

THE
FIVE FOLD
MINISTRY

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International Ministries

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Bracketed comments following some scriptures assist the reader in understanding the intended meaning of these verses

We acknowledge the additional works of the various Scholars and Bible Commentaries used in conjunction with the College material. This is not to say that we agree with all their theology, but we certainly value their contribution to the Body of Christ.

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THE FIVE FOLD MINISTRY

This subject matter is concerned with an extremely brief overview of the operation of the Five Fold Ministry from a scriptural standpoint, for we have chosen at this point not to go into depth concerning this particular subject.

In Old Testament times, God's chosen people, the Israelites, were made up of thirteen tribes. These thirteen tribes were all descended from the patriarch Jacob, whose name was later changed to Israel. The nation of Israel then took its name from this man. One of these thirteen tribes was the Levite tribe, out of which came the priests and their assistants. These people were set aside specifically for the work of the Lord, and for this reason, they did not inherit tribal land as the other tribes did. This tribe was God's gift to Israel and was responsible for teaching God's people His Word - His laws and principles. The Levites were also responsible for the blood sacrifices, and many other duties associated with the ceremonial laws and the festivals of the nation of Israel.

NUMBERS 18:6 And I (God), behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service (work) of the Tabernacle of the congregation.

Here the Lord is speaking to Aaron, the High Priest, the founder and head of the Aaronic Priesthood. Aaron was from the tribe of Levi, but it was only from the Aaronic line that the priesthood came (Numbers 18:1-7). Although the Lord gave the Levites to Aaron and his descendants in a primary sense to help them with the Tabernacle duties, in a secondary sense, He gave all the Levites to Israel as a gift.

In Old Testament times, God gave the Levites to the Israelites as a gift. What has God given to the Body of Christ today as a gift? He has given the Five Fold Ministry and its support ministries.

Ephesians 4:8-13 tells us of the gifts (offices of the Five Fold Ministry) which Jesus gave to the Church. These gifts were bestowed when Jesus sat down at the right hand of the Father.

EPHESIANS 4:8 *When it (the scripture) says, “When He (Jesus) ascended up on high, He led captivity captive, and gave gifts unto men (via the Church).” (Psalm.68:18)*

EPHESIANS 4:11 *And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

EPHESIANS 4:12 *For the perfecting of the Saints (to equip all Christians for service), for (so that they may do) the work of the ministry (of reconciliation), for the edifying (spiritual building up) of the Body of Christ*

These scriptures tell us that God’s ministerial structure for the Church worldwide consists of the Five Fold Ministry. These offices are those of the Apostle, the Prophet, the Evangelist, the Pastor and the Teacher.

Let us now look at 1 Corinthians 12:28 to see what is needed in terms of ministries within the Body of Christ:

1 CORINTHIANS 12:28 *And God has set some in the **Church** (man or religious denominations cannot do the “setting,” that being God’s domain in its entirety), **first Apostles** (God-called Apostles set the tone for the Church because of the special Message God has given them), **secondarily Prophets** (is meant to include Evangelists as well, even as Teachers are meant to include Pastors; Prophets have the same function under the New Covenant as the Old, with one exception; Apostles have taken their place in the realm of Leadership; as well, this is the Office of the Prophet), **thirdly Teachers** (those who explain the Word), **after that Miracles** (pertains to this particular Gift of the Spirit), **then Gifts of Healings** (examples of Gifts of the Spirit which should operate in the Ministry), **Helps** (refers to every kind of help God sets*

*in the Church, whatever it might be), **Governments** (those who endeavor to hold the Church strictly in the Government of God, with all its many functions), **Diversities** (many different languages, but unknown by the speaker and normally unknown by the hearer) **of Tongues** (the Gift which requires interpretation). (E.S.B.)*

First Corinthians 12:28 tells us which ministries are needed in the Church, for the Saints need God-anointed and appointed leaders. When these ministries are working effectively in the church setting, theocratic rather than democratic rule is established. This means that such churches will be God-ruled rather than man-ruled.

Although the title “Pastor” is not mentioned in this scripture, a primary part of the Pastor’s office involves the teaching of the Word of God. Therefore the word “*Teachers*” in this verse is meant to include Pastors also - those who explain the Word. The term “*Prophets*” is also meant to encompass the office of the Evangelist who operates as the prophetic voice to the heathen. If representatives of the Five Fold Ministry are operating in their offices, the gifts of miracles, healings, helps, governments and diversities of tongues will flow as well. Of course these particular gifts and others can flow through normal Christians, as the Spirit wills. The gift of helps, for instance, is certainly not a Five Fold function. Note too that the graces listed in 1 Corinthians 12:28 are not a complete list of the ministries or gifts found within the Church.

Note: The ministry of helps includes musicians and singers, lay teachers and those involved in hospitality, etc. The ministry of helps is actually involved with every aspect of church life. Those called to Five Fold Ministry offices are dependent on the ministries of helps and administration, etc., to help support them so that they can bring forth the God-given vision for their particular ministry, enabling the local body of Believers to function effectively. Note too the distinction between ministries and offices. Many minister within the Body of Christ, say for example through singing and music, through hospitality and lay teaching. Few, however, are called to enter into the office of Pastor, Teacher, Evangelist, Prophet or Apostle. Those commissioned by God to stand in these offices are given authority within the Body, authority which does not accompany those who operate in ministry positions alone.

Rossier comments on 1 Corinthians 12:28 as follows: *“In this verse, Paul abandoned figurative language and began to make an important application. God’s concern for the universal church and for local bodies is precisely why He has ordained certain ministries. As mentioned earlier, some Bible students amalgamate the nine gracious bestowments we saw in verses 8 through 10 (1 Corinthians 12:8-10) with the various functions that are mentioned at the end of this chapter of I Corinthians. I personally believe that is a mistake and that it ignores the distinction made in verses 4 and 5 (1 Corinthians 12:4-5).*

*The Holy Spirit is the member of the Godhead who manifests the nine gracious bestowments (gifts of the Spirit), but Jesus is the One who places individuals into their respective ministries. He calls some to be **“apostles”** (apostolous), or people who take the gospel to untouched areas (and teach the standard of the Lord in the Church); some to be **“prophets”** (prophetas), or people who speak for God to His people; some to be **“teachers”** (didaskalous), or people who formulate and teach sound biblical doctrine; some to be **“powers”** (dunameis), or workers of miracles; some to manifest **“gifts of healings”** (charismata iamaton); some to supply **“helps”** (antilempseis); some to be **“administering”** (kuberneseis); and some to exercise **“kinds of tongues”** (gene glosson). Incidentally, the terms **“firstly”** (proton), **“secondly”** (deuteron), **“thirdly”** (triton), and **“then”** (epeita) do not indicate an order of importance, but an order of necessity. The apostle’s work must be done before that of the prophet can be done, and so forth. Moreover, this is not an exhaustive list of ministries in the New Testament church. It is important to compare Romans 12:5-8 and Ephesians 4:11 which also give representative lists.”¹*

(underlines and inserts added.)

The Church has been given all these ministry gifts, but at the helm is our Chief Apostle and High Priest, Jesus Christ, the Head of the Church.

HEBREWS 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

COLOSSIANS 1:18 And He is the Head of the Body, the Church: Who is the beginning, the firstborn from the dead (the first to be resurrected); that in all things He might have the preeminence.

THE OFFICES OF THE FIVE FOLD MINISTRY

Today our churches throughout the world really lack in the operation of the Five Fold Ministry offices. For instance, while there is nearly always a Pastor who heads the local church body, and Evangelists who preach the Gospel far and wide, how often do we find true Apostles and Prophets also operating within the Body of Christ? While Teachers are called specifically to teach the Word either locally or on an itinerant basis, and it is right and fitting for Pastors to govern and teach local churches, neither a Teacher nor a Pastor will operate to the same level in the revelation gifts of the Spirit as an Apostle or Prophet should. In this way, sometimes God's best is then not appropriated for the local church and the Church worldwide.

The Five Fold Ministry offices are gifts given by Jesus for:

- 1. the perfecting of the Saints** (through grounding them in the Word of God)
- 2. (so that they can do) the work of the ministry** (of reconciliation)
- 3. the edifying of the Body of Christ** (so that being mature, they can engage in the true work of God)

The Five Fold Ministry Offices have thus been given so that the Body can be taught and nurtured on the Word of God, so that it can be cleansed of unrighteousness, so that it can be equipped for spiritual warfare, so that it can undertake the Great Commission with wisdom, strength and boldness, so that it can increase in numerical strength and so that its members can reach the maturity needed to minister to others.

These are some of the functions of those who stand in Five Fold Ministry offices. It is Jesus Who has given these gifts to the

Body. Jesus is also the One Who calls, and the One Who equips people, through the ministry of the Holy Spirit, to do what they've been called to do. These ministry gifts are bestowed from above. They are not vocations or careers to be undertaken according to human whim. These are God-ordained and God-appointed positions, bestowed by God upon individuals, according to His foreknowledge, before the foundation of the earth (Galatians.1:1; Ephesians 2:10; 2 Timothy 1:9). The Five Fold Ministry is God's gift to the Church so that it may function effectively here on earth.

EPHESIANS 4:11 And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers

As we have said, these Five Fold callings were bestowed by God, through His foreknowledge, before people were born - indeed before the foundation of the earth. As such, they are not given in response to people's obedience or commitment and are not subject to change - for "*the gifts and calling of God are without repentance (irrevocable - not subject to a change of mind on God's part)*"(Romans 11:29). The only choice we have is whether or not to answer the call. The Anointing is a different matter. People choose through their sin or lack of consecration or preparedness not to be accounted worthy to be anointed. The calling will always remain, for the gift of the calling will never be taken away. Whether people stand in that calling is a different thing altogether, for many who are called don't even come to salvation, and many Christians who are called don't answer that call. Nevertheless, to stand in an office of the Five Fold Ministry one must be anointed, and the Holy Spirit has total control of the Anointing at all times.

One writer comments on the first part of Ephesians 4:11 as follows:

"The phrase "And He gave," tells us several things:

1. The Lord is the One Who calls various different persons for various different Ministries. In other words, this Calling is decided in Heaven, but carried out on Earth. It is the highest Calling which one could ever have. I've made the following statement several times and I'll make it again:

“If God calls someone to preach His Gospel, that person would have to step down to a lower level to be the President of the United States, or any other earthly position that one might fill.”

2. If one is to notice, most of these Ministry Gifts were not given under the Old Testament Economy. To be frank, the spirit of all of these Gifts existed then, and was in fact carried out in some limited manner. However, the present designations were not used and because of the following:

The Economy of God was totally different then in that the Church did not then exist, but rather the nation of Israel. In some fashion it could be referred to as a Church, but as should be obvious, it was in a totally different manner. Israel was in fact a nation.

Under the old Economy, Priests were needed as mediators, and especially the great High Priest, in effect, a type of Christ. This was needed because Jesus had not yet gone to the Cross. In effect, Ministry needs in Old Testament times were somewhat different than the need presently.

3. The price paid at the Cross of Christ, which paid the sin debt, thereby breaking the grip of sin, changed the complexion of everything. Now the Holy Spirit can come into the hearts and lives of all Believers, which He does at conversion. He comes to abide.

Inasmuch as the Holy Spirit can now, since the Cross, abide in the hearts and lives of Believers, many more things become possible. Each person who would have one of these Five-fold Callings can now be led and guided by the Holy Spirit, in a fashion which the Old Testament Prophets could never enjoy. The resources that the Victory of Christ placed at His disposal, furnished the store from which to build God’s House. In like fashion Christ builds His Church, and blesses the human race.”²

(underlines added)

The Five Fold Ministry offices within the Body of Christ are:

1. THE APOSTLE:

The Greek word “apostolos” which is translated “apostle” means “a delegate or ambassador who is set apart then sent out.” The ministry of the Apostle is to lay down, as led by the Spirit, the correct structure for a church, as well as a foundation for correct teaching. An Apostle can establish churches and then exercise

authority over them, as Paul did, in terms of direction, doctrine and the correction of wrong teaching (e.g. I and II Corinthians). The Apostle is not to exercise a governing role over the local churches, even those he may have established. His influence would remain, and his wisdom, doctrine and administrative giftings would still flow into and be available to local churches and the Body in general. Nevertheless church government is rightly exercised by those who lead local churches. The Apostle will act as head of his own local church, for the Apostle is able to operate in the office of Pastor, as well as the other Five Fold callings. In whatever calling in which he is operating, he is always subject to the Word of God.

The major work of an Apostle is to teach and maintain the correct standard of doctrine in the Body (or part thereof) under the power and Anointing of the Spirit. This includes the standard of morality revealed by the Word of God.

As previously mentioned, the Apostle's ministry (office) appears to embrace all the other Five Fold offices (thereby giving him the ability to establish and help maintain churches). This means that he is able to function in any of the Five Fold offices with equal Anointing in each office. An Apostle should also operate in the nine gifts of the Spirit, with signs following his ministry. He will be a preacher as well as a teacher of the Word. He will also have the ministry of administration ("governments") or powers of organization:

1 CORINTHIANS 12:28 And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

EPHESIANS 4:11 And He gave some, apostles . . .

"The phrase, "Some Apostles," has reference to the fact that not all who are called to be Ministers will be called to be Apostles, as applies to the other designations as well. Several things should be noted as it regards Apostles. They are as follows:

1. Apostles are designated first, and constitute the most powerful of all the Callings. The Holy Spirit through Paul said, "And God hath set some in the Church, first Apostles" (I Cor.12:28).

2. The Calling of the Apostle in a sense includes all the other Callings as well. We learn this from the Ministry of Paul and the other Apostles. They functioned at times also as Pastors, Evangelists, etc.

3. It is mainly through Apostles that the Holy Spirit guides the Church. I speak of Doctrine, direction, and the general thrust as it concerns the Moving and Operation of the Holy Spirit. However, this doesn't mean that such is confined only to Apostles, for God is not limited; however, I think if one uses the Book of Acts and the Epistles as one's guide, which one certainly must do, one will find that it was Apostles to whom the Holy Spirit gave direction.

4. However, even though Apostles are used in the position of leadership under Christ, still, the last word is always to be the Word of God. Just because an individual is definitely an Apostle, does not mean that their word is infallible. For instance, Peter definitely had the clarion call of the Apostle, even chosen Personally by Christ; however, when he drifted from true Doctrine as is recorded in Galatians Chapter 2, Paul had to set the record straight. So, even though Apostles have the designation of Leadership, everything, even their word, is to be measured by the Word of God. The question always is, "Is it Scriptural?"

5. Apostles are still being called presently, for the simple reason that the Church still needs that calling as should be obvious. While almost none presently go under the name of "Apostle," still, that is of little consequence. If God is using a man in this capacity, the thrust of what God has called him to do will quickly become obvious, and it will serve as leadership for the Church in some capacity. The designation, in fact, is of little consequence. That which the designation produces is of great consequence.

Many modern Believers have the mistaken idea, that the original Twelve Apostles are the only ones of such kind, with Paul being the only one called of God outside of that designation of the Original Twelve. That is Scripturally incorrect.

In fact, some 24 Apostles are recorded in the New Testament. They are:

1. Simon Peter and his Brother -
2. Andrew (Matt.10:2).
3. James, son of Zebedee and
4. John his Brother (Matt.10:2)
5. Philip and his Brother -

6. *Bartholomew (Matt.10:3)*
7. *James, son of Alphaeus and*
8. *Judas his Brother (Luke 6:16) and*
9. *Matthew, son of Alphaeus, perhaps Brother of James and Judas (Mark 2:14, Luke 6:15)*
10. *Thomas (Matt.10:3)*
11. *Simon Zelotes, Brother of James and Judas, according to tradition (Luke 6:15)*
12. *Judas Iscariot (Matt.10:4)*
13. *Matthias (Acts 1:26)*
14. *Barnabas (Acts 13:1-3; 14:4, 14; 1 Cor.9:5-6; Gal.2:9)*
15. *Andronicus (Rom.16:7)*
16. *Junia (Rom.16:7)*
17. *Apollos (1 Cor.4:6-9)*
18. *James, the Lord's Brother (Gal.1:19; 2:6; James 1:1)*
19. *Silas (I Thess.1:1; 2:6)*
20. *Timothy (I Thess. 1:1; 2:6)*
21. *Titus (II Cor.8:23)*
22. *Epaphroditus (Phil 2:25)*
23. *Paul (Gal.1:1; 2:8)*
24. *Jesus Christ (Heb.3:1)*

As stated, the Holy Spirit is still setting Apostles in the Church even as He does all the other designations. As well, many people have thought that the Apostle was a Missionary, etc. This is not borne out by Scripture.

The location of a Ministry has nothing to do with the designation of Apostle, nor the fact of preaching to people who have not heretofore heard the Gospel. It is rather the "Message" that constitutes the designation of the Apostle, as is born out in the Book of Acts and the Epistles."³

(underlines added)

2. THE PROPHET:

The Greek word "prophetes" which is translated "prophet" means "one who speaks forth a Divine message of God." One must be called by God, and then trained and tested over a period of time, before one can be accounted worthy by God to stand in this office, or indeed any of the Five Fold Ministry offices.

There is a difference between those who operate in the gift of prophecy and one who is a Prophet.

ACTS 21:8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, who was one of the seven (Acts 6:5); and abode with him.

ACTS 21:9 And the same man had four daughters, virgins, who did prophesy.

ACTS 21:10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.

ACTS 21:11 And when he was come unto us, he took Paul's girdle (a sash like a belt), and bound his own hands and feet, and said, "Thus says the Holy Ghost, 'So shall the Jews at Jerusalem bind the man who owns this girdle, and shall deliver him into the hands of the Gentiles.'"

The four daughters of Philip operated in the gift of prophecy (1 Corinthians 12:10). Agabus, however, was a Prophet, called by God to stand in that particular office.

Prophets should operate consistently in at least two of the revelation gifts (word of knowledge, word of wisdom and/or discerning of spirits) plus prophecy. Remember, however, that the gifts of the Prophet will always operate as the Spirit wills (1 Corinthians 12:11). Another major aspect of the Prophet's ministry is that of teaching the Word of God. Indeed the major sign of a Prophet is their ability, under the Anointing of God, to teach the Word at a level that is deeper than that of the normal Pastor or Teacher, and to have an understanding about the deeper truths of God's Word.

EPHESIANS 4:11 And He gave some . . . prophets . . .

"The phrase, "And some, Prophets," presents the same Calling as in Old Testament times, with one exception.

Prophets were used by the Holy Spirit in Old Testament times as it regarded direction, whereas Apostles fill that role in New Testament times.

The Prophet functions in the capacity of “foretelling” and “forthtelling.” Foretelling has to do with prediction concerning present or future events, while forthtelling speaks of the proclamation of Righteousness. While all Preachers are to fit the latter, the Office of the Prophet will carry a greater weight of anointing in this capacity. As well, if one is truly a Prophet, there will be at least some “foretelling” respecting present or futuristic events.

One is not to confuse the “Gift of Prophecy” spoken of in I Corinthians 12:10, with the Calling of the Prophet. All Prophets have the “Gift of Prophecy,” which in its most simplistic form refers merely to “edification, exhortation, and comfort,” but not all who have the “Gift of Prophecy” are Prophets. Actually, only a few who have this Gift fall into the category of “Prophet” (I Corinthians.14:3).”⁴

(underlines added)

3. THE EVANGELIST:

The Greek word “evaggelistes” translated “evangelist” means one who is a preacher of the Gospel (good news). An Evangelist preaches the message of the redeeming grace of God through Christ.

ACTS 8:5 Then Philip (“the evangelist” : Acts 21:8) went down to the city of Samaria, and preached Christ unto them.

ACTS 8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

The Evangelist will also operate in the ministry of healing and the ministry of miracles. Signs and wonders will accompany his (or her) ministry to draw people’s attention to the message of the Gospel.

ACTS 8:6 And the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did.

ACTS 8:7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

ACTS 8:12 But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

In addition, it can be said that the Evangelist's ministry is an itinerant one, involving travel to different places so that many may hear the Gospel. Evangelists are known for their zeal, strength and ability to encounter difficult situations and push through them so that the Gospel can be proclaimed (Ephesians 6:13-15).

EPHESIANS 4:11 And He gave some . . . evangelists . . .

"The phrase, "And some, Evangelists," refers to those to whom God has given a special Ministry to win souls. Most, if not all, Apostles function at times as Evangelists. In fact, Paul was one of the greatest Evangelists who ever lived.

As well, Pastors should, according to the leading of the Lord, be evangelistic at times in their approach. Paul said to Timothy who at that time was probably serving as a Pastor, "Do the work of an Evangelist" (II Tim. 4:5).

Luke, in writing about Paul's trip to Jerusalem, mentioned that "We entered into the house of Philip the Evangelist" (Acts 21:8)." ⁵
(underline added)

4. THE PASTOR:

The Greek word "poimen" from Ephesians 4:11 has been translated as "Pastor." Elsewhere in the New Testament, the Greek word "poimen" has been translated "Shepherd." Jesus also comes

under the designation of “Shepherd.” We find that He is called “*the Chief Shepherd*,” “*that Great Shepherd*” and “*the Good Shepherd*.”

The Chief Shepherd - this is Jesus. He is the Head Shepherd of the Church.

1 PETER 5:4 And when the Chief Shepherd shall appear, you shall receive a crown of glory that fades not away.

HEBREWS 13:20 Now the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

JOHN 10:11 I am the Good Shepherd: the Good Shepherd gives His life for the sheep.

“*And when the Chief Shepherd shall appear,*” refers to several things:

1. *There are many undershepherds. In fact, every Minister of the Gospel is an undershepherd. But there is only one Chief Shepherd and that is the Lord Jesus.*

2. *The Chief Shepherd is overlooking the entirety of His flock, including the undershepherds.*

3. *If we look to Him, the Author and the Finisher of our faith, we are guaranteed of getting through. To those who look to Him in faith, in all of history, He has never lost even one.*

4. *Every undershepherd will one day answer to the Chief Shepherd.* *We must not forget that. We have been entrusted with the care of a flock, whether small or large. We will give minute account of all our actions respecting this charge.*

5. *As undershepherds, we have not been called to be successful, but rather to be faithful, and even more, to be faithful to the Chief Shepherd.* *If we do that, we will be faithful to our flock and our charge.*

6. *The “appearance” here addressed as it regards the Chief Shepherd refers to the Rapture of the Church, which Paul graphically addressed in I Thessalonians, Chapter 4.*

7. *If it is to be noticed, in the entirety of these statements as given by the Holy Spirit through Peter, there is no intermediate stage of ministry between the undershepherd and the Chief Shepherd.*"⁶
(underlines added)

Pastors (Shepherds). This is a general term used to include all Pastors, both head Pastors and associate Pastors who come alongside the head Pastor to shepherd the local flock. The Word of God tells us of the qualities which should be evident in the lives of those who are called of God to the Office of Pastor - and indeed all the other Five Fold offices.

1 TIMOTHY 3:2 A bishop (Pastor) then must be blameless (his life giving no ground for accusation - so that no charge of wrongdoing could be truthfully levelled against him), the husband of one wife (probably a caution against polygamy, a serious problem in the days of the early Church), vigilant, sober, of good behaviour, given to hospitality, apt to teach (able to teach from God's Word);

1 TIMOTHY 3:3 Not given to wine (alcohol), no striker (not quarrelsome), not greedy of filthy lucre (not money hungry); but patient, not a brawler, not covetous;

1 TIMOTHY 3:4 One who rules well his own house (not a dictator but one who sets the spiritual tone), having his children in subjection with all gravity (speaks of obedience);

1 TIMOTHY 3:5 (For if a man know not how to rule his own house, how shall he take care of the Church of God?)

1 TIMOTHY 3:6 Not a novice (a new convert), lest being lifted up with pride he fall into the condemnation of the devil (the same judgement as Satan, whose original sin was motivated by pride).

1 TIMOTHY 3:7 Moreover he must have a good report of them who are without (the secular world - lest he bring reproach upon the Name of the Lord and the Gospel); lest he fall into reproach and the snare of the devil.

In all of this, the Pastor (or indeed Minister of any kind) must seek first and foremost to please God not man. If a Pastor seeks to please his flock, he will not teach the Word of God in an uncompromised way, and he will not fulfill the sacred duty of his office. Fear of man (or losing the sheep) will act as a snare (Proverbs 29:25). However with good preparation and consecration, the Pastor can gain the empowerment needed from the Lord to flow in his giftings and care for his flock faithfully.

A Pastor (Shepherd) leads his people (or flock), ensuring that they are properly fed through correct teaching, and protected from predators. Churches need the Shepherd to care for the flock, and prevent individuals from being led astray through wrong teaching and wolves in sheep's clothing (Ephesians 4:14-15). In time of need or trouble, the Pastor will support the members of his flock through prayer and righteous counsel according to God's Word, both logos and rhema. The Pastor is one to whose care and leadership the people will commit themselves.

Pastors need to be teachers of the Word, for without this they are not equipped to tend and lead God's children. They also need to operate in the gifts of the Spirit on behalf of their flock if they are to guard them and lead them into truth. The local church should be led by a local Head Pastor, who will minister the Word of God to his flock and prevent them being *"tossed to and fro, and carried away with every wind of doctrine"* (Ephesians 4:14). Shepherds also serve to prepare the flock to be effective in their *"ministry of reconciliation"* (2 Corinthians 5:18), the sharing of the Gospel of Christ with friends, relations and strangers. In this way, the elderly and sick can be brought to salvation, while others can be conveyed to church or crusades to hear the Gospel preached under the Anointing. This function of those called to be Pastors, to equip the Saints for ministry purposes, is vital for the building of the Kingdom on a local level. The sign of a true Shepherd functioning effectively in his office is that of people (who are sincere and open to God) growing in

faith and being set free from bondage as they submit to his leadership and direction (in the Lord) (Hebrews 13:17). The true Shepherd will also instill in his people a desire to see the lost saved, and to act accordingly.

EPH 4:11 And He gave some . . . pastors . . .

“The phrase, “And some, Pastors,” in the Greek is “poimen” and means “a Shepherd.” The Pastor is one who shepherds God’s flock, feeding the Saints on expository preaching (that which explains the Word), giving them the rich food of the Word.

Incidentally, the designations “Pastor,” “Bishop,” “Elder,” “Shepherd,” “Overseer,” or “Presbyter” are all used interchangeably in Acts and the Epistles. They all mean the same thing “Pastor,” referring to the Pastor of a local Church. Unfortunately, man has taken some of these designations such as “Bishop,” or “Overseer,” etc., and claimed them as to a higher office; however, such is not the case in Acts or the Epistles, which presents the order given by the Holy Spirit, and should not have been changed.

The idea, at least in the manner in which men presently interpret such, is that Preachers who hold these particular offices (the office of Bishop over a great number of Churches), hold a higher place of spiritual authority and should be obeyed, etc. However, there is nothing like that in the Word of God, which means that such offices are man-devised, and in fact, carry no spiritual authority. This is but another instance of Government being taken out of the hands of Christ Who is the Head of the Church, with men devising their own way. Such always does harm to the Body of Christ.”⁷

(underlines added)

The Pastor is to govern the local church over which God has placed him. Local churches were never meant to be run by a board of elders or deacons with the Pastor having no more authority than the laymen involved. However the Pastor must submit to a creed of absolutes which sets out the fundamental beliefs and standards of the church from the teaching of God’s Word. He is then accountable to the local church not to teach outside this creed or to violate the moral boundaries of God’s Word.

5. THE TEACHER:

This office of the Five Fold Ministry is often underrated - yet it is vital for the Body, so that it may grow and function effectively. Every Pastor is also necessarily called to this office, for he must teach the local assembly. Yet others are called solely as Teachers. The work of the Teacher is to expound the Word of God to the Body so that people may be built up in faith in all areas and grow to maturity. This office is to be distinguished from that of the ministry of the lay teacher, often used in situations where there is a lack of Five Fold Teachers. And there is a difference. The Five Fold Teacher should teach at a deeper level and with greater Anointing than the lay teacher. The Five Fold Teacher is also called to a position of higher authority, and therefore greater responsibility and accountability:

JAMES 3:1 My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation (shall be judged more strictly).

EPHESIANS 4:11 And He gave some . . . Teachers.

“The phrase, “And Teachers,” refers to those who are called of God with a special Ministry to teach the Word to the Body of Christ, whether in a local Church, or by other means.

There are some who claim according to the Greek construction, that Pastors and Teachers are one calling, in other words “Teaching Pastors.” That may be the case; however, comparing Scripture with Scripture, as we should do in proper interpretation, it seems that the Office of “Teacher” is a special designation.

For instance Luke wrote, “Now there were in the Church that was at Antioch certain Prophets and Teachers” (Acts 13:1). As well, Paul wrote to the Church at Corinth, “And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers” (I Corinthians.12:28). Consequently, I think we have the proper Scriptural foundation for the particular designated Calling of “Teacher.”

“Teacher” in the Greek is “didaskalos,” and means “an instructor, who helps others to learn.”

Most definitely a Pastor should serve in this capacity as well; however, I think for those who truly have the Calling of “Teacher,”

that there will be a heavier anointing upon them for this particular task. In fact, the Callings of “Evangelist, Pastor, and Teacher,” at times overlap each other. In other words, every good Evangelist will also have a modicum of teaching in his presentation. And at times, the Teacher as well as the Pastor will be Evangelistic in their thrust. In fact, the spiritual lines separating these Callings are very dim; nevertheless, as stated, there will be a special anointing given by the Holy Spirit to those who have one of these distinct Callings, which will help them carry out that Calling and Ministry as the Spirit of God desires. They may minister, in fact, in other Callings, but the heavier anointing will always rest upon their special designation. However, going back to the Calling of “Apostle,” as stated, the person so called can function with equal anointing in any of the fivefold Callings. That is actually a part of that Calling.”⁸

(underlines added)

WHY ARE THESE CALLINGS GIVEN?

We have already touched on the reason Jesus has given the gift of the Five Fold Ministry to His Body, but we will elaborate further. Ephesians 4:12 gives us three reasons:

EPHESIANS 4:11 And He gave some, APOSTLES; and some, PROPHETS; and some, evangelists; and some, pastors and teachers;

EPHESIANS 4:12 For the perfecting of the Saints (all Christians), for the work of the ministry, for the edifying of the Body of Christ:

“The aim of the Ministries mentioned . . . is now disclosed. It is the equipping of all God’s people for service. These particular Callings are given by the Lord, and are never to be demeaned or looked at as less than they actually are by anyone . . .

1. THE PERFECTING OF THE SAINTS

The phrase, “For the perfecting of the Saints,” refers to helping the Saints understand the Word of God.

“Perfecting” in the Greek is “kataritizo,” and means “to equip for service.” It also means “the restoring of anything to its proper place.” It is to “properly put things in order, to make complete.”

If the people are improperly taught, they will have an improper spiritual growth, which regrettably, is the case I think in many, if not most, Churches. Consequently, it is very, very important as to where the Saint attends Church. If they attend the wrong Church, they are going to receive what the Church gives, which can be extremely detrimental to their spiritual experience.

If the Believer attends a Church because it is of his particular Denomination, or because he likes the various different social or sports programs presented in that particular Church, or because this is where his friends go, or for any other reason similar, he is attending for all the wrong reasons.

The main purpose and reason that anyone should attend a particular Church, is because the Truth and all the Truth is preached behind the pulpit and there is a Moving and Operation of the Holy Spirit within that particular Church. Irrespective of the name on the door, or as to who attends that Church, these two things “Truth” and “Moving of the Spirit” should always be the criteria.

The old saying that the pew cannot rise any higher than the pulpit is true! Whatever is being taught behind the pulpit, is what the people are going to hear, receive, and live by. If it is error, to be sure it will have a negative effect on their lives. If it is Truth, it will have a positive effect and greatly so. The sadness is, Satan cloaks his error so subtly, with his method being “the barb embedded in Truth.” As someone has well said, “Error rides into the Church on the back of Truth.” The error then becomes palatable and digestible; however, it will wreak its intended result of destruction as always!

2. THE WORK OF THE MINISTRY

The phrase, “For the work of the Ministry,” is tied directly to the “perfecting of the Saints.” If the Saints are not perfected, which means to be rooted and grounded in the Word, there will be little “Work of the Ministry.”

What should this “work” consist of?

The primary purpose, the actual “work” of the Church, is to proclaim the Good News of the Gospel throughout the entirety of the Earth, and to every single individual. That should be its primary

focus, its foundation, its thrust, its purpose, its work. That must be foremost, and if it isn't, the Church soon dies. For every single person who does not know of Christ, as far as that person is concerned, Jesus died in vain. There could be no higher travesty, no greater travesty than that!

When the Church is on fire for God, its work will be the propagation of the Gospel, which falls out to the Salvation of souls. .

..

3. THE EDIFICATION OF THE BODY

The phrase, “For the edifying of the Body of Christ,” refers to the building up of the Church, which can only come about if the Church is brought to maturity and engaging in the True Work of God. Otherwise there is no true edification.

If one is to notice, it is for the “edification of the Body,” instead of edification of one or two particular individuals.”⁹

(underlines added)

So the purpose of the Five Fold Ministry is to advance people in the faith so that they may grow to maturity and bear witness to the Gospel over the entire earth. The next verse gives a clearer, deeper understanding of this process:

EPHESIANS 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man (speaks of maturity) unto the measure of the stature of the fullness of Christ

THE UNITY OF THE FAITH

The phrase, “Till we all come in the unity of the Faith,” concerns an unstated period of time. All of the great things that the Lord has done, is doing and shall do, as it regards His Church, have a great end in view to be realized. It is when the members of the Church have all come to their proper unity and maturity in their Head Who is Christ. Paul gives no clear indication of the “time,” and it may be, therefore, that he has in view only the goal itself and the attainment of it at whatever time that may take effect. I personally think this “unity of the Faith” is twofold:

1. I think first of all it speaks to the individual. The moment that we are Born-Again, the Holy Spirit Who now resides within our

hearts, sets out to bring us to the “unity of the Faith.” This refers to Faith properly placed, properly enjoined, properly utilized, which means that it is properly in the Cross, and thereby properly carrying out the Will of God for the individual Believer.

Faith anchored in the Finished Work of Christ, in effect, began with Abel (Gen.4:4), but was fleshed out with the Abrahamic Covenant (Gen.15:5). Abraham was to have Faith in God, but more particularly was to have Faith in what God would do respecting the Redemption of humanity, which pertained then to the coming Redeemer.

2. When the believing sinner comes to Christ, the Holy Spirit sets about to channel our Faith in the proper direction of the Cross, which is of course, the Finished Work of Christ, and the only basis on which the Holy Spirit works. This is not an easy task, and for many reasons.

First of all, the wide-eyed newborn Believer begins the attempt of using his Faith in every capacity. Very little thought for the Will of God is gendered. It takes a while for the Holy Spirit to bring the Faith of the Believer into “unity” with the Will of God.

To do that, the Holy Spirit has to channel the Faith of the Believer toward the Cross, actually in the Cross, which is the Finished Work of Christ. Sometimes this is difficult because of self-will, and above all, the great Message of the Cross not being preached as it should. In fact, it is impossible for the Believer to have a proper “unity of the Faith” unless it is anchored in the Cross.

The Cross destroys all self-will, all self-righteousness, hence Jesus telling us that we must take up our Cross daily and follow Him, that is if we are to be His Disciple. If we lose our life in this fashion, lose it actually in Him, we will in turn find our life. In fact, that’s the only way that Life can actually be found - in Christ (Lk.9:23-24).”

As it regards the corporate structure of the Church, with all its many and varied belief systems, the “unity of the Faith” will not be reached until the coming Resurrection.

There have always been efforts of men to attempt to unify the Church presently, which actually speaks more of uniformity rather than unity. Such will not be done, which in fact cannot be done, until the Resurrection. Anyway, any unity that is presently brought about can only be done by the Holy Spirit, instead of the efforts of men. . . .

. . . .

THE KNOWLEDGE OF THE SON OF GOD

The phrase, “And of the knowledge of the Son of God,” is attached to the “unity of the Faith.” In other words, there can be no “unity of the Faith,” without proper “knowledge of the Son of God.”

What exactly does Paul mean by “the knowledge of the Son of God?”

“Knowledge” in the Greek as it is used here is “epignosis,” and means “full knowledge, precise and correct knowledge.” In fact, Jesus plainly said, “Learn of Me,” and speaking of Himself (Mat.11:28-30).

Of course, the learning of Jesus is limited to say the least. As God, how much can we actually know of Him? In Truth, He is inexhaustible, and the Saints will be learning of Him forever and forever, and in fact, will never exhaust that capacity. His greatness is beyond comprehension much less our ability to capture it all.”¹⁰

(underlines added)

God directs and empowers the Five Fold Ministry so the Saints can mature in the faith, daily moving on to greater degrees of Christlikeness, and be readied to do the work of the ministry according to their faith and calling.

Ephesians 4:13 speaks of a process whereby we mature in the faith, something which is ongoing and progressive in all aspects. This verse depicts the developing maturity of Believers on the earth as they increase in the knowledge of Jesus Christ. However there is no finality involved in this process (or in this verse) in regard to knowledge, for our increase in this area will proceed for all eternity and be never ceasing. Indeed we will be gaining knowledge of the Son of God forever.

There will be unity of the faith in heaven in terms of purpose and intent, for there will be no dissension and no unbelief. There will be spiritual unity in heaven which will help us grow in the knowledge of Him.

A PERFECT MAN

The phrase, “Unto a perfect man,” refers to a Believer who has reached maturity, with man being generic, standing for both men and women (Matthew.5:48; I Corinthians 2:6; Philipians 3:15).

Going back to the word “unity,” one might say that such is lacking when there is immaturity. The stage in which oneness in Faith and knowledge is reached, is the state of mature manhood in Christ. Actually, the two go hand in hand. It is impossible to have true Faith without having proper knowledge and vice versa.

This goal that the Apostle marks out does not appear to him (or to us) to be an immediate prospect. In other words, it is a growth process, and growth takes place slowly. This idea is, that the growth be constant. In other words, the Believer should be closer to the Lord now, than he or she was this time last year, etc.

The business of the Holy Spirit Who resides within us, is to ever take us toward maturity. As we’ve said previously, His effort is either helped or hindered, according to our cooperation or the lack thereof. With some, the growing process is much slower than with others. The reason is their lack of cooperation with the Holy Spirit. The Scripture plainly says, “Whom He did foreknow, them He also foreordained to be conformed to the Image of His Son” (Romans 8:29). That is the maturity of which Paul speaks, that we be made in the “Image of Christ.”¹¹

(underlines added)

So scripture reveals to us the purpose of the Five Fold Ministry. It is to equip the Saints for God’s work on the earth through bringing them to maturity by grounding and training them in the Word of God (Hebrews 5:13-14). This is to be done as God has purposed, through the ministry of the Holy Spirit directing and empowering His chosen vessels of the Five Fold Ministry.

PROPER CHURCH GOVERNMENT

Man always seeks to change God’s order so that by formulas and religion, man takes control of that which should rightly remain under the direction of the Holy Spirit. One such area is church government. An early example of this was the instituting of the office of “Pope” in the early 600’s. This represented apostasy in the early church in that a man was given supreme authority and his decrees were recognized as being infallible. The Word of God and the headship of Christ were then abrogated for a man-made order. How then should the Church be governed? What is God’s standard in this area?

“The Book of Acts and the Epistles serve as the model for correct Church Government. It is very simple in its application:

1. God sets the various Ministries and Offices in the Church, and man is not to change that (Eph.4:11).

2. The Local Church as the Book of Acts proclaims, is the highest spiritual authority, which means that no outside spiritual, religious, or governmental force is to override that institution. While there may be, and, in fact, will be outside administrators, such is to never flow over into the spiritual, overriding the decisions of the Local Church (Acts 13:1-3).

3. Churches are to be a fellowship and never subordinate to a religious hierarchy, which in fact, does not exist in the New Testament. To be sure, if the Holy Spirit had desired such, that would have been the time for it to be installed. The original Twelve Apostles who had personally spent some 3 1/2 years with Jesus as His especially Called Ones, would have made an excellent Hierarchy; however, there is not a hint in the Book of Acts that the Holy Spirit even remotely engaged such. While these men were mightily used of God, they never functioned as a hierarchy.

As well, Jerusalem would have been the place for the Hierarchy to be established, inasmuch as it was the city chosen by God for the very center of His Work on earth.

As well, this was not done either, for the simple reason that it was now time for the Gospel to be a worldwide entity, and not be concentrated in one particular place. So, we find the Local Church, wherever it might be, as the highest spiritual authority, which is to never to abrogated by outside forces.

If this form of Government as instituted by the Holy Spirit is in the least interrupted or corrupted, it will always result in spiritual declension, just as it did with the ultimate apostatizing of the Early Church.”¹²

(underlines added)

LEVELS OF AUTHORITY WITHIN THE PRIESTHOOD

Background Reading: Ephesians 4:1-16

Jesus, as our High Priest, has supreme authority over everyone and everything, having been given a position of authority higher than

anyone else, just as His Name is superior to all others. Indeed Jesus has been given authority over everything in heaven and on earth (Philippians 2:9-11; Matthew 28:18) - and His Name has been given to us, as Christians, to use according to the Word of God, e.g. to pray according to God's will in faith.

Concerning our authority in the Body, while we are all equal spiritually, we are not all equal in levels of authority. An example of this is seen in the authority God has invested in the Five Fold Ministry.

Some Christians are called into Five Fold Ministry positions (remember these callings were given by God before the foundation of the earth). Such people may answer their callings and prepare themselves accordingly until God, not man, places them within positions of authority within the Body of Christ (e.g. Ephesians 4:11). Therefore, within the church, it is fitting that we respect the people whom God has placed in authority over us. We should also submit to their authority within the boundaries of the Word of God - for Hebrews 13:17 tells us:

HEBREWS 13:17 Obey your spiritual leaders and submit to them (in the Lord) - continually recognizing their authority over you; for they are constantly keeping watch over your souls and guarding your spiritual welfare, as men who will have to render an account [of their trust]. [Do your part to] let them do this with gladness, and not with sighing and groaning, for that would not be profitable to you [either]. (Amp.)

We notice from this verse that people such as Pastors who hold positions of authority will also have a much greater degree of responsibility and accountability to God. This is because, as leaders, they bear responsibility for teaching sound doctrine - so that those the Lord has given them may receive good food from the Word. If they do not fulfill their God-given responsibility, people may slide back into the darkness of this world. The Word must be preached without compromise, and the people given wise, Godly counsel, for as this verse indicates, those who hold positions of spiritual leadership are “*men who will have to render an account*” to God of their trust.

For this reason Paul urged Timothy:

2 TIMOTHY 4:2 Preach the word; be instant (be ready at all times) in season, out of season; reprove (deal with sin in the lives of the unsaved and saved), rebuke, exhort with all longsuffering (patience) and doctrine.

In this way, those who hold ministry positions are required by God to act as watchmen - to “preach . . . reprove, rebuke and exhort” and to fulfill their ministries as those who bear special responsibility for people’s eternal welfare. Another version reveals the manner in which this should be done:

2 TIMOTHY 4:2 Herald and preach the Word! Keep your sense of urgency (stand by, be at hand and ready, whether the opportunity seems to be favorable or unfavorable, whether it is convenient or inconvenient, whether it be welcome or unwelcome, you as preacher of the Word are to show people in what way their lives are wrong) and convince them, rebuking and correcting, warning and urging and encouraging them, being unflagging and inexhaustible in patience and teaching. (Amp.)

The principle of greater responsibility is also highlighted in James 3:1:

JAMES 3:1 Not many of you should presume to be teachers (of the Word), my brothers, because you know that we who teach will be judged more strictly. (N.I.V.)

We should also remember the principle contained in Luke 12:48:

LUKE 12:48 . . . For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Those who are placed by God in particular positions of authority have what is needed to fulfill these positions - for God does not commission someone to do a work unless they are first equipped.

Those who have positions of authority within the Body of Christ are, however, to be servants of the people and are not to try and dominate or control them.

When Jesus washed the disciples' feet at the Last Supper, He showed that He had not come to be served but to serve - and His example was intended for us to follow. He, as a leader, emphasized this point.

MATTHEW 20:25 *Jesus called them (the disciples) unto Him and said, "You know that the princes (rulers) of the Gentiles exercise dominion over them, and they who are great (high officials) exercise authority upon them.*

MATTHEW 20:26 *But it shall not be so among you: but whosoever will be great among you, let him be your minister (servant);*

MATTHEW 20:27 *And whosoever will be chief among you, let him be your servant:*

MATTHEW 20:28 *Even as the Son of Man came not to be ministered unto, but to minister (serve), and to give His life a ransom for many."*

Through these scriptures Jesus was teaching that the higher the position one holds in the Body of Christ, the more of a servant one must become. There can be no greater example of this than that of our Lord Jesus Christ laying down His life for us.

Indeed as the Good Shepherd, Jesus gave His life for the sheep. He said:

JOHN 10:11 *"I am the Good Shepherd: the Good Shepherd gives His life for the sheep.*

JOHN 10:12 *But he who is an hireling, and not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees: and the wolf catches them, and scatters the sheep.*

JOHN 10:13 The hireling flees, because he is an hireling (a hired hand merely serving for wages), and cares not for the sheep.

JOHN 10:14 I am the Good Shepherd, and know My sheep, and am known of Mine.

JOHN 10:15 As the Father knows Me, even so know I the Father: and I lay down My life for the sheep.”

Like the shepherds of Israel who knew their sheep by name, made sure they were fed and watered and protected them from wild animals (1 Samuel 17:34-36), those in authority must love and care for the needs of the sheep. As revealed in these scriptures concerning the Good Shepherd, the heart of the shepherd must be towards his sheep in order to truly care for their needs. The Pastor is not hired as an employee but set by God over a local flock to love the sheep and nurture them. It is not by coincidence that the metaphor of Jesus being the Good Shepherd (John Ch.10) is the same as the Pastor being the shepherd of the flock.

JOSHUA - GOD ORDAINED LEADER

The Book of Joshua gives us a clear example of God-ordained leadership.

JOSHUA 1:1 Now after the death of Moses the servant of the Lord it came to pass, that the Lord spoke unto Joshua the son of Nun, Moses' minister, saying,

JOSHUA 1:2 “Moses My servant is dead; now therefore arise, go over this Jordan, you, and all this people, unto the land which I do give to them, even to the children of Israel.

JOSHUA 1:3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

JOSHUA 1:5 There shall not any man be able to stand before you (Joshua) all the days of your life: as I was with Moses, so I will be with you: I will not fail you, nor forsake you.”

As **successor to Moses**, God had chosen and anointed Joshua to be leader of the nation of Israel. God promised He would be with Joshua, just as He had been with Moses, and would give him success as Joshua was strong and courageous, meditated on His Word and obeyed Him implicitly and totally. God gave Joshua the vision (or commission) to lead the people into the Promised Land (Deuteronomy 31:23). He also gave Joshua instruction and direction concerning how he was to carry out each step involved in the realization of this vision (e.g. Joshua 5:2, Joshua 6:1-5, Joshua 8:1-2).

As we look back upon **Joshua’s life**, we can see that he did not step into this ministry overnight. Joshua had been trained under Moses’ ministry for many years, and had proven himself to be faithful to God and worthy to be Moses’ successor (Exodus 17:9-10; Exodus 24:13; Exodus 33:11; Numbers 14:6-9, 30; Numbers 32:11-12). God could then commission Joshua to lead the people, and to take on this great responsibility after Moses’ death (Numbers 27:18-20; Deuteronomy 34:9).

Unfortunately there is a common misconception in Christian circles today that if one is called to stand in a certain office, the call alone constitutes sufficient grounds to place the person concerned in that office. This is as untrue for spiritual offices and ministries as it is for secular positions. One cannot assume the position of teacher, nurse or carpenter, etc., unless one has been trained and educated in these professions. This takes a number of years. How much more do those who have been called into leadership of God’s people need to be trained, prepared and tested during a period of apprenticeship to that calling?

Leaders and teachers of God’s Word must be prepared so that they are able to handle the Word of God skilfully (Hebrew 5:14) and walk in the power of God on a ministerial level. Leaders need to be trained and tested over a period of time before they can be accounted worthy by God to be placed into an office (1 Timothy 3:1-7; 2 Timothy 2:20-21). With leaders who are equipped and seasoned

for battle, the Body of Christ can be ministered to, nurtured, protected and matured (Ephesians 4:11-13).

It must be said that even though Christians always need to continue learning, and in a sense the more we learn spiritually, the more we realize how little we know, there are three definite stages involved in entering into a Five Fold office.

1. The existence of a calling - one has been called by God before the foundation of earth to enter into a particular ministry (2 Timothy 1:9; Ephesians 2:10).

2. The acceptance of, and the preparation for, that calling - one enters into a period of training or apprenticeship for that calling according to God's standard and plan.

3. The commission to stand in the office or ministry pertaining to that calling - one is commissioned for service (1 Timothy 1:12) through the Anointing of God. Note that this Anointing can increase over time as that person and God work together.

Christians who try to step into a position to which they are not called, or who step into an office prematurely, will not be equipped with the Anointing that is needed to operate effectively in that office. As a consequence, people who do so will not be properly equipped for the battle (Ephesians 6:12; 2 Corinthians 10:4).

Returning to Joshua as a God-ordained leader of Israel, the following points can be made with regard to Joshua being a type-pattern for today's leaders within the Body of Christ.

1. As we have said, Joshua served many years of apprenticeship, during which time he was trained and tested. Therefore he was not a novice, subject to the pitfalls of pride (1 Timothy 3:6). At the appointed time, he was commissioned to his office by God.

2. The vision for his life's most important work was to lead the people into the Promised Land. God gave Joshua the vision (Joshua 1:6), and the means of accomplishing it, e.g. (Joshua 1:12-17). Joshua then communicated the vision to the people. This is God's order today for delivering His plan, purpose or vision for each church

and ministry. God gives the vision to the leader, and he then brings it to the people (Proverbs 29:18). **It is not the sheep who first gain the vision but the shepherd.**

3. As the people respected Joshua's God-given position and submitted to his leadership, they experienced victory, e.g. (Joshua 1:16-17; Joshua 6:16,20). When the people did not obey what the Lord had commanded through Joshua, they experienced defeat (Joshua 6:18; Joshua 7:1-5,10-12). The same is true today. Christians will know victory and fruitfulness when they submit themselves to God-ordained leadership in churches which are moving ahead by the power of the Holy Spirit.

4. God backed up and confirmed Joshua's leadership as he walked in obedience to Him (Joshua 3:7; Joshua 4:14; Joshua 10:12-14). There will be fruit evident today in the lives of God's leaders who obey the voice of the Spirit (Matthew 2:20, Acts 16:9-10).

5. Joshua did everything the Lord had told him to do, leaving nothing undone (Joshua 11:15). Scripture testifies of his consecration and his faithfulness. As a result, he experienced victory and success. Ministers today who diligently apply themselves to studying God's Word and following the leading of the Spirit will likewise experience victory (Joshua 1:8).

We can see from the type-pattern of Joshua's leadership that God's ordained structure is not democracy. Rather, it is intended to be a theocratic system with Godly leaders who are themselves led by the Holy Spirit. These leaders are equipped and anointed to lead His people. Therefore when the Five Fold Ministry structure is operating properly, the Body is nurtured and enlarged by Teachers, Pastors, Prophets, Evangelists and Apostles. By this means Christians can grow and be effective in their witness to the world, and the Kingdom of God can be expanded according to the Great Commission Jesus gave to the Church (Mark 16:15). Only as a theocracy, truly governed by God and subject to His leading, with Christ as the Head, can His Body function effectively.

FULFILLING OUR CALLING

If we are to be effective and fruitful it is important, as Christians, that we seek the Lord in order to discover what position He has called each of us to - whether this be a Five Fold Ministry position, a ministry concerned with healing or helps etc. (1 Corinthians 12:28), a musician's ministry, or simply the ministry of reconciliation (which even every minister has, at a personal level). Once we discover God's will in this matter, we should prepare ourselves accordingly, so that we may fulfill our calling. We may even be called to a particular position within the secular world. But whatever we are called to do, we should do it with all our hearts, knowing that each position is important for the proper functioning of the priesthood of Believers. Also, each position brings its rewards - for those who obey God in faith and love. And reward will not be based on our level of authority but on our obedience to the Lord. This includes the way we respond both to His leading and to our calling.

Some try to enter into positions (e.g. that of a Pastor or a preacher) to which they are not called, or for which they are not yet ready, i.e. ahead of God's timing. In this way they miss God's perfect will for their lives and also, as a consequence, hinder the proper functioning of the Body of Christ. This can be quite a serious matter, particularly concerning those to whom they are ministering, perhaps inappropriately or ineffectively. Also, many who step into ministry positions to which they are not called, enter into error of some kind. This is because they lack the necessary spiritual perception through not being gifted (or anointed or commissioned) from heaven to stand in that position.

Others, through fear, ignorance or selfishness may reject God's call on their lives and so never fulfill that which what the Lord has for them. In this case, their potential is never realized and frustration or dissatisfaction can often be the result.

So let us seek God's will for our own individual lives, and discover our calling in God. Let us then prepare ourselves to enter into our calling, so that we may be effective servants within the royal priesthood.

Let us now look at Romans Ch.12 where Paul is speaking in regard to some of the priestly roles within the Body of Christ:

ROMANS 12:3 *For I say, through the grace given unto me, to every man who is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt (given) to every man (in Christ) the measure of faith.*

ROMANS 12:4 *For as we have many members in one body, and all members have not the same office (function):*

ROMANS 12:5 *So we, being many, are one body in Christ, and every one members one of another.*

ROMANS 12:6 *Having then gifts differing according to the grace that is given to us (speaks of different offices or gifts), whether prophecy, let us prophesy according to the proportion of faith;*

ROMANS 12:7 *Or Ministry (one who serves), let us wait on our Ministering (would have been better translated, "let us Minister according to the proportion of Faith"): or he who teaches, on teaching (carries the same idea; it is a wise man who stays within the sphere of service for which God, the Holy Spirit, has fitted him, and does not invade some other field of service for which he is not fitted); (E.S.B.)*

ROMANS 12:8 *Or he who exhorts (encourages), on exhortation: he who gives, let him do it with simplicity (liberality - shows "giving" is a gift); he who rules (a position of authority), with diligence; he who shows mercy (this too is a gift), with cheerfulness.*

These scriptures show us that we should be concerned with developing ourselves, with God's help (by His grace), in relation to the potential that is found within our own calling, and not try to go beyond the authority of that calling. For example, if we are not called to the office of a Pastor or Teacher etc., we should not try to step into such a role. The Body of Christ needs its individual members to work together in unity so that it can be effective here on earth. And

God has ordained a structure within the priesthood to help establish order and enable His people to fulfill their purpose. So we need to seek God's leading for our lives in order to discover our individual callings. We need then to prepare ourselves so that we may be accounted worthy by God to stand in our calling by the power of the Spirit. In this way we can bring maximum benefit to the Body of Christ, and fulfill the purpose God has for each of us.

At a deeper level it must be said that if we do the Lord's will (for example, answer our calling to be a Minister) in the power of willpower, then we will receive very little reward - for then we would be credited with doing it. We must do all things through the energies of God's Divine Nature that we, in Christ, are now partakers of (2 Peter 1:4). In other words, a total letting go of self and a complete reliance on the Lord and His graces is needed. This, however, is a progressive process built on relationship. In this we become, without losing our unique identity and individuality, the person we are supposed to become. This of course relates to depth of character - having Christ-like thoughts, attitudes and responses.

We must first acknowledge that behind every righteous work must be the power of God within us, energizing our very selves so that we are given the ethical, moral and spiritual power to walk in righteousness. In all this we then cannot and do not credit ourselves with the glory of achievement. God alone must be glorified and given ultimate credit as the source of this power. We are simply to yield to the wonderful energy of His empowering love. Then the way ahead is lit with Divine light and we are given protection and promise for our journey. In short, the promises are ours but the glory is God's.

If we are seeking the glory that comes from works of various kinds, even the winning of souls, then something is wrong. All that is good within us comes from God, and all that we do should be done according to His leading and empowerment. Then the glory is His and His alone for we were never designed to share it. Rather we are meant to be vessels who through repentance and consecration become "*meet (fit) for the Master's use, and prepared unto every good work*" (2 Timothy 2:21).

Let us thus goal to walk before the Lord blamelessly and to be about our Father's business in all that we do. Our works of faith and

love will indeed shine for eternity and bring pleasure to our Heavenly Father.

OUR MINISTRY OF RECONCILIATION

Background Reading: Mark 16:15-20

We as Christians are all called to be ministers of God, for we all, ministers included, have been given “*the ministry of reconciliation*,” as stated in 2 Corinthians 5:18-19:

2 CORINTHIANS 5:18 *And all things are of God, Who has reconciled (restored) us to Himself by Jesus Christ, and has given to us (every Christian) the ministry of reconciliation (which entails the preaching/sharing of the Cross);*

2 CORINTHIANS 5:19 *That God was reconciling the world to Himself in Christ, not counting men’s sins against them (but cancelling the sins of those who are spiritually regenerated). And He has committed to us the message of reconciliation (all Believers are to preach the Cross in one way or another). (N.I.V.)*

The way this reconciliation occurs is through God “*not counting men’s sins against them*,” but laying man’s sin on Christ the sin-bearer. In fact the sins of the repentant are nailed to the Cross and are stamped “paid in full.”

The purpose of “*the ministry of reconciliation*” is to help reconcile people to God through the sharing of truth, the sharing of the Gospel of Jesus Christ. Then the Anointing of God can convict them of the message of truth. This ministry is the calling of every Christian here on earth and essentially involves one to one witnessing.

The ministry of reconciliation incorporates everything pertaining to being a Christian, for everything we do or do not do will either help or hinder the Gospel. The ministry of reconciliation encompasses the way we live and conduct ourselves (our personal witness), and our sharing of the truth of the Gospel with others. It

also includes supporting our local church and other ministries through prayer and the giving of time and finances, as the Spirit directs us.

Thus we need to live according to the responsibility that comes with the ministry of reconciliation. Our main work as Christians is to share the Gospel of Life and so to help set the captives free.

If you are not called by God to go throughout the world preaching the Gospel, you can still help support those who are so called, and in this way, still help fulfill the Great Commission which Jesus gave to the Church.

We should, however, always goal to share with others, in wisdom and love, at any given opportunity, the hope we have in Christ. This is another reason God commands Christians to study His truths and have their feet shod with the preparation of the Gospel (Ephesians 6:15. It is so we can know how to answer those who are without the hope that we have in Christ, those who do not have their names written in the Lamb's Book of Life.

Therefore:

2 TIMOTHY 2:15 Study (young and old) to show yourself approved unto God, a workman who needs not to be ashamed, rightly dividing the word of truth.

Another version reads:

2 TIMOTHY 2:15 Study and be eager and do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing - rightly handling and skilfully teaching - the Word of Truth. (Amp.)

Also:

COLOSSIANS 4:5 *Walk in wisdom toward them that are without (the unsaved), redeeming (making the most of) the time (making wise use of every opportunity to share the Gospel).*

COLOSSIANS 4:6 *Let your speech be always with Grace (gracious and pleasant), seasoned with salt ("salt" represents the incorruptible Word of God), that you may know how you ought to answer every man (as it regards Christ). (E.S.B.)*

1 PETER 3:15 . . . *sanctify the Lord God (set apart Christ as Lord) in your hearts: and be ready always to give an answer to every man who asks you a reason of the hope that is in you with meekness and fear (do so with a humble attitude).*

Let us therefore seek to know the Lord's will for our own lives, to understand what we are called to do, and to do it.

We should desire what the Lord desires for our lives, and we should have as our primary motivation the goal of pleasing Him, whether this be through preparing to enter into a Five Fold Ministry office, serving in a "helps" ministry or simply working effectively in the ministry of reconciliation. In everything we need to seek and find His will, for we cannot please God outside His will. In our journey, we will then need the graces of the Spirit to energize and empower us - so that for any good work we may do in His name, He will gain the glory. Amen.

May you have the victory in Christ. Amen!

REVIEW OF TEACHING BOOKLET

Fill in the blanks.

1. The offices of the Five Fold Ministry are those of the,, , and
2. gave the Five Fold Ministry offices as gifts to His Body: Eph.4:8.
3. The ministry of is involved in every aspect of church life and gives support to the Five Fold Ministry offices.
4. Some examples of the ministry of helps include hospitality, lay, and
5. Those commissioned by to stand in a Five Fold Ministry are given within the Body which does not accompany other positions.
6. The Head of the Church, the, High and Shepherd, is: Heb.3:1; 1 Pet.5:4
7. The Five Fold Ministry offices operate within the Body of Christ for;
 - (a) the of the Saints
 - (b) the of the ministry
 - (c) the of the Body
8. The Apostle's ministry embraces all the other ministries, and gives him the ability to establish He will be a of the Word, and have powers of, as well as operating in the nine gifts of the
9. The ministry of the Prophet differs from those who operate in the gift of He (or she) will also

God's Word, and should operate in the ministry of

10. The will preach the message of salvation. He/she will also operate in the ministry of and the ministry of

11. The Pastor leads, protects and nurtures his people, so they will grow in and not be led astray by doctrine, and wolves in sheep's clothing.

12. The work of the is to expound the Word of God so people can be built up in faith and equipped for service.

13. While we are all equal spiritually, we are not all equal in levels of

14. People were called by God into ministry offices before the of the world. Therefore our only choice is whether or not to the call: Rom.11:29.

15. It is fitting that we should those whom God has placed in authority over us, and submit to their authority within the boundaries of the of God: Heb.13:17.

16. And those who have positions of authority within the Body of Christ are to be of the people, as taught.

17. Joshua's leadership is a type-pattern of godly leadership today in the

18. Joshua was and by God to lead Israel. He was given the to lead the people into the Promised, having been trained under ministry for many years, and proving himself a successor.

19. Those called into Five Fold Ministry must be, prepared and, and seasoned for battle before they are placed into their office.

20. There are definite stages involved in entering into Five Fold Ministry:

- a) recognition of a
- b) acceptance of the leading to an (training period)
- c) the to stand in that office through God's anointing.

21. Those who step into an office prematurely or step into an office to which they were not, will lack the to operate effectively within that office.

22. It is not the who first gain the vision but the

23. Just as the people experienced victory when they submitted to leadership, Christians today will know victory and fruitfulness when they submit themselves to God-ordained in churches which are moving ahead in the Holy Spirit.

24. Leaders likewise will experience victory as they consecrate themselves, follow the leading of the and study God's Word : Josh.1:8.

25. If we are to be effective for God, it is important that we discover our and prepare ourselves to walk in it.

26. Those who enter offices to which they have not been called will the proper functioning of the Body of Christ.

27. God's proper structure for leadership is important for establishing, and enabling His people to fulfill their purpose.

28. The ministry of is given to every: 2 Cor.5:18,19.

29. The main purpose of the ministry of reconciliation is to help reconcile people to through the sharing of the of Jesus Christ.

30. To operate effectively in our ministry of reconciliation, we need to study God's so that we are always ready to give an account of the we have in Christ: 1 Pet.3:5.

31. Whatever we are called to do, we should have as our primary motivation the desire to the Father. Then we will seek to fulfill our in Him, whatever that may be.

FIVE FOLD MINISTRY - Answers

1. Apostle, Prophet, Evangelist, Pastor, Teacher
2. Jesus
3. helps
4. teaching, music etc
5. God, office, authority
6. Apostle, Priest, Chief, Jesus Christ
7. perfecting, work, edifying
8. churches, preacher, teacher, administration / organisation, Spirit
9. prophecy, teach, healing
10. Evangelist, healing, miracles
11. truth, false
12. Teacher
13. authority
14. foundation, obey
15. respect, Word
16. servants, Jesus
17. Church
18. chosen, anointed, commission / vision, Land, Moses', worthy
19. trained, tested
20. three, calling, call, apprenticeship, commission
21. called, anointing
22. sheep, shepherd
23. Joshua's, leadership
24. Spirit, diligently
25. calling
26. hinder
27. order
28. reconciliation, Christian
29. God, Gospel
30. Word, hope
31. please, calling

For further information or teaching material to help you grow in the Christian faith, please visit:

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FULL GOSPEL MINISTRIES
crossroadsministries.org.au

NOTES

NOTES

- 1 Rossier, Dr Bernard, A Study through the Book of I Corinthians, Vol.5, pg. 138.
- 2 S.B.C. Vol.16, Ephesians, pg.318.
- 3 S.B.C. Vol.16, Ephesians, pgs.319-320.
- 4 S.B.C. Vol.16, Ephesians, pg.320.
- 5 S.B.C. Vol.16, Ephesians, pgs.320.
- 6 S.B.C. I Peter, pg.553.
- 7 S.B.C. Vol.16, Ephesians, pgs.320-321.
- 8 S.B.C. Vol.16, Ephesians, pg.321.
- 9 S.B.C. Vol.16, Ephesians, pgs.321-324.
- 10 S.B.C. Vol.16, Ephesians, pgs.324-325.
- 11 S.B.C. Vol.16, Ephesians, pgs.327-328.
- 12 S.B.C. 1 Corinthians, pgs.437-438.

*"We have a vision
to see people living
in abundant life
by the power of God
through Jesus Christ"*



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