. Box 22888, Fort Lauderdale, Fl. 33315.

Next month, the topic for consideration will be "The Government of God's Kingdom." Ralph Martin, Managing Editor of New Covenant Magazine, will serve as Guest Panelist.

fails at life — when he becomes a dropout, or a delinquent — it is not really Johnny who has failed, but his father. I have come to see that there are no juvenile delinquents, but only adult delinquents. It is not children who are the real dropouts, but their parents — and primarily their fathers.

My friend, let me ask you: How do you rate as a father? You may achieve success in your business or popularity in the country club — you may become president of a bank, or achieve a golf score that startles your friends — but if you fail as a husband and a father, than in God's eyes you are a failure.☞

BIBLE STUDY ANSWERS:

(1) Overseer, pastor, elder. (2) Jesus Christ. (3) The Holy Spirit. (4) The sheep know his voice. (5) a. Feed the flock, b. strengthen the diseased, c. heal the sick, d. bind the broken, e. bring back those driven away, f. seek the lost. (6) a. Lording over the sheep, b. an example; leading or going before. (7) Sheep. (8) a. By (under) constraint b. for filthy lucre. (9) Willingly, b. with a ready mind. (10) An unfading crown of glory. (11) a. They will be scattered, b. become food for wild beasts. (12) a. obey, b. submit — c. hear (listen to), d. follow. (13) The sheep.



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