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"Thy word is a lamp unto my feet,
and a light unto my path."

PSALM 119:105

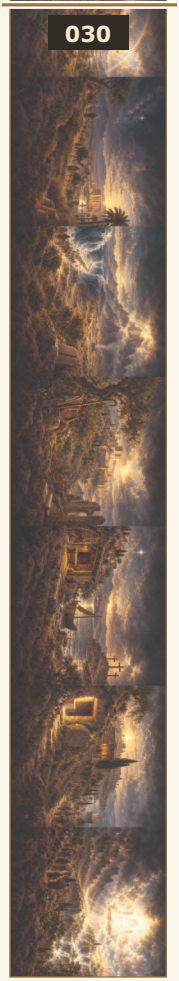
Hireling or Shepherd



JOHN WEAVER

WEAVER BIBLE COLLEGE





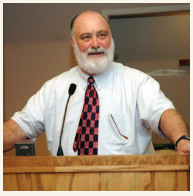
I am the good shepherd: the good shepherd giveth his life for the sheep.

JOHN 10:11

Faithful ministry is measured by care for the flock, not by buildings or budgets. John Weaver contrasts the shepherd who feeds and protects with the hireling who withdraws when truth becomes costly. These sermons consider pastoral qualifications, bold preaching, and the responsibility to train God's people in the whole counsel of Scripture.

“A shepherd is more interested in building people and families than in building buildings and trying to make a name for himself.”

JOHN WEAVER



John Weaver

John Weaver's sermons form the teaching collection presented by Weaver Bible College. This volume gathers his teaching from that collection.

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CHAPTER 1

Hireling or Shepherd

Part One

Introduction to the Hireling and Shepherd

In John chapter 10, verses 11 through 15, our Lord says, "I am the good shepherd. The good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth a wolf coming, and leaveth the sheep, and fleeth. And the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep."

In this passage, our Lord makes a clear distinction between a hireling and a shepherd. The shepherd loves the sheep, feeds the sheep, and protects the sheep. The hireling is only there for money; he does not care for the sheep. He does not love them and has no interest in them. Thus, when danger approaches, he leaves them and forsakes them to the wolves.

The task of a shepherd, not only in the Old Testament and New Testament but even today, is to watch out for the enemies of the sheep, defend them from all attackers, heal the sick and wounded sheep, find and save the lost and trapped sheep, feed them, and love them, sharing their lives and earning their trust. I have been in the mountains in Idaho and seen teeny tiny little shacks where a shepherd will come and stay occasionally. Some of these shepherds are with their sheep six to eight months out of the year by themselves, sometimes even longer. Our Lord is talking about the difference between a shepherd and a hireling.

The Greek word here for hireling is misthōtos, which literally means a hired servant, one that is hired, and thus it is called an hireling. The word for shepherd is poimēn, referring not only to a shepherd but also to what you and I would call a herdman. In the Old and New Testaments, the true Shepherd is none other than the one true and living God.

Let me give you some examples. In Psalm 80 and verse 1, the Bible says, "Give ear, O God, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth." So God is called the Shepherd of Israel.

Jesus Christ is referred to in the Bible not only as the Good Shepherd and the Great Shepherd, but also as the Chief Shepherd. Hebrews chapter 13, verses 20 and 21, says, "Now the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever." Jesus Christ is the Great Shepherd.

In 1 Peter 2 and verse 25, the Word of God says, "For ye were as sheep going astray but are now returned unto the Shepherd and Bishop of your souls." Jesus Christ is the Shepherd and Bishop of our souls. In John 10 He is called the Good Shepherd; in Hebrews 13, the Great Shepherd; and in 1 Peter 5 and verse 4, the Bible says, "...and when the Chief Shepherd shall appear, the Lord Jesus, ye shall receive a crown of glory that fadeth not away." Jesus Christ is the Good Shepherd, the Great Shepherd, and the Chief Shepherd.

In light of the fact that our Lord is called the Shepherd, pastors in the Bible are also referred to as shepherds, but in reality they are what you and I would call under-shepherds. It is just like the word is for an under-rower: someone who rows a boat, but he is under the captain of that boat. Pastors are referred to as under-shepherds because they are supposed to be under the rule and authority of the Chief Shepherd, the Lord Jesus Christ.

Biblical Titles for Pastors

There are different titles for a pastor in the Bible. Sometimes this can be confusing, but it should not be. First of all, the pastor is referred to as an elder. The Greek word is presbyteros, from which we get our English word presbyter. A Presbyterian church refers to men as presbyters, but it is translated in our Bibles as elder.

The interesting thing is that the Primitive Baptists refer to all of their pastors simply as elders. In the Hebrew Old Testament, the word zaqen literally means “a bearded one,” “an ancient one,” and one who held authority. The word presbyteros refers to someone who is older, an elder. If you look in your Bibles at Acts chapter 20, hold that passage and mark it, because we are going to come back there several times.

Acts chapter 20 and verse 17 says this concerning the Apostle Paul: “And from Miletus he sent to Ephesus, and called the elders of the church.” So he actually called the pastors, and here they are called elders. When you get to 1 Timothy 5 and verse 17, the Bible says, “Let the elders that rule well be counted worthy of double honor especially they who labor in the Word and in doctrine.” Note, if you would, those elders who rule well are those who labor in the Word and in doctrine. This shows how pastors are referred to as elders.

In the book of Titus, chapter 1 and verse 5, the Apostle Paul told Titus, “For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I appointed thee.” Now here is a verse that everyone understands and everyone knows. James 5 and verse 14 says, “...is any sick among you?” Is there any sick among you? Listen carefully: “...let him call

for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord."

One other passage referring to elders is 1 Peter 5 and verse 1, which we will look at just a little bit later. The Apostle Peter said, "The elders which are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that is to be revealed." So, in the Bible, pastors are referred to as elders. Consequently, let me just point this out.

A new convert, or someone who has been recently converted, cannot possibly be an elder. In fact, the Bible tells us in 1 Timothy 3, verse 6, "not a novice, lest, being lifted up in pride, he fall into the condemnation of the devil." The word for novice is neophutos. Literally, that is where we get our English word neophyte. A neophyte is someone who is just a baby, someone who has just been born, so to speak, or someone who is young and inexperienced. Therefore, a neophyte, someone who is new to the faith, cannot possibly be an elder. An elder in the Bible is someone who is older, an ancient one, a bearded one.

A second word that is used is bishop. Sometimes it is translated as overseer. The Greek word is episkopos, and it refers to one who is an overseer, one who has the duty, responsibility, and authority to see that things are done correctly. In Acts 20, verse 28, the Apostle Paul said, "Take heed therefore to yourselves and to all the flock over which the Holy Ghost hath made you overseers, or bishops, episkopos, to feed the church of God which he hath purchased with his own blood." In Acts 20, verse 28, the word is translated as overseers. However, in 1 Timothy 3, verse 1, it is translated as bishop: "This is a true saying, if a man desire the office of a bishop, he desireth a good work." Thus, it is translated as overseer in Acts 20, verse 28, and as bishop in 1 Timothy 3, verse 1.

The third designation is pastor. We are told in Ephesians 4 and verse 11, "And he gave some apostles, and some prophets, and some evangelists, and some pastor-teachers." The word for pastor-teachers is poimainō, and it literally means to feed and to tend a flock, to rule, to govern, to nourish, and supply the needs. This describes the role of a pastor, the role of a shepherd. A classic

passage that talks about the role of a pastor, the role of a shepherd, is John 21, verses 15 through 17.

In John 21:15–17, we read: “So when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus said unto him, Feed my sheep.”

When our Lord says, “feed my lambs,” and later, “feed my sheep,” the Greek word is boskō, which means to feed and to keep. You are not only to feed the sheep; you are to defend, protect, and keep them. In verse 16, when our Lord says, “feed My sheep,” He uses the word poimainō, which is the word for pastor or shepherd. Literally, He says, “shepherd My sheep.” As a shepherd, the pastor is responsible to do everything necessary for the feeding, defending, and promoting of the sheep.

Three words from the Greek are interpreted or translated several different ways in the Bible. First, presbyteros means an elder. Sometimes we simply use the word presbyter. Secondly, episkopos is the word from which we get bishop or overseer. Thirdly, of course, is the word for shepherd.

These words actually describe one individual. In Acts 20:17, we read, “And from Miletus he sent to Ephesus, and called the elders of the church.” From verse 18 onward, the apostle is speaking to the elders of the church. Then, in verse 28, he says, “...take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God.”

So a pastor is an elder. He is also a bishop, and he is also a pastor. Let me try to put this together. The word elder describes the man. The word bishop, or overseer, describes his office. The word pastor, or shepherd, describes his work. Thus, these three words refer to the man, the office, and the work. Consequently, an elder is also a

bishop, but he also does the work of a shepherd. He does the pasturing and shepherding of the flock.

I gave you all that information to say this: one of the greatest problems that we have today in America is in the pulpit. When I say "in the pulpit," I am referring to the men who are in the pulpit. A cursory study of the Scriptures will point out that the pastors of the day are nothing like the pastors and prophets in the Old Testament and in the New Testament. Those men in the Old Testament and New Testament were bold, fearless, and daring, and they confronted not only political but spiritual leaders in their depravity, apostasy, and wickedness.

The Problem with Modern Preachers

I hope you remember that passage where three kings—I think the king of Judah, who was Jehoshaphat, the king of Samaria, who was Ahab, and then the king of Edom—had gotten together and were going to attack the king of Moab. They got out and did not have any water. The king of Samaria said, "Alas, God hath brought these three kings together to kill us."

And someone said, "Is there not a prophet around here?" "Oh yes, there's Elisha. He's the one who poured water on the hands of Elijah." "Well, let's go to Elisha." When they got there, and Elisha looked up and saw the King of Israel, Elisha said, "Were it not for the presence of Jehoshaphat, I would not look toward thee, nor see thee." Let me translate that for you in good South Georgia language: "I wouldn't spit on you if you were on fire." That's what he told him. Then he said, "You get to your own prophets. Don't come around here with me." He said, "No, no, no. God brought us here to kill us." Elisha made it clear that Jehoshaphat was the one he was concerned about, not them.

You remember when our Lord had gotten through teaching and the disciples came up to Him and said, "Knowest thou not that the Pharisees were offended?" May I paraphrase that again? Our Lord says, "Tough stuff." Really, He didn't say that. What He did say was this: "Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone. If the blind lead the blind, they shall both fall into the ditch."

I'm just saying, the preachers of today are totally different. Can you imagine someone like Elijah looking at the president or a congressman and saying, "I wouldn't spit on you if you were on fire because you're a wicked, wicked man"? No, they're not going to do that. Likewise, if you do a cursory study of history, you will find that the preachers of today differ greatly from the preachers of the American Revolution, their first war for independence. They also differ greatly from the second war for independence, the war of northern aggression.

If you want a clear distinction in your mind, let me recommend three books: J. T. Headley's The Chaplains and Clergy of the Revolution, an excellent book; Christ in the Camp by J. William Jones; and W. W. Bennett's The Revival in the Confederate Armies. When you read these books, you will be struck by the great difference between the men of those ages and the men we have today. Back in those days, those men were men. They stood for truth, righteousness, obedience to God, and His law. They preached to rulers and those in authority, and to their own congregations, just as they preached to rulers—as ordinary men. I'm going to give you some illustrations of this in the next two Sundays.

I never will forget reading years ago about—and I have even forgotten which one it was—but some preacher who was about to start the sermon. Someone slipped up to him and handed him a little note. The note said, "Please be careful what you say. The governor is in the congregation today." When the pastor got the note, he stood up in the pulpit and said, "I was just given this note: 'Please be careful what you say. The governor is in the congregation today.'" Then he said, "I would like to tell the governor, if he doesn't repent and believe on the Lord Jesus Christ, he'll go to hell just like anybody else."

Well, you know, that is the truth. But you won't find people like that today, that is for sure. Today, we no longer have men like that. We have politically correct preacherettes who preach their sermonets to Christianettes who watch their TV sets and smoke their cigarettes. There is no declaration of the truth, no call to repentance, no proclamation of Jesus Christ as the only way of salvation, no teaching of the demands of the law, no discussion of biblical

morality, and no demand for submission to the Lord Jesus Christ. We have half-men who preach half-truths, and a half-truth presented as a whole truth is an untruth.

In other words, it is a lie. It is just a bald-faced lie. We have trained our people to believe a lie. We have trained our people in this day and age to believe that if they go to church on Sunday morning and hear a fifteen-, twenty-, or thirty-minute sermonette, that ought to hold them for a whole week. No, it just does not work like that. It does not work like that.

Building Temples vs. Building People

We are more interested in pyramid building than we are in feeding the sheep. We have perverted the word success. We have now made the word success mean that you have a huge building, a big budget, and lots of people attending your services. But look at what God says about Israel: "For Israel hath forgotten his Maker, and buildeth temples. And Judah hath multiplied fenced cities. But I will set a fire upon his cities, and it shall devour the palaces thereof."

This is exactly where we are today. Today we are more interested in building buildings than we are in building individuals and families.

We need shepherds, not pharaohs. Have you ever heard of a church calling a pastor because he was a good shepherd, because he could expound, explain, and apply the Scripture? No. They look for orators, administrators, someone to work with the young people, or someone who will present a good image. It does not really matter whether he can teach, expound, explain, and apply the Word of God.

May I remind you of this simple truth: all the patriarchs, Moses, the greatest of the lawgivers, David, the sweetest of the psalmists, and even many of the mightiest prophets, such as Amos, were shepherds. Every one of them was a shepherd. God did not choose pharaohs to lead His people; He chose shepherds. Genesis 46:34 says, "For every shepherd is an abomination to the Egyptian."

The same is true today. Those who build mighty buildings and have great crowds usually despise and look down upon small, struggling works where the Word of God is preached and the

congregation is faithful. Anyone can build a big work based upon compromise, entertainment, feelings, and emotions. But those things are not lasting; they certainly are not eternal.

Years ago, I preached in a larger church down in Florida. The church had over 300 in attendance. I went back the next year and recognized only a handful of people. The church had a 90 percent turnover. It was not in a resort town or a college town. Something is wrong when you can lose 90 percent of your people in a year.

Turn in your Bibles to 1 Corinthians 3. This passage will help explain what is happening in our churches today. Beginning with verse 11 through verse 17, the Apostle Paul says, “For other foundation can no man lay than that is laid, which is Jesus Christ.

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which temple you are."

Notice the repeated phrase in verses 12 through 15: "any man," "every man," and again "any man." In this context, it may be understood as "any minister," because Paul is speaking about preachers and preaching. The Corinthians were carnal because there were envy, strife, and divisions among them. They were arguing over preachers: "For while one saith, I am a Paul, another, I am Apollos, are ye not yet carnal?"

Paul then asks, "Who then is Paul? and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man or every minister?" He continues: "I have planted, Apollos watered, but God gave the increase." Neither the minister who plants nor the minister who waters is anything, but God gives the increase. The minister who plants and the minister who waters are one, and every minister shall receive his own reward according to his own labor.

The ministers are "laborers together with God," while the people are God's husbandry and God's building. According to the grace given him, Paul, as "a wise master builder," laid the foundation, and another builder, another minister, builds upon it. Every minister must take heed how he builds, for no other foundation can be laid than Jesus Christ.

Paul clearly distinguishes the builders from the building: "We are the laborers, ye are God's husbandry, ye are God's building." Then he asks, "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" If any minister defiles God's temple, God will destroy him, for the temple is holy. In this context, the pastors are the builders, while the believers are the building; pastors are the husbandmen, and believers are the husbandry.

It is the pastors who are building upon the foundation laid by the Apostle Paul. The different kinds of materials speak of different kinds of people, or converts. He talks about gold, silver, and precious stones, and he talks about wood, hay, and stubble. There is a huge difference between the converts that I make and the converts that God makes, between those whom I convince and those whom the Holy Ghost convinces.

The Bible says that He adds to the church daily such as should be saved. I never will forget hearing about Billy Sunday, that Presbyterian evangelist who was walking down the street. An old drunk came staggering up to him and said, "Hey, Mr. Sunday, don't you recognize me?" Billy Sunday said, "No." The man said, "I'm one of your converts." Billy Sunday said, "Bless God, you must be. You're certainly not one of God's." That is exactly what the Scripture is talking about.

It is easy and quick to build with wood, hay, and stubble because they are plentiful and cheap. But it is difficult, time-consuming, and costly to build with gold, silver, and precious stones. The Apostle is telling us in 1 Corinthians 3 that we have to determine whether we are going to build temples or whether we are going to build people.

Would I like to preach to thousands every Sunday? The answer would be yes, as long as they truly wanted the Word of God. But I would much rather preach to ten people who want the truth than

10,000 who could care less about it. Would I prefer a nice, beautiful building? Of course. I like beautiful things. But I would much rather build people and families than buildings. Buildings do not last, but folks who are saved last through eternity. If you do not believe that buildings do not last, come to our area and let me show you where the tornado went through a few weeks ago. You will find buildings absolutely devastated and destroyed.

Zechariah chapter 4 and verse 10 warns us not to despise the day of small things. Men who are called into the ministry must determine whether they are going to be hirelings or shepherds, whether they are going to build buildings or build people. Is the ministry a job, or is it a calling? I have a friend who, as a young man, was considering entering the ministry, and he asked his pastor, "Why did you become a pastor?"

The Ministry as a Trust, Not a Job

And the answer he got shocked him. The pastor said, “Because it’s a good job.” That’s it: it’s a good job. I know another man who was a pastor. I heard someone compliment him on his part of the service, and he responded, “Of course, I did a good job. I’m a professional.” What? Where is the ministry? Where is the calling? You look around today, and the truth is, most men—I’m talking about pastors, but you don’t have to be a pastor—

All of us want to be recognized, honored, held up, and held in high esteem. But our Lord asked the Pharisees, “How then can you believe who seek honor from men and seek not only the honor that cometh from God?” In other words, when you desire the praise, recognition, and admiration of man, it makes faith impossible. How then can you believe when you are just seeking that?

The ministry is a trust. Paul says in 1 Timothy 1:11-13, “...according to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who has enabled me that He counted me faithful, putting me into the ministry, who was before a blasphemer and a persecutor and injurious, but I obtained mercy because I did it ignorantly in unbelief.” The glorious gospel of the blessed God was committed to his trust.

When we fail to be a true under-shepherd, we are treasonous and betray our trust. We are acting like hirelings rather than shepherds, and God certainly condemns those who act like hirelings. Micah 3:9-12 says, “Hear this, I pray you, you heads of the house of Jacob and princes of the house of Israel, that abhor judgment and pervert equity. They build up Zion with blood and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire. And the prophets thereof divine for money. Yet they will lean upon the Lord and say, Is not the Lord among us? None harm can come unto us.” Therefore, says the Lord, “shall Zion be plowed like a field.” God said, “I will tear you up.”

A Shepherd Warns

The Shepherd Warns of Danger

A shepherd warns, and a hireling flees. In John chapter 10, the hireling flees when the wolf approaches, but the shepherd does not flee. He warns the sheep. When you read Ezekiel, Jeremiah, Isaiah, and Habakkuk, all of these men speak of watchmen. It is the watchman's responsibility to warn of danger. The pastor, as an under-shepherd, has the responsibility to warn of danger when he sees it.

The danger may be in any shape or form: physical danger, doctrinal danger, societal danger, or financial danger. Whatever it is, as long as it is danger for the sheep, the shepherd has a responsibility to warn them. Ezekiel 3, beginning with verse 17, records God's words to Ezekiel concerning his responsibility as a watchman:

"Son of man, I have made thee a watchman of the house of Israel. Therefore hear the word at my mouth, watch, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life. The same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness,

and commit iniquity, and I lay a stumbling block before him, he shall die, because thou hast not given him warning. He shall die in his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thy hand.

"Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned, also thou hast delivered thy soul."

So it is the responsibility of the watchman to warn. We must not only warn of wolves and danger, but also of "wolves in sheep's clothing." Acts chapter 20, verse 28, continues this concern as the Apostle Paul addresses the elders.

Paul tells these elders, “Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” He warns, “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.” There is going to be extreme danger, and the flock has to be warned.

But he continues in verse 30: “Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.” Some decide they want the flock to follow them instead of following the Lord Jesus Christ, and they arise from the midst of these elders. Therefore, just because a man is a preacher does not necessarily mean that he is God’s preacher. Just because a man says he is a pastor does not mean that he is God’s pastor. How can you tell the difference?

The answer is simple. According to Isaiah 8:20, “To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them.” The true pastor will expound, explain, and apply the Word of God. If we fail to warn, the blood is on our hands. How do we remove blood from our hands? How do we refrain from being charged with blood guilt?

Certainly, it is not by witnessing to everyone we see. I have heard preachers say, “You’ve got to witness to everybody that you see, or their blood is on your hand.” That is humanly impossible. If Alice asked me to go to town and buy a gallon of milk, and I witnessed to everyone I saw, I would never come home. But Acts 20:20–21 shows

how we can rid ourselves of blood guilt. Paul said, “and how I kept back nothing that was profitable unto you, but have showed you and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.” He kept back nothing that was profitable. How much of the Word of God is profitable? All of it. Second Timothy 3:16 says, “All Scripture is given by inspiration of God and is profitable for doctrine, for correction, for reproof, for instruction in righteousness.”

Paul says, “Wherefore I take you to record this day, that I am pure from the blood of all men.” Well, Paul, how did you get pure from the blood of all men? Did you witness to everyone? No. “For I have not shunned to declare unto you all the counsel of God.” You get free from the blood of all men by preaching the whole counsel of God. You preach all the Word of God.

Whether people like it or not is immaterial. Deuteronomy 8 and verse 3 says that God wanted to make known to man that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Our Lord used that very verse in Luke 4 and verse 4: “It is written that man shall not live by bread alone, but by every word of God.”

It does matter what we preach. It does matter what we believe. It does matter how we live. It does matter whether or not we obey, and whether or not all of God’s Word is taught. Proverbs 13, verse 5, says that every Word of God is pure. We have to warn, teach, and preach the whole Word of God, the whole counsel of God, whether people like it or not. There are people who get angry, upset, and mad; people who despise it. It is immaterial. If it is the Word of God, it is to be taught, whether people believe it or like it or not. It is not my responsibility to make you believe. It is my responsibility to teach and to preach.

The Shepherd Feeds the Flock

So, the shepherd warns and the hireling flees. Here is the second thing: a shepherd feeds, and a hireling takes. In 1 Peter chapter 5, verse 1, he says, “The elders which are among you I exhort, who also am an elder and a witness of the sufferings of Christ, and also a

partaker of the glory that shall be revealed." Then he says to the elders, to the pastors, "Feed the flock of God which is among you, taking the oversight thereof," that is, being the bishop, being the overseer. You are the one who is called to rule under Christ.

"You feed them, you take the responsibility, the oversight, not by constraint, nobody makes you, but you do it willingly, not for filthy lucre, that is not for money's sake, but of a ready mind. Neither as being lords over God's heritage, but being examples to the flock. And when the chief shepherd shall appear, you shall receive a crown of glory that fadeth not away." Interestingly enough, He says you are to do this willingly and not just for money's sake.

I was told recently about a well-known preacher who was asked to speak one night in a special meeting. That well-known pastor asked for a $10,000 honorarium for the one night, plus the expenses he would incur in his own personal private jet flying there. He also had to be put up in the most expensive motel in town. So may I ask you this? Where's ministry in that? Where's ministry in that?

Where is it where our Lord said, "freely you receive, freely give"? I have just something to point out. In Isaiah 56 and verse 11, do you know what God calls the false shepherd? He calls them greedy dogs. He says, "Yea, they're greedy dogs, they can never have enough, and they're shepherds that cannot understand. They look to their own, everyone for his own gain from his quarter."

I want you to look in your Bibles to the book of Ezekiel 34. I want to read the first 11 verses. Remember what a shepherd is supposed to do: to love the sheep, to feed the sheep, to heal the sheep, to take care of the sheep, to search for them, and to bring them home safely.

Look in Ezekiel 34, beginning in verse 1. "And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel. Prophesy and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?

"You eat the fat, and you clothe you with the wool. You kill them that are fed, but you feed not the flock. The diseased have you not strengthened? Neither have ye healed that which was sick, neither have you bound up that which was broken, neither have you brought

again that which was driven away, neither have you sought that which was lost, but with force and with cruelty have you ruled them."

SCRIPTURE READING - Ezekiel 34:5-11 (KJV)

> And they were scattered because there is no shepherd. And they became meat to all the beasts of the field when they were scattered.
>
> No protection.
>
> And they were scattered because there is no shepherd. And they became meat to all the beasts of the field when they were scattered. My sheep wandered through all the mountains upon every high hill. Yea, the flock was scattered upon all the face of the earth, and none did search or seek after them.
>
> Therefore, you shepherds, hear the word of the Lord. As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd. Neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not the flock. Therefore, O ye shepherds, hear the word of the Lord. Thus saith the Lord God, Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock. Neither shall the shepherds feed themselves any more, for I will deliver My flock from their mouth, that they may not be meat for them. For thus saith the Lord God, Behold, I, even I, will both search my sheep and seek them out.
>
> Note, if you would, everything that a shepherd was supposed to do.

These did not do it; they simply did the opposite. Let me make a couple of applications. First of all, the true test of a shepherd is whether he feeds the flock. Does he give the flock the Word of God? And when I say that, I mean all of it. You go to the average church and hear a sermon on sin, salvation, soul winning, sometimes the way you dress, and that is it. You hear it over and over.

Years ago, Alice and I were traveling, and we went to church with a good friend of ours. It was Wednesday night, and they had gotten a

new pastor. He was a doctor. I really did not want to go, but I went because of my friend, knowing what the service would be like. The man opened his Bible and read his text. I took a pen out of my pocket—I had one back then—wrote on a piece of paper, handed it to Alice, and said, "Here is what he is going to say. Here are his points."

He preached that right down the line. Alice said, "How in the world did you know what he was going to say?" That is because when you hear one, you have heard them all. When you are stuck with just two or three messages, that is all you can say over and over.

The Bible is full of truth. It is truth. The Word of God, according to Jeremiah, is like a hammer that breaks the rock in pieces. It is like a fire that melts a hardened heart—Jeremiah 23. We have to preach and teach all of the Word of God. God knows exactly what someone needs to hear to melt their heart. Does the man expound, explain, and apply the Word of God? How can you believe something if you do not hear it or know it? How can you obey something of which you are totally unaware and ignorant? It is impossible. The whole counsel of God must be preached.

Conclusion and Call for True Shepherds

Secondly, a true shepherd will warn of every kind of danger. He will cry out against anything contrary to the sheep that would inevitably hurt them. A hireling could care less; he will not warn of danger, but will get out of dodge. He will not try to prepare or protect the people. Our Lord, in John 10, makes a clear distinction between a hireling and a shepherd.

All the young preachers coming along—and I pray God raises up many of them—need to understand that they must choose whether they will be a hireling or a shepherd, whether they will be a Pharaoh or a shepherd, whether they will build buildings or serve God.

If God allows them to have a big, wonderful building and they can still expound, explain, and apply the Word of God, wonderful. There is nothing wrong with that. But if I have to make a choice, I would rather have somebody who really, truly, genuinely wants the Word of God. A shepherd is more interested in building people and families than in building buildings and trying to make a name for himself.

We need to pray that God will raise up shepherds in our day and time.

Father, in the name of Jesus Christ, we bow to Thee. We thank You for Your truth and Your Word. We ask, Lord, that You would indeed raise up shepherds in this day and age—men who will cry out and warn of danger, and men who will feed the flock of God. Give us, Lord, Your grace and Your mercy, that we may serve Thee acceptably with reverence and godly fear. In Thy name we ask and pray, Amen.

CHAPTER 2

Hireling or Shepherd

Part Two

Review of the Hireling vs. Shepherd Distinction

Our Lord makes a clear distinction between a hireling and a shepherd. The hireling does not care for the sheep at all. In fact, he refuses to defend the sheep even when they are in danger. He flees and leaves the sheep for the wolves. Our Lord made this distinction very clear because the shepherd, on the other hand, is willing not only to fight for the sheep, but willing also to die for the sheep as well: "I am the good shepherd. The good shepherd giveth his life for the sheep. But he that is a 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. I am the good shepherd, and know my sheep, and am known of mine. And as the Father knoweth me, even so I know the Father, and I lay down my life for the sheep."

The hireling sees the danger and flees. He is essentially deserting his post and betraying his trust when he refuses to defend the sheep.

Alternatively, the shepherd perceives the danger. He prepares himself. He prepares the flock as well. Then he defends them against wolves or any other predators. In other words, he fights, and he is willing to protect and preserve the sheep at all costs.

I believe this has not only a physical application, but a spiritual application as well. David was also a shepherd, and you remember how the bear and the lion came, and David killed the bear and the lion in protecting the sheep. So here was a shepherd who fought and protected the sheep. This is an example of a shepherd who did not flee when danger came, but stood between the sheep and the threat.

The Two-Fold Responsibility of the Under-Shepherd

The under-shepherd, that is, the pastor, is actually required not only to feed the sheep, but also to keep the sheep. It is much like the passage in Genesis 2 and verse 15, where God placed Adam in the garden: "And the Lord God took the man and put him in the garden of Eden to dress it and to keep it." Adam had a two-fold responsibility. He had to dress the garden, and he had to keep the garden. In the same way, the pastor must both feed and keep the sheep.

The Hebrew word for “dress” is abad, meaning to dress, till, labor, work, serve. Adam had to till the ground, plant the garden, care for it, and reap its harvest. All of this is involved in dressing the garden.

The Bible also says that he had to keep it. Keep is the Hebrew word shamar, meaning to have charge of, protect, preserve, and be a guardian and watchman. Adam first headed to destruction when he failed to protect and preserve the garden, basically speaking, by allowing the serpent to enter. He therefore had a two-fold responsibility: to dress the garden and to keep, or protect, it as well.

You will remember, I hope, that last week, when I covered John chapter 21, I told you it was a classic passage on shepherding. In verses 15 and 17, when our Lord told Peter to feed His sheep, He used the word bosko, which literally means to feed and to keep. The under-shepherd therefore has responsibility not only to feed, but also to guard and protect. In verse 16, when He said, “Keep my sheep,” He used the word poimaino, meaning to pastor or shepherd.

The under-shepherd is responsible not only to feed, but also to defend, protect, and promote the sheep. There are a number of words used interchangeably in identifying the under-shepherd.

First, we looked at elder, presbyteros in Greek, from which we get presbyter. A presbyter is an elder. We also noted episkopos, translated in our Bibles as bishop or overseer. In Acts chapter 20 and verse 28, Paul said to these elders that they were to take heed of themselves and of the flock over which the Holy Ghost had made them overseers of the church of God, which He had purchased with His own blood, and they were to feed the flock of God. In 1 Timothy 3 and verse 1, Paul said, "If any man desire the office of a bishop, he desireth a good work."

In Ephesians 4, we read about pastor-teachers, and that is where the word for shepherd is used again. An elder, a bishop, and a pastor are basically the same individual. Why? An elder describes the man, the word bishop or overseer describes his office, and the word pastor describes his work. Either one of those terms would apply to what you and I would call a pastor.

Shepherding includes not only feeding the flock, but protecting and preserving the flock as well. What good does it do to feed the flock if you allow the flock to be destroyed? How would it benefit any flock to feed them and then simply walk away and let the wolves come in and destroy them? Preservation and protection are part of the shepherding ministry as well.

The Failure of Modern Pastors to Guard the Flock

Where are the pastors today that are zealously guarding their flocks? Where are the pastors today that speak the truth and let the chips fall where they may? Where are the pastors today that are teaching their people to fight, not only spiritually, but physically when necessary? Where are the pastors today that are crying out against tyranny, wickedness, and even governmental corruption? You have to understand that everything wicked and wrong inevitably affects the flock of God.

For instance, I read this past week that several states, especially California now, are making it absolutely mandatory that the lesbian

gay agenda be taught to first graders. Many schools, especially in Michigan now, are mandating that Islam be taught, and students have to either make prayer rugs or recite the Islamic prayer. In other words, they are trying to teach them toleration. Everything wicked, wrong, and corrupt is inevitably going to affect the flock of God.

Michael Snyder wrote: “Have you ever wondered why most church services in America seem to be filled with lots of fluff and very little substance? As America's moral foundations literally collapse right in front of our eyes, a large percentage of our pastors are afraid to speak out on controversial topics because they might offend someone. And it doesn't take a genius to figure out why they're so afraid.”

Most United States churches are shrinking, and more than a hundred die every week. In a day and age when pastors are judged by attendance, membership, and budget levels, scaring people away is bad for business. With all that in mind, the results from a recent Barna survey should not be surprising. The survey asked whether pastors felt limited or pressured when speaking out on controversial topics. Half of Christian pastors said they frequently or occasionally felt limited in their ability to speak out on moral and social issues because people would take offense. The other half said they only rarely or never felt limited in this way. When asked to identify the source of their concerns, pastors were much more likely to say they felt limited by those inside the church than by those outside. In other words, the reactions of those in the pews are most on the minds of today's pastors. These numbers show only the percentage of pastors willing to admit that they are afraid to speak out on controversial issues.

In reality, the percentage of United States pastors who consistently hit the hard issues is exceedingly low. I would suggest another reason for the failure of pastors to preach the whole truth: most churches are in debt up to their eyeballs. You cannot afford to run people away. If people become upset, offended, angry, or get their feelings hurt and leave, the money quits coming in; then you cannot make the sinking fund payment, and you lose your big, beautiful building. Instead of avoiding debt, most churches are in debt up to their eyeballs. It was George Orwell who said, "The

further society drifts from the truth, the more they will hate those who speak it."

The same is true from a biblical standpoint. The further the church drifts from the truth, the more compromised it becomes, and the more those who stand for truth are hated, ridiculed, mocked, and rejected. Those pastors who actually stand for the truth and preach against wickedness are referred to as hate mongers, and their churches are referred to as hate churches. Truth is usually the exact opposite of political correctness and humanistic ideology.

It is interesting that he talked about offending people. Since we profess to be Christians and believe that our Lord Jesus Christ is God incarnate, and since the Bible says, "Let this mind be in you which also was in Christ Jesus," it should be scriptural and biblical to have the mind of Christ. So let us see how Christ concerned Himself about offending people. Notice Matthew chapter 15, verse 12. Our Lord had been preaching.

Then came His disciples and said unto Him, "Knowest Thou that the Pharisees were offended after they heard this saying?" They say, "Lord, You've upset the religious establishment. You've upset these Pharisees. Do you not know that they were offended?" Look at His answer: "Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone. They be blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch."

What did our Lord say when they told Him that His words had offended the Pharisees? He simply said, "Tough stuff." If the blind lead the blind, they are both going to fall into the ditch. It is that simple.

Let me put it very bluntly: if you are offended by the truth, you are in bad company, because you are along with the Pharisees. If you not only are offended by the truth but refuse and reject it, you are lost. Not only will you fall, but those who follow you will fall as well.

Our Lord is saying there is no reason to be concerned with people who are offended at the truth, because there is no hope for them. Let that sink in. There is no hope for anyone who refuses and rejects truth. You cannot help them. You cannot make someone see, and you cannot make someone receive. If they refuse it and reject it, then

our Lord said, "Let them alone." Let them go their way. Let them reap exactly that which they sow.

Last week I showed you how a shepherd warns and feeds; today I want to point out how a shepherd leads. Our Lord spoke the truth boldly, courageously, and straightforwardly. We should be doing exactly as our Lord did.

I told you last week that there was a vast difference between pastors today and the pastors who preached in the 1700s and 1800s. If you compare the preachers of those years with preachers of the present day, there are very few real comparisons but many great contrasts. Those preachers of old were fearless, bold, brave, and did not slacken one bit. I want to give you some illustrations.

Historical Examples of Courageous Shepherds

Pastor Gad Hitchcock was preaching an election sermon before General Gage, who had been sent by George the Third to bring the colonists in line. According to my understanding, Gad Hitchcock really did not know that General Gage was the appointed governor until he got there. In early America, you could not assume any office without having a sermon preached to you; usually it dealt with government, government's responsibility, or the responsibility of the people's civil government. Gad Hitchcock took his text from Proverbs 29 and verse 2.

“When the righteous are in authority, the people rejoice. But when the wicked bear rule, the people mourn.” Years ago, I was asked to preach the sermon that Gad Hitchcock preached, and I did. It was recorded, but I want to take one paragraph from his sermon and let you listen to what he said to General Gage. Gad Hitchcock was the pastor. General Gage was seated in front of him with his staff and his army behind him. Gad Hitchcock said:

“Let the governor, that would be General Gage, let the governor and his chair of state hear it. We not only mourn, but with groanings that cannot be uttered, and all because the wicked bear rule. The castle cannot shelter him from the scorching thunderbolt, that is the government. Families are divided, brothers are raided against brother, friend against friend, society is cut loose from its moorings,

and hate and consternation reign on every side, and all because the wicked bear rule. King George may say that the evils that produce this state of things are imaginary, but I tell you, and I will tell the tyrant to his face, it's because the wicked bear rule."

Can you imagine that? Pastor Gad Hitchcock was speaking to the most powerful military man of that day, sent by the king to silence the colonists and bring them in line. He called George III a tyrant: "I'll tell you, and I will tell the tyrant to his face." Where in the world are you going to invite a pastor today who will take on any president, congressman, or even sometimes county officials? Pastor Hitchcock fearlessly and courageously called the issue not only as he saw it, but as Scripture said, right before General Gage.

I am sure that you have heard the name of Jonas Clark. Jonas Clark was pastor in Lexington, Massachusetts. Mr. Clark was noted not only for his patriotism, but also for his hospitality. On the night of the 18th of April, 1775, when Paul Revere was riding, warning everyone that the British was coming, he was entertaining John Hancock and Sam Adams. One purpose of the British coming was not only to get the weapons, but to arrest John Hancock and Sam Adams. They were at Pastor Jonas Clark's home, and the British asked Jonas Clark about his men: "Will they fight?" When Pastor Clark was asked whether the people would fight, he replied, "Yes, I have trained them for this very hour. They will fight."

"If need be, die too under the shadow of the house of God." The church was not more than ten yards from the place where the first blood of the Revolution was shed on April 19, 1775. It was there that his parishioners fell. We tend to forget that Lexington Green was basically in the shadow of the church. In fact, we could say it was the churchyard.

The men that day were not rebels, because they had lawfully organized and created the militia, and these men were under both spiritual and civil authority. To show you how resolved they were, the people in the entire city made this resolve: "We shall be ready to sacrifice our estates and everything dear to life, yea, and life itself, in support of this common cause."

His church proved that they were willing to fight. Eight men of his church died on April 19, 1775, in the shadow of the church. Pastor Clark then had to bury eight of his men who were killed that day. Please note that when he was asked whether his men would fight, he responded, "Yes, for this very hour I have trained them." He had not only trained them theologically, mentally, and emotionally; he had helped train them physically as well. He knew that they would fight.

We fail to realize the importance of the biblical doctrine of self-defense. We also fail to realize the importance of the biblical doctrine of freedom and the sacredness of real, genuine liberty. Most of our founding fathers understood these things, and the preachers in those years understood them. The early pastors and Christians always went around armed. They did not only go around armed; they went to church armed.

There is an old book called In Puritan New England, written by Alice Morse Earle. Thankfully, it has been reprinted and is available today. Chapter two tells how and why Christians and preachers went around armed. Since they had blunderbusses and muzzleloaders in those days, they were told that, to sanctify the loading of those weapons on the Lord's Day, they were not to discharge them unless it happened to be at an Indian, a redcoat, or a wolf, their greatest enemies at that particular time. Most of our modern-day habits and customs stem from those old days.

I never will forget when I was a boy and my father was a deacon in the church and a Sunday school teacher. That meant we were in church Sunday morning, Sunday night, Wednesday night, and every night that there were special meetings. We were there. I do not understand why it impressed me, but it did: Why did men always sit on the end of the pews? When I grew up, I began to sit on the end of pews. Even today, when I visit another church, I sit on the end of the pew.

The reason men always sat on the end of the pews is that the men stacked their muskets in the middle of the aisles. If danger arose, they could reach over and get those muskets without tripping over their wives and children. The wives and children were on the inside of the pews. Therefore, the men could grab those muskets and defend their families and churches easily and quickly.

Let me give you another little tidbit of history that is particularly interesting to me. In the average church service, after the sermon is over, someone closes in prayer, and the pastor usually walks to the front of the church, where people come in. He stands there while folks shake his hand as they go out. Why does the pastor do that? The response is usually, “He wants to be there so everybody can shake his hand.” If you want to shake my hand, you can come up here as easily as I can go back there, or you can shake my hand in another room. Why would I have to be at the front of the church?

The truth is that the pastor was the under-shepherd. He also was armed. He was the first one to the door because he was responsible for the flock. He would look outside to make sure there were no Indians, no Redcoats, and no wolves. Once he got out safely and discerned that there was no danger, the men came out with their weapons. After the men came out, the women and children followed. The pastor was not going back there to have his hands shaken; he was going back there as the under-shepherd in order to protect his flock.

In Concord, New Hampshire, the church had a practice that all the men stacked their muskets in the middle of the church around a post. The honored pastor, who was a good shot and usually had the best rifle in the community, always preached with his rifle by the pulpit. Can you imagine a pastor who was a good shot and had the best rifle? He was responsible to protect the sheep and also to preserve the sheep. He was ready to fight if the need arose, if there needed to be a battle. He kept that rifle in the pulpit.

James Caldwell was known by the British as the rebel priest, or the high priest of the rebellion. He was hated, hunted, and despised by them. A price was placed upon his head. He was a Presbyterian minister who stood not only for the Lord Jesus Christ, but also for liberty and freedom. During the Revolutionary War, when it really heated up, he had to move his family from New Jersey to New Providence for safety's sake. Then he returned himself to Lisbeton, New Jersey.

When he came back, he found that his church had basically been destroyed by the British. The town had been ransacked; the church doors were smashed in, the pews were upset, the windows broken,

and the handrails torn apart. He got everything together and started holding services again. But James Caldwell always preached with two loaded pistols on the pulpit because the British were seeking his life.

Caldwell not only preached the Word of God, but he preached liberty and freedom as well, and he led his people in standing and fighting for the truth. Inspired by his earnest patriotism and devotion to Jesus Christ, from his church there were forty commissioned officers who led others in battle. That does not count the non-commissioned men from his church as well.

One author stated this about James Caldwell: "He was a man of unwearied activity, and of wonderful power of both bodily and mental endurance. Feelings of the most glowing piety and the most fervent patriotism occupied his bosom at the same time, without interfering with each other. He was one day preaching to the battalion, the next providing the ways and means for their support, and the next marching with them to battle. If defeated, assisting to conduct their retreat, if victorious, offering their united thanksgiving unto God, and the next day carrying the consolations of the gospel to some afflicted or dying parishioner."

Here was a man, James Caldwell. His wife was murdered by the British. A British soldier passing the house saw her through the window holding her baby, raised his rifle, and shot and killed her. A little later, James Caldwell was murdered as well. During the heat of one battle, Caldwell saw the colonial soldiers' fire slacken for lack of wadding. They needed wadding to hold the ball down in the barrel, so he ran through the fire to the Presbyterian meetinghouse and obtained the hymnals written by Isaac Watts. Returning to the men, he tore out the pages and threw the paper to them, saying, "There you go, men, put Watts into them, boys, give them Watts." That might be one way to get a little religion in them.

If you have never heard of Thomas Allen, I would encourage you to read about him. He had a brother named Moses Allen, who was in Midway, Georgia, not far from where we live. One author said that Moses Allen was full of fight. A British sympathizer said of Pastor Moses Allen, "This rebel parson did more injury to the cause of the king than a dozen colonels." I preached a message on Moses Allen

years ago titled “Moses Allen, the Damnedest Rebel in Georgia.” That is exactly what the British called him. Like Jonas Clark, Moses Allen taught his people well. He not only taught, preached, and prayed; he joined his regiment as chaplain.

It is said that his bold, free tongue cut deeper than any sword. He railed against the tyranny of George III. The Tories cursed his very name. He became obnoxious to the military leaders of that day; the Patriot forces honored him, but the British hated and despised him. Allen Heimert said, "When the time came for action, moreover, the Calvinistic ministry were the first and longest in the field. The first and the longest in the field."

In 1773, Reverend Charles Turner, expounding Romans 13, said that it was the duty of the clergy—that is, the duty of pastors—to interfere where the liberties of the land are assailed, not only for the sake of their own posterity and that of others, but because, when the civil rights of a country receive a shock, it may justly render the ministers of God deeply thoughtful for the safety of sacred privileges. He continued, "For religious liberty is so blended with civil liberty that if one falls, it is not expected that the other will continue." Civil liberty is so blended with spiritual liberty that if one falls, the other is not expected to continue. I can give you an illustration.

Did you know that the Democrats in Virginia are trying to get a law passed that it would be unlawful to criticize a member of their Congress? So, if someone is a corrupt, thieving, lying, immoral, reprobate, if I cannot call him that, I not only do not have spiritual liberty, I have no civil liberty. They are blended together, and when one falls, the other cannot continue. The American Revolution would be almost inconceivable apart from the pastors during that day. The leaders of the American Revolution in every colony were imbued with the Reformed faith and firmly and deeply seated and grounded in the Word of God. Therefore, the cry in the American Revolution was this: “No king, but King Jesus.”

Everyone understood the concept of “live free or die.” W. P. Breed, in his book Presbyterians and the Revolution, said that during that war more than fifty houses of worship were totally destroyed by the British. They used the church buildings for stockyards and corrals, putting their horses in them. They took the pews and chopped them

up for firewood, tore up the hymnals and Bibles to start fires, and tore down the buildings.

The Scotch-Irish minister William Martin was imprisoned for a while before he was brought to General Cornwallis. There he defended not only himself, but the Christians who were fighting against George III. Cornwallis said to Pastor Martin, “You are charged with preaching rebellion from the pulpit. You, an old man and a minister of the gospel of peace, while advocating rebellion against your lawful sovereign, King George III.” Pastor Martin replied, “I am happy to appear before you. For many months now I have been held in chains for preaching that which I believe to be the truth.” Asked the King George, “I owe him nothing but goodwill. I am not unacquainted with his private character.”

“As king He was bound to protect his subjects in the enjoyment of their rights. Protection and allegiance go together, and when one fails, the other cannot be expected. The Declaration of Independence is but a reiteration of what our Scotch Covenanting Fathers have always maintained.”

Think about that in light of the abuse and destruction of the United States Constitution. How can you have any allegiance toward any politician who destroys everything that our Founding Fathers set up? I am simply pointing out the fact that we need to understand the biblical attitude of our founding fathers. Did you know that the personal motto of Thomas Jefferson was not only his personal motto; he had it put on his seal: “Rebellion to tyrants is obedience to God.”

If you wish to know more about some of these pastors in the American Revolution, I recommend J. T. Headley's book, *The Chaplains and Clergy of the Revolution*. It will inspire and thrill you as you read about men who risked their lives for liberty and freedom. You will be amazed at how they instructed their congregations and how many led their men into battle.

The same was true of the chaplains and clergy of the Second War for Independence, sometimes called the War of Northern Aggression or simply the Civil War. Like many pastors in the American

Revolution, the chaplains and pastors of the South were hated and despised by the Yankees.

When Chaplain T. D. Witherspoon of the 42nd Mississippi Regiment was captured at Gettysburg, he was captured because he refused to leave the wounded and the dying. He could have saved himself and avoided capture, but he would not leave them. Yankee Colonel Fish ordered that the chaplain be thrown into a dark, damp, underground dungeon with drunkards and deserters. When the lieutenant protested, saying, “But this man is a minister of the gospel; you won’t send him there,” Colonel Fish shot back, “Why not? The preachers are more to blame for this war than any others. The best thing we could do would be to hang a few of them whenever we captured them.”

That is what they thought of the pastors and chaplains. Regardless of the dangers, many chaplains believed it was their place to be on the front lines with the men to whom they ministered.

Chaplain I. T. of the 17th Alabama gave the report of his regiment at the Battle of Shiloh. He wrote: “During this engagement, we were under a crossfire on the left wing from three directions. Under it, the boys wavered. I had been wearied and was sitting down, but seeing them waver, I sprang to my feet, took off my hat, waved it over my head, walked up and down the line, and they say I preached the sermon to them. I reminded them that it was Sunday, that at that hour all of our home folks were praying for them, that Tom Watts, Governor and former Regimental Commander, had told us he would listen with an eager ear to hear from the Seventeenth, and shouting your name loud over the roar of the battle, I

The chaplain called upon them to stand there and die, if need be, for their country. The effect was evident. Every man stood to his post, every eye flashed, and every heart beat high with desperate resolve to conquer or die. Pastor and Chaplain Titchener added, "The regiment had 13 killed and 117 wounded or missing. The dead of the enemy in front counted 352." The chaplain did not add what appeared in the newspaper account: that he himself fought with the coolness of a veteran, using his rifle to kill a colonel, a major, and four privates. Here was a man not only encouraging his people, but fighting with them as well. The chaplains were fighters.

They were fighters for truth, freedom, and liberty, viewing civil tyranny as just as wicked as spiritual tyranny. They understood that sin was sin, and labored to free men from the control of sin and Satan. They also labored to free men from civil tyranny and wickedness. I need to remind you that the head of General Lee's artillery was General William Nelson Pendleton—or, put another way, Pastor William Nelson Pendleton.

He named his four favorite cannon Matthew, Mark, Luke, and John, and always said, "Aim low, boys, and may God have mercy on their misguided souls." General Leonidas Polk was also an Episcopalian pastor. He founded the School of the South in Suwannee, Tennessee. If you have never seen that school, I wish you would; it is one of the most beautiful campuses I have ever seen. The buildings are exquisite.

Unhappily, it does not hold the theology and philosophy today that it held when founded, but it remains a beautiful place. Some of you have probably never heard of Andrew Jackson Potter, also known as Fighting Jack Potter. He was named after Andrew Jackson because his father fought with Andrew Jackson in 1812. Thus he named his son Andrew Jackson Potter. Potter was a tough, irascible Methodist circuit-riding preacher.

Here is what he said about being a martyr and self-defense: "I am not so anxious to wear a martyr's crown as to sacrifice my life when God requires me to use the means to preserve it. It is no evidence of a preacher's want of trusting God when he carries a gun to shield his life in the time of peril. It would be the most sinful presumption not to do so. Indeed, I do not carry a gun because I'm afraid to die, but because it is a duty to use as a means to preserve life."

That's Fighting Jack Potter, former Confederate soldier, chaplain for the 26th Texas Cavalry, and Methodist Preacher's Circuit Rider. Historical reading helps us grasp the strength and dedication of these men. Fighting Jack Potter was going to hold a church service in San Angelo, Texas. The only structure large enough was a saloon. They got some two-by-twelve planks and used beer kegs to support them, and his pulpit turned out to be a large box.

Kerosene lanterns were placed around the room, which was very dimly lit. At the appointed time, the locals began to filter in, and it was going to be a packed-out service. The rumor had gotten around that some local rowdies were going to come in and hurrah the pastor—that is, break up the service and run him out of town on a rail. When it was time for the service, Fr. Jack Potter walked in carrying his Winchester rifle. He propped it against the pulpit, laid his Bible down, reached into his pocket, pulled out a Colt .45, laid it on top of the Bible, and silently scanned the congregation. Looking at all the men seated on the pews, he said, “According to rumor, some unregenerate sinners have bragged around town that they are going to break up this meeting. Maybe they will. But I'll guarantee one thing, there'll be a bunch of mighty sick roosters before they get it done.”

Needless to say, no one broke up the meeting. He preached, and no one hounded or harassed him. I could multiply men known as fighting pastors and show this from history over and over, but that would not be sufficient to convince a modern-day pastor. I could show it from the Bible, and it still would not convince a modern-day pastor.

We are filled today with pacifism, cowardice, compromise, and political correctness, to the point that these have stifled our minds and consciences as well. There are two wonderful little books I would encourage everybody to read. The first is called Bible in Pocket, Gun in Hand, the Story of Frontier Religion. The second is titled Pistol Packing Preachers, by Barbara Barton. Pistol Packing Preachers—isn't that amazing?

SCRIPTURE READING - Nahum 1:1-8, 15 (KJV)

Biblical Basis for Publishing Peace Through Judgment

When you stop and think of all the pastors down through the ages that carried pistols and taught and trained their people, consider the objection, “I'm a minister of peace. I bring good tidings.” In Nahum 1:15, the Word of God says:

“Behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace. O Judah, keep thy solemn feasts,

perform thy vows, for the wicked shall no more pass through thee. He is utterly cut off."

Yes, behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace. But what you need to realize is what happened before you get to verse fifteen. Nineveh was the capital of Assyria, and the Assyrians were enemies of God's people.

"The burden of Nineveh. The book of the vision of Nahum the Elkoshite. God is jealous, and the Lord revengeth. The Lord revengeth and is furious. The Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies. The Lord is slow to anger and great in power, and will not at all acquit the wicked. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers. Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence. Yea, the world, and all that dwell therein. Who can stand before his indignation, and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.

"The Lord is good, a stronghold in the day of trouble. He knoweth them that trust in him. But with an overrunning flood, he will make an utter end of the place thereof, and darkness shall pursue his enemies."

What do you imagine against the Lord? He will make an utter end. Affliction shall not rise up the second time. In other words, he won't have to take two blows.

SCRIPTURE READING - Nahum 1:10-12 (KJV)

For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dried. There is one come out of thee that imagineth evil against the Lord, a wicked counsellor. Thus saith the Lord, watch carefully, "Though they be quiet and likewise many, yet they shall be cut down when he shall pass through. Though I have afflicted thee, I will afflict thee no more."

For now I will break his yoke from off thee," talking to Israel now, "and will burst thy bonds in sunder. And the Lord hath given a commandment concerning thee, that no more of thy name be sown out of the house of thy gods." Now He is talking about Assyria. "Will I cut off the graven image and the molten image?" Look what He says: "I will make thy grave; for thou art vile." Then He says, "Behold, upon the mountains the feet of him that publisheth good tidings, that publisheth peace." How can there be good tidings? How can there be peace?

The answer is that God has judged and destroyed the enemies of His people. That is why He says in the latter part of verse 15, "For the wicked shall no more pass through thee. He is utterly cut off." You cannot publish peace when there is war. You cannot publish peace when there is wickedness. It was an act of war on God's part that allowed peace to be published.

Isaiah 52 gives us this same truth: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

If you want to understand that, begin at verse 8: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem."

How did He comfort? How did He redeem? Watch: "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye. Go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward." So God's going to go before and behind.

He is talking about Jesus Christ: “Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle

many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider."

God had made bare His arm. How did God make bare His arm in Egypt? By destroying the Egyptians and delivering His people. How did God make bare His arm with the Assyrians? By destroying the Assyrians and delivering His people. How did God make bare His arm in salvation? By destroying sin and judging that sin in His only begotten Son, when the wrath of God fell upon Him.

For the Scripture says that He is our propitiation. That is, He is the one that appeased and satisfied the wrath and the anger and the holiness of God. You cannot publish peace unless war has ceased, unless fighting has ceased, unless the enemy has been destroyed. This is exactly what the Bible is telling us. That is why, when you get to Revelation 19 and verse 11, the Apostle John said, "And I saw heaven opened, and, behold, a white horse. And he that sat upon him was called Faithful and True, that is, the Lord Jesus Christ. And in righteousness doth he judge and make war."

What does God do? God fights against sin in every shape, form, or fashion. And so we too must fight against sin. Civil wickedness is just as bad as spiritual wickedness. What about societal wickedness? What about personal wickedness? What about ecclesiastical wickedness? It is all sin. It does not matter if it is in the church, in the civil government, in the home, or in the individual: it is sin.

Our founding fathers, our revolutionary pastors, and our confederate pastors understood the concept of limited civil government. Our Constitution is supposed to be a limited document. The government of the United States is supposed to be bound and limited to only those duties and powers expressly spelled out in the Constitution. Most pastors have never studied civil government in the Bible. They have never really studied Romans 13, and most pastors have never read the Declaration of Independence.

The Necessity of Spiritual and Civil Liberty

They've never read the Constitution of the United States. They've never even read their state constitution. How can we stand for truth

and against wickedness when we're ignorant and we really don't even know what truth is or what wickedness is? It's impossible. In our ignorance, in our disobedience, in our rebellion, we bring death upon ourselves, our families, our societies, our states, and our nation.

2 Corinthians 3, verse 17, says, "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." The only place you can find liberty and freedom is where the Spirit of the Lord is. You cannot have civil liberty without having spiritual liberty. You cannot have civil freedom without having spiritual freedom. If you do not have the freedom spiritually to preach against sin and proclaim the righteousness of God through the Lord Jesus Christ, you're not going to have the civil liberty to do so either, because someone's going to be offended and someone's going to be upset.

Political correctness and intolerance of the truth will hold sway. When we deny spiritual liberty, we're at the same time denying civil liberty. So where we cannot freely preach the whole counsel of God, we really and truly do not have any civil liberty. A hireling is a hireling because he really doesn't care for the sheep. He's just there for the money. The shepherd will not only warn and feed, but lead and train.

That is why Jonas Clark said, "For this very hour, I've trained them." It's astounding today that most Christians do not even know how to fight spiritually. They do not know how to resist Satan or sin or temptation. We cannot function spiritually if we're ignorant of the truth.

Father, in the name of Jesus Christ, we ask for your grace and your mercy and your help. We do pray, Father, that You would give us wisdom. Give us boldness and give us courage. And help us understand, Lord, where we failed—not only as Christians, but as churches and as pastors, and even as societies and states and as a nation. When we fail to honor Thee and do that which is right, we're destroying ourselves.

As thou hast said in the book of Hosea, "O Israel, thou hast destroyed thyself; but in me is thine help." We look to thee and ask,

Father, give us help from thee, for vain is the help of man. In the name of Jesus Christ we ask. Amen.

CHAPTER 3

Hireling or Shepherd

Part Three

Introduction: The Distinction Between Hireling and Shepherd

In John 10:11–15, our Lord says, “I am the good shepherd. The good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth a 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. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father, and I lay down my life for the sheep.” This brief series has dealt with the fact that our Lord makes a clear distinction between a hireling and a shepherd.

The hireling is someone who is simply hired, who cares not for the sheep. When danger arises, he flees and leaves them, and the sheep are attacked, scattered, or destroyed. Our Lord makes a clear distinction because it is the shepherd who always protects the sheep and is willing to give his life for them. It is the responsibility of the

shepherd not only to warn the sheep, but also to feed them. The shepherd always leads the sheep.

There is also a clear distinction between the pastors in the seventeenth and eighteenth centuries and the pastors of today. I gave illustrations from the War for Independence and then, of course, the Second War for Independence, commonly known as the War of Northern Aggression. Some of these pastors were very active and straightforward, not only in preaching and teaching the Word of God, but also in standing for liberty and freedom. Thus, it is not only the responsibility of the shepherd to warn, feed, and lead the sheep.

The Shepherd as Fighter: David's Example

Shepherds by nature must be fighters because there are wolves, bears, lions, and other animals quite willing and ready to destroy and feast upon the sheep. In 1 Samuel 17, David said to Saul, “Let no man's heart fail because of him,” that is, because of Goliath.

"Thy servant will go and fight this Philistine." And Saul said to David, "Thou art not able to go against this Philistine to fight with him, for thou art but a youth, and he a man of war from his youth." And David said unto Saul, "Thy servant kept his father's sheep. And there came a lion and a bear, and took a lamb out of the flock. And I went after him, and smote him, and delivered it out of his mouth. And when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear, and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." David said moreover, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." And Saul said unto David, "Go, and the Lord be with thee." Saul was not going to be with him, but he certainly wanted the Lord to be with him.

Wicked Rulers as Roaring Lions and Ranging Bears

David said that the Lord delivered him out of the paw of the bear and the paw of a lion. This was a real incident that happened. David was God's anointed, God's man, and God certainly used him. But let us see how Solomon, David's son, applies this in Proverbs 28:15-16: "As a roaring lion and as a ranging bear, so is the wicked rule over the

poor people. The prince that wanteth understanding, or lacketh understanding, is also a great oppressor. But he that hateth covetousness shall prolong his days."

Notice that a tyrant, a despot, a totalitarian is likened unto a roaring lion and a ranging bear. The Bible says those individuals lack understanding. Consequently, because they are roaring lions and ranging bears and lack understanding, they seek to destroy the sheep and the liberty and the freedom that sheep enjoy.

Psalm 94:20-21 confirms this by asking a question. I have pointed this out previously, but consider it in light of this.

“Shall the throne of iniquity have fellowship with thee which frameth mischief by law?” First of all, it is a throne, which speaks of governmental power. Secondly, it is a throne of iniquity, a wicked civil government. Lastly, they make sin legal, which frameth mischief by a law. Mischief is another word in the Bible for sin. So here is the question: Shall a wicked civil government have fellowship with God when that wicked civil government makes sin legal?

The answer, of course, is no. But look in verse 21, which verifies the wickedness: “They gather themselves together against the soul of the righteous, and condemn the innocent blood.” In other words, they do not care what God says or what God’s law declares; they simply do as they please.

There are many other Scriptures in the Bible that make this exceedingly clear. For instance, Proverbs 28:28 says, “When the wicked rise, men hide themselves. And when they perish, the righteous increase.” When the wicked rise, men hide themselves. They understand the collective wickedness of the wicked. It is kind of like Gideon when he was threshing wheat behind what was the wine press, I think it was. Why was he not threshing the wheat up on the mountain? Because he was hiding himself from the Midianites and trying to protect what he had. Then Proverbs 29:2 says, “When the righteous are in authority, the people rejoice, but when the wicked beareth rule, the people mourn.”

When we are talking about sheep, so many people say, “Sheep are defenseless animals. They have no defense.” Well, try to tell that to an attacking ram. I saw on the Internet a filmed incident in which a

shepherd was standing in the middle of a paved road, letting his sheep cross. One ram had already crossed, turned around, saw the shepherd looking the other way, ran into him, knocked him down, backed up, and hit him again before someone stopped him. So try to say sheep are defenseless. I also ran across something on the Internet entitled “How to Stop a Charging Ram.” Here are the rules: Number one, walk toward a ram that you see backing up and away from you.

You know why rams back up, don't you? So they can get a run and start a jump. The rules for dealing with one are these: walk toward a ram that you see backing away from you; wave a large stick at the ram when it charges; stand your ground until the ram lunges, then dodge to the side; catch the ram in the air and wrestle him to the ground.

Since a ram's horns by themselves can weigh thirty or more pounds, and a grown ram can weigh up to and over three hundred pounds, I would add one more rule: make sure that you're the winner. The ram will butt very, very hard.

Obviously, sheep are not really defenseless animals, because they can run, hide, and do many different things. The ram certainly is very formidable in and of himself. But seriously speaking, the sheep are supposed to be protected by the shepherd. It is the shepherd, according to John 10, who is supposed to be willing to lay down his life for the sheep. It is the shepherd who guards the sheep, guides the sheep, feeds the sheep, warns the sheep, and leads the sheep. That is what shepherds are supposed to do. They are supposed to be real fighters and fearless. I was reading recently through the book of Numbers, and something hit me like a ton of bricks.

God as a Man of War and the Mustering of Israel

In 1 Samuel 17, David is fighting Goliath. In verse 45, David says to Goliath, "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." Note the name, the Lord of Hosts. You will find that name used of God all throughout the Bible. Sometimes it is the

Lord God of Hosts, or the Lord of Hosts. But it is the Lord God of Hosts. The word host is a very unique word.

The Hebrew word is tsaba, and in the Septuagint it is sabaoth. It literally means the God of the armies. Anytime you see the word hosts, it refers to the armies. In fact, in verse 45, he says, "I come to thee in the name of the Lord of hosts," that is, the Lord of the armies, "the God of the armies of Israel, whom thou hast defied." So the word host, or hosts in this instance, relates to war, armies, battles, soldiers, and warfare.

With that in mind, look in your Bibles to Exodus, chapter 13. Everyone knows that God delivered the children of Israel out of the land of Egypt. When you look in Exodus 13, there is a very revealing verse. When you think about the Exodus, you are thinking about nearly 2 million people leaving Egypt. Can you imagine 2 million people leaving New York City or Chicago at one time? How could 2 million people leave Egypt at one time? Remember, the Lord is the Lord God of hosts. He is the God of the armies. Exodus 13:18 says, "But God led the people about through the way of the wilderness of the Red Sea, and the children of Israel went up harnessed out of the land of Egypt." They went up harnessed out of the land of Egypt. The word harnessed is chamush in Hebrew, and it means they went out in battle array.

They went out in battle by fives. In other words, they did not all walk any way they pleased. God had them in a fighting position. They went out by fives, in ranks of fives, in order and in line. He is the God of the armies, the God of battle. Deuteronomy 4 tells us that God delivered the children of Israel out of Egypt by war, because He fought not only against Pharaoh but also against all the gods of Egypt.

In Exodus 15, Pharaoh and his army have been drowned in the Red Sea, and there is a song of rejoicing: "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea. The Lord is my strength and song."

"He is become my salvation. He is my God, and I will prepare him a habitation, my Father's God, and I will exalt him. The Lord is a man of war. The Lord is his name. Pharaoh's chariots and his host have been cast into the sea. His chosen captains are also drowned in the Red Sea. The depths have covered them. They sank to the bottom like a stone. Thy right hand, O Lord, is become glorious in power. Thy right hand, O Lord, hath dashed in pieces the enemy."

The Lord is a man of war. We have found out that He is the Lord God of the armies. He brought Israel out in ranks of five, harnessed in battle array, because God is a man of war.

Since God is a man of war and has armies, what He does is muster His armies. The book of Numbers is literally the book of mustering. Why is it called the book of Numbers? Because God numbers and musters His armies in this book. This is clearly taught in Numbers chapter 1, particularly in the first three verses.

"And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation on the first day of the second month in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls, from twenty years old and upward, all that are able to go forth to war in Israel, thou and Aaron shall number them by their armies." Notice that the word armies is plural. They were to be numbered after their families, by the house of their fathers, every male from twenty years old and upward. Verse 4 says, "...and with you there shall be a man of every tribe, every one the head of the house of his fathers."

There was always a prince over Judah, a prince over Reuben, and a prince over Gad—a leading prince over each of the twelve tribes. They are listed for us in the book of Numbers. Now notice Numbers chapter 1, verses 44 through 46, because in this initial numbering we see why there were probably two million people who came out of Egypt. "These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel being 12 men. Each one was for the house of his fathers. So were all those that were numbered of the children of Israel by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in

Israel. Even all they that were numbered were six hundred thousand, three thousand, five hundred and fifty."

Thus there were six hundred and three thousand, five hundred and fifty men twenty years old and over who were able to go to war. If six hundred thousand men were married, that is 1,200,000 people, and then there were their children, as well as young men who were not numbered. The point is that probably close to two million people came out of Egypt. God brought them out in military order. He is the God of hosts, the God of the armies. God is a man of war, and He brought Israel out of Egypt by an act of war.

The Bible even speaks of the book of the wars of the Lord. When you look at Numbers chapter 1, there was one prince over each of the tribes. Every tribe had a prince or a head, and each of these princes was responsible for mustering the armies in his tribe. He was responsible to see that they were numbered, taught, and trained. His responsibility was to see that the work was done, whether or not he personally performed every part of it.

The Tribal and Family Militia Structure in Israel

That does not mean that he had to do all the teaching and all the training himself. He certainly had someone under him, probably many men, but he was the one who was overall responsible for the training. Moreover, each family had a responsibility as well. Each family was responsible for training their young men to fight. The head of the house who would not train his sons to fight was training them to be victims and not victors. This responsibility extended through the families of the tribe, not merely to the prince or the army as a whole. In Numbers chapter 1, there was one man over each tribe, basically responsible for the families of that tribe. In Numbers chapter 2, God ordered the positions of the tribes around the tabernacle.

There is an interesting detail in this arrangement. When you read Numbers chapter 2, it will give the prince or the tribe and then say, “and his host”—that is, his army. Thus, each tribe was made up of a number of smaller armies. These family armies, so to speak, these clans, were able to fight on their own and individually. They were not merely subdivisions in name; they could operate as fighting units.

Whenever a larger number was needed, all the clans would come together.

You saw this when the children of Israel went into Canaan land, because each tribe was responsible to conquer its piece of land that had been given to them. Judah would say to Simeon, "You come go with me and help me, and then I'll come go with you and help you." Obviously, they were able to fight individually and independently, but when a larger group was needed, they combined together. Each tribe not only had a head, captain, or prince; each tribe was also made up of smaller armies.

Look in Numbers chapter 10, verse 14: "And in the first place, what the standard of the camp of the children of Judah, according to their armies." Here was one tribe, the tribe of Judah, made up of many armies. "And over his host," that is, over the whole army, "was Nahshon, the son of Amminadab." Note again the phrase, "over their armies."

Verse 18 says, "And the standard of the camp of Reuben set forward, according to their armies," plural. "And over his host was Elizur, the son of Shedeur." Here was the tribe of Reuben, yet the Scripture says, "their armies" as well. Verse 22 says, "And the standard of the camp of the children of Ephraim set forward, according to their armies, and over his host was Elishama, the son of Ammihud."

There were numerous armies that made up the tribal army. Verse 25 says, "And the standard of the camp of the children of Dan set forward, which was the rereward of all the camps throughout their hosts," their armies, "and over his hosts," that is, the headman over the army of the children of Dan, "was Ahiezer, the son of Ammishaddai."

Although there was a tribal head, there were family heads and family clans. These were independent militias, as we would call them.

Numbers chapter 26 makes this even clearer. One prince was over the tribe, but within that tribe were many armies because there were independent families, which were independent militias. Numbers 26:2 says, "Take the sum of all the congregation of the children of

Israel from twenty years old and upward throughout their fathers'" plural "house, all that are able to go to war in Israel." The number was to be taken throughout their fathers' house.

Verse 4 says, "Take the sum of the people from twenty years old and upward, as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt." Remember, Jacob had twelve sons, but these armies were not merely for the twelve sons; the organization went even farther. The passage continues: "Reuben, the eldest son of Israel, the children of Reuben."

Now we are in the tribe of Reuben: "Hanoch, of whom come of the family of the Hanochites, of Pallu, the father of the Palluites, of Hezron, the family of the Hezronites, of Carmi, the family of the Carmites." These are all children of Reuben. They are families, and each has a head, its own little militia, its own little army. Verse 7 says, "These are the families of the Reubenites, and the number of them were 43,730." Out of all these different families, when the number of men able to fight was combined, there were 43,730.

Here is another illustration. "These are the family of the Reubenites who were numbered, of them 43,730, and the sons of Pallu, Eliab, and the sons of Eliab, Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram which were famous in the congregation who strove against Moses and against Aaron and the company of Korah when they strove against the Lord." Each of these families was named as part of the tribe of Reuben. Once again, there was one prince over the whole tribe, but it was broken down as well.

Israel did not have a professional army. What they had was a militia. A militia normally consists of non-professional soldiers—citizens of a nation, state, family, or family clan—who can be called together for military service in time of need, as opposed to a professional, standing, full-time army.

Biblical and Historical Support for Militias

How does this apply to us today? How should these truths affect us? Historically, militias have always provided their own weaponry and training because they were interested in self-defense and in defending their families, communities, and societies. Biblically

speaking, the Bible is for militias. Historically speaking, our nation was built upon militias. The founding fathers were very frightened of a standing army. They had just fought the largest standing army in Europe, the army of King George. Without a standing army, you cannot have perpetual wars. Put differently, if you have militias, you cannot have perpetual wars.

Now we have a standing army in this country. Our president happens to be the commander in chief, or at least is supposed to be. If he tells the army to fight in Afghanistan, Iraq, or Vietnam, that is where they go. But since militias were made up of the people, if the President says, "We want to go to Afghanistan and fight over there," the militia says, "Whoa, wait a minute. What do we have to do with Afghanistan? What have they done to us? Are they attacking us? No. Do we have any interest over there? No. Until they bother us, we are not bothering them. Bye. We are not going to fight."

You see the difference? If you have a standing army, you can have perpetual warfare. If you do not have a standing army, you cannot have perpetual warfare.

Here is an interesting thought. I would really like for each one of you who happens to have a birth certificate to check it. I do not know whether the recent ones do this, but since Alice and I are over twenty-one, I looked at our birth certificates. Did you know that each state had military districts in it? The reason it had military districts was because of the militia. According to my birth certificate, I was born in Militia District 1529. Alice was born in a different county, in Militia District 1537.

How did our birth certificates come up with a militia district? The answer is that, according to federal law, anyone—any male particularly—from the age of seventeen to forty-five is in an unorganized militia.

Title 10, United States Code, section 311, says that the militia of the United States consists of all able-bodied males at least seventeen years of age and, except as provided in Section 313 of Title 32, under forty-five years of age, who are, or who have made a declaration of intention to become, citizens of the United States, along with female citizens who are members of the National Guard. The classes of the

militia are the organized militia, consisting of the National Guard and the naval militia, and the unorganized militia, consisting of militia members who are not members of the National Guard or naval militia.

So, if you were born in America, are not in the National Guard or naval militia, and are a man between seventeen and forty-five, you are in the unorganized militia. That is why, originally, our birth certificates had the militia district in which we were born.

Our founding fathers did not trust standing armies. They did not trust a professional army. In fact, when George Washington fought, it was a volunteer army.

I could give you quotes as long as my arm, but I want to just give you six from George Mason, Richard Henry Lee, and John Pomeroy. George Mason, by the way, was one of those who helped write the Fairfax Resolves. Mason said, “I ask, sir, what is the militia? It is the whole people, except for a few public officials.” He also said, “A well-regulated militia composed of the body of the people trained to arms is the proper, natural, and safe defense of a free state.”

"That standing armies in the time of peace should be avoided as dangerous to liberty and that in all cases the military should be under strict subordination to and governed by civil power." Here's a third quote. "When the resolution of enslaving America was formed in Great Britain, the British Parliament was advised by an artful man, Sir William Keith, who was the governor of Pennsylvania, to disarm the people, that it was the best and most effective way to enslave them."

"But they should not do it openly, but to weaken them and let them sink gradually by totally disusing and neglecting the militia." Here's Richard Henry Lee. "Whereas to preserve liberty, it is essential that the whole body of the people always possess arms and be taught alike, especially when young, how to use them. Nor does it follow from this that all promiscuously must go into actual service on every occasion. The mind that aims at a select militia or a standing army must be influenced by a truly anti-Republican principle."

"And when we see many men disposed to practice upon it whenever they can prevail, no wonder true Republicans are for carefully guarding against it." And then he says this, Richard Henry Lee, "The militias when properly formed are in fact the people themselves, and include all men capable of bearing arms. To preserve liberty, it is essential that the whole body of the people always possess arms and be taught alike, especially when young, how to use them." Now, one last quote.

John Norton Pomeroy was born in 1828 and died in 1885. He was an American lawyer, a legal writer, and a constitutionalist. He wrote this on the Second Amendment: “The object of this clause, the right of the people to keep and bear arms, is to secure a well-armed militia. But a militia would be useless unless the citizens were able to exercise themselves in the use of war-like weapons. To preserve this privilege and to secure to the people the ability to oppose themselves in a military force against the usurpations of government, as well as against enemies from without, that government is forbidden by any law or proceeding to invade or destroy the right to keep and bear arms.”

Pomeroy said that no government has the right to violate the Second Amendment. Now, go back in your Bibles to Numbers chapter 1. I did not tell you this merely to fill time; I told you because it has a great impact upon what I am trying to share with you. Look at Numbers 1 and verse 16. Verse 16 refers to verses 5 through 15, where the twelve princes were chosen to lead the twelve tribes: “These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.”

The Pastor as a Renowned Leader and Trainer

When you and I think of the word renown, we think differently from the biblical term. We think of somebody being famous for something. James, for example, might be renowned for eating M&M's because everybody knows he likes them. But that is not what this word means. The Hebrew word here is qara, and it literally means one who is called out, lifted up, named, commissioned, appointed, endowed, or chosen. He then lists the names of all those who were chosen, lifted up, appointed, and ordained.

Now, let me point several things out in order to make a real application here. First, when you think of the training to be done in the home, the husband and father is biblically the appointed head of the house. Therefore, the husband has the duty and responsibility to teach and train his wife, and the father has the duty and responsibility to teach and train the children.

I'm not going to re-preach those two messages on the biblical doctrine of self-defense, at least not now, nor the fifteen-part series I did on the biblical doctrine of war, at least not now. But I am simply saying that it is primarily the father's responsibility to teach and train his children, and the husband's responsibility to teach and train his wife. How will the wife learn if the husband will not teach? How will the children learn if the father will not teach? I understand that not every father knows everything, and not every husband knows everything.

One may lawfully and legitimately ask for help if he truly needs it. Yet the primary responsibility rests upon the father and husband in the home. Secondly, you would have to ask: What about grown children? What about children whose parents happen to be dead, or whose parents happen to be divorced, and who have never been trained? They know absolutely nothing about weaponry; they have never been taught.

Do you know why God left some of the enemies alive in the land of Canaan when the children of Israel went and possessed it? Look in your Bibles to the book of Judges, chapter 3, verses 1 through 3. Watch this carefully: “Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan.”

There were some children who were too young to fight. Moreover, there were children born after the conquest of Canaan who never knew anything about fighting. So he says, “even as many of Israel as had not known all the wars of Canaan, only that the generations of the children of Israel might know,” watch, “to teach them war, at the least such as before knew nothing thereof.”

“And here's some that he left just to teach him to fight, namely the five lords of the Philistines, and all the Canaanites, and the

Sidonians, and the Hivites that dwell in Mount Lebanon from Mount Baal Hermon unto the entering of Hamath." God said, I left these enemies just so your children who never experienced fighting might learn how to fight. Wow! Isn't that amazing? And let me tell you something else that you might find surprising.

Did you know that God's people are called His battle axe and His weapons of war? You will find that in Jeremiah chapter 51 and verse 20, where God says, "Thou art my battle axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." So God refers to His people as His battle axe and His weapons of war.

The word renowned in Numbers 1:16 meant those who were called out, commissioned, lifted up, or appointed. These words not only apply to the princes listed in Numbers chapter one; they also apply to pastors.

If you have my book on the Christian civil government, you can read the seventh chapter, on the pastor as a magistrate. There you will see that a pastor is a spiritual magistrate who is equal to, and actually, in one sense, higher than, a civil magistrate, but he is still a magistrate. The same word is used. A God-called, ordained, and appointed pastor is one endowed with gifts, chosen, commissioned by God, lifted up, and recognized by the congregation.

Why is it that we come here every week that I preach? Why is David not preaching every week, or Steve? You see what I'm saying? You say, "God hasn't called me to that. God hasn't chosen me to that. Nobody here would listen to me. Nobody would want me as a pastor." I understand that. But all I am trying to show you, momentarily, is this: a pastor, a real godly pastor, is someone who has been lifted up out of the congregation and, listen carefully, put over the congregation.

Now let me explain something. I want you to turn in your Bibles, first of all, to 1 Thessalonians chapter 5. First Thessalonians chapter 5. Watch carefully, because there are several words that we are going to see several times. Notice verse 12. Paul is writing these Thessalonian Christians, and he says, "And we beseech you, brethren, to know them which labor among you."

He is talking about the pastors: “Know them which labor among you, and are over you in the Lord, and admonish you. And esteem them very highly, and love for their works, that ye may be at peace among yourselves.” The apostle says you must know them which labor among you, are over you in the Lord, and admonish you. Who does the admonishing? It is the pastor. It is the preacher.

He points out the fact that we are over you. That does not mean that somehow I am an exalted individual, or that any pastor is an exalted individual, when it comes to what you and I would call equality. The preacher or pastor, just like anybody else and everybody else, is equally the creature of God. He is equally a sinner. He may equally be redeemed by God. But just because we have equal standing before God does not mean that we are positionally the same.

Husbands and wives are equal before God, but God has constituted the husband as the head of the house. They may be equal as creatures, sinners, and redeemed people, with equal standing before God, but positionally they are different. It is the same way with an employer and an employee. You are both creatures, both sinners, and you may both be Christians, but the employer is positionally different from the employee. You follow that?

This is why he says, “Esteem them very highly in love for their work’s sake, and be at peace among yourselves.” He beseeches you to know them which labor among you and are over you in the Lord. Hebrews 13:17 says, “Obey them that have the rule over you, and submit yourselves, for they watch for your souls.”

"As they that must give an account, that they may do it with joy, not with grief, for that is unprofitable for you." Again, he says, "Obey them that have the rule over you, and submit yourselves." As long as I am telling you what is right biblically and scripturally, as long as I am telling you what God demands, God says you must submit. Why? Because I watch for your souls.

Notice what he says: "As they that must give an account, that they may do it with joy, not with grief, for that is unprofitable for you." On the judgment day, I will give an account, not only for my preaching and teaching, but also for how people listened and responded. If I

have to say to the Lord, "Lord, that Steve was as hard-headed as a solid rock. He wouldn't listen to me. I couldn't get him to do what's right for anything," God says that will be unprofitable for him. It will be a grief for me to say that.

On the other hand, if I say, "Lord, Steve was a wonderful, obedient child of God. He listened, he obeyed, he applied," I can say that with joy, and that will be to his benefit. This is what he is saying: "Obey them that have the rule over you, and submit yourselves, for they watch over your souls, as they that must give an account, that may do it with joy, not with grief, for that is unprofitable for you."

In verse 24 he says it again: "Salute all them that have the rule over you, and all the saints. They of Italy salute you." Salute all of them that have the rule over you; that is, always be willing to speak.

Obviously, if someone has the rule over you, he is someone who has been chosen, lifted up, endowed with gifts, appointed, and recognized by the congregation. He is able and apt to teach. He is the under-shepherd, and as the under-shepherd, he is accountable and responsible to the great shepherd, the chief shepherd, and the good shepherd. Therefore, he should be able not only to teach, but also to train.

In Isaiah 41 and verse 15, God said, "Behold, I will make thee a sharp, threshing instrument, having teeth. Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." The truth is that every individual should understand the doctrine of self-defense. Every family should understand the biblical doctrine of self-defense. Every community should understand the biblical doctrine of self-defense.

The Duty to Train and Defend

Just because someone has a weapon and a concealed-carry permit does not mean that person can use it effectively, knows how and when to use it, or can function under pressure and stress. I read this week about the number of churches that now have protection teams. Some are hiring private security guards, and some are even hiring police, but by far the higher number have protection teams. I have often said that most of these protection teams cannot shoot. I would

hate to be in a building during an active-shooter situation or an invasion where armed people were not trained and could not shoot straight.

Usually, a number of innocent people will be shot in such incidents. There cannot help but be innocent bystanders. It is just like the shooting out in Texas. If you watch the video on the Internet, John Correa, doing the active self-protection video, shows the one man who took the bad guy out, while other men were running around, muzzling people with their weapons. You must understand that having a protection team does not mean that team can actually function.

Can your family function as a team? Can your church function as a team? Can your community function as a team? How will a community defend itself against gangs, hoodlums, and intruders if you cannot function together? What about a societal collapse? Who will lead you? Who will train you? The answer should be: the pastors.

That was the truth in the first war for independence and in the second war for independence. The pastors and the under-shepherd—he has been lifted up. You say, "As a pastor, I do not know how to shoot. I do not know how to drive." You can learn. You learn a lot of other things. Everybody starts at the same point. Let me give you a quote.

Dr. Norman Geisler was in a life-and-death debate concerning the moral issues of our time. Here is what he said:

"To permit murder when one could have prevented it is morally wrong. To allow rape when one could have hindered it is an evil. To watch an act of cruelty to children without trying to intervene is morally inexcusable. In brief, not resisting evil is an evil of omission, and an evil of omission can be just as evil as an evil of commission. Any man who refuses to protect his wife and children against a violent intruder fails them morally."

If you have a duty to protect—and you do—you also have a duty to train to protect. You have a duty to make sure that you are able to defend your family. If it is morally and biblically wrong to allow murder, rape, and physical harm, one must be ready and able to

hinder and prevent it. The only way to do so is to be trained in self-defense.

It is impossible to love your neighbor as yourself if you are not willing to protect him, if you are not willing to fight for him. It is the good shepherd who gives his life for the sheep. If an earthly shepherd is a good shepherd, he will train to defend the sheep that God has entrusted to him. He will also train the sheep to defend themselves.

A hireling will flee. A hireling is not really interested in protecting the sheep or laying down his life; he is interested in nothing but the money. But Scripture shows that a shepherd like David is someone who not only knows how to fight, but is prepared to fight and willing to fight. Like David, a real shepherd believes in obedience, faith, and fighting.

What you were able to do twenty or forty years ago does not apply today. Times change. People change. Weaponry changes. Above all, our understanding should change, and it should change for the better as we age. We cannot depend upon what we used to do. I wish I had kept the number of men who told me, “But Pastor, I shot expert when I was in the army.” Yes, you did—forty years ago. You cannot now do what you used to do. We must soberly and seriously assess ourselves, our abilities, and our training. You cannot move as you did then.

Your eyesight is not as good as it was back then. Your mind has forgotten many principles, and your reflexes are much slower. Let's be honest: if you fail to train, there's no way in the world that today, at sixty or seventy, you're going to defend your family. You're just not going to do it.

I want you to listen to what Teddy Roosevelt said: “The great body of our citizens shoot less as time goes on. We should encourage rifle practice among schoolboys, and indeed among all classes, as well as in the military services, by every means in our power. Thus, and not otherwise, may we be able to assist in preserving peace in the world. In the direction of preparation to avert war, if possible, and to be fit for war, if it should come, is to teach men how to shoot.”

Conclusion: The Call to Be Armed and Trained

One other quote, Thomas Jefferson. He said, “A strong body makes a strong mind. As to the species of exercise, I advise a gun. While this gives moderate exercise to the body, it gives boldness, enterprise, and independence to the mind. Games played with a ball and others of that nature are too violent for the body and stamp no character on the mind. Let your gun, therefore, be the constant companion to your walks.”

We're living in a dangerous time, when our land is being invaded on every hand by people who think it's their duty to kill us. I have a friend who puts something in his bulletin just about every Sunday: “Murder is illegal. Attempting murder is illegal. A felon owning a gun is illegal. Shooting people indiscriminately is illegal. Using firearms in a criminal manner is illegal. Criminals do not go through background checks when purchasing illegal guns. Explain how criminals will follow new laws. Explain how new laws will make us safer. Explain how restricting law-abiding citizens even more will make us safer.” Then your argument is invalid.

He ends with this: “Were you armed in church this Sunday?” You have to remember something. It is your duty first and foremost to protect yourself and your family and your neighbor if you love him as yourself. I would fight for Effie just as quickly as I would fight for my wife. But James is responsible for Effie now. I would fight for Sharon, but Ron is responsible for Sharon. How in the world are we going to defend ourselves and our family? How can you overcome a stronger, more powerful, and more numerous enemy without being armed and without being trained?

When Sam Adams and John Hancock asked Pastor Jonas Clark, “Would his men fight?” he answered, “They will fight. For this very hour I trained them. They will fight, and they will die if need be.” The next day he performed eight funerals for the men who died in the shadow of the church on Lexington Green. He will make sure the sheep are safe because He is concerned for their lives and wants them protected.

Father, in the name of Jesus Christ, we bow to Thee. We thank You for Your Word and Your truth. We ask, Lord, that You would

help us, lead us, guide us, and direct us. May Your will be accomplished in our lives. In the name of Jesus Christ, we ask and pray. Amen.

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Chapter 2: Hireling or Shepherd Part 2
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