

Subject: Church Government

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Please take a moment to review this and please print and share it with Pastor Gayman. I seek both your opinions. Please take a few moments to tell me your thoughts on this important subject.

Church Government

All good men desire a return to God's governing principles, not just for civil government, but for Church government as well. An honest, humble and righteous man will find not only fellowship, but also seek those who are his immediate superior between himself and the Lord of lords. He must use his own skill and knowledge to identify such because of course, our God does not now identify leaders by miracles as He did in the time of Moses and the kings.

If any man who is unwilling to submit to such authority is unfit for the Kingdom. It really is that simple.

Galatians 5:21

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Ephesians 5:5

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

1 Corinthians 6:

9 Know ye not that the unrighteous shall not inherit the kingdom of God Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Matthew 5:21

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. 41 And whosoever shall compel thee to go a mile, go with him twain. 44 But I say unto you, Love your enemies, bless

them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

1 John 4:20

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

If any man is not humble enough to submit himself to the authority of a man, not a god whom he has never seen, but a man, does not have the humility to enter the glory and power of the Kingdom in resurrection. As the reader will see, this has nothing to do with heretical pacification of the Gospel as modern hippy churches claim.

Scriptural instructions for Church government are Spartan at best. Can anyone think of any others more direct than these?

1 Timothy 3:1

This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; . . .

1 Timothy 3:10

And let these also first be proved; then let them use the office of a deacon, being found blameless. . .

Titus 1:7

For a bishop must be blameless, as the steward of God; not self willed, not soon angry, not given to wine, no striker, not given to filthy lucre;. . .

And finally:

Ephesians 4:11

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

To whom does a deacon answer? To a pastor or to a bishop? Does an evangelist answer to a prophet? How is a bishop or pastor selected? Is there any passage in which Paul suggests a hierarchy? Or are all of these offices meant to answer directly to God? To whom do members of the congregation answer? To the pastor or to their individual teachers or to evangelists? If a prophet requires the congregation's financial help for a cause or need, but a particular congregation's pastor disagrees, What is the congregation to do? Do all, even the members of the congregation answer only to God? And if not, how are any of these officers selected? Paul doesn't address this in any express and obvious way. Neither do any other NT writer, not even Christ does.

It is very clear that the instructions for Church government, if that is what these are, lack any clarity what so ever. Indeed they don't seem to even be instructions for anything when compared

to the express, detailed and clear instructions found in Exodus, Leviticus, Numbers and Deuteronomy.

Is it possible that Paul is not giving instructions for Church government as much as he is describing the attributes of the various gifts of apostles, judges, prophets, evangelists, pastors, servers and teachers? Is it possible that good people who desire clear instruction are reading far more into these passages than Paul intended when he wrote these inspired words? No doubt out of sincere desire to see the order of God's Kingdom here and now.

In the past, it was clear, very clear. God showed His choice, made it obvious. Sometimes by miracles in the presence of the whole population, sometimes by prophets who had already gained the confidence of the people by miracles in the presence of the whole congregation

None the less, we kept ignoring God's obvious signs. Our fathers repeatedly refused to follow those men which God chose by obvious and miraculous signs and instead followed men of their own choices. Finally, our God was disgusted with us and took all the miracles and signs away. No more miracles, no more kings by miraculous signs. No more prophets.

2 Chronicles 7:19

But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; 20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

Ezekiel 21:27

I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

Hosea 3:4

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

The value of God's direct revelations to the general population became obvious to us shortly after they were gone. Now in our present day, we wish and plead that God would do this again, but He does not. We have no idea who should lead us. We each are forced to select someone based upon our own ideas and understanding.

How else might we understand this lack of clarity from God in the New Testament instructions on Church government?

The clear and express selection of kings, prophets and leaders by miracles was constantly challenged by our fathers. Though our fathers saw with their own eyes the miracles of Moses and Joshua, The fire over Solomon's temple, the miracles of Elijah, yet they continually chose for themselves kings and prophets that God did not choose.

In response, God took His miracles away and told us that if we think we can do it with out Him, we should try it. He'll come back 2500 years later to ask us "how has that been working out for you?" Of course, here we are now and we long for the miracles and for God's direct and express direction and instruction.

Two thousand years ago, our God came to us and gave us these words.

Matthew 7:1

Judge not, that ye be not judged.

In other passages, our Lord told us that the last shall be first, the meek shall inherit the earth and the least among us shall be greatest in the Kingdom. Only those who can follow orders are fit to give orders and only those who serve are fit to be served by others. Only he who is willing to wash the feet of his brothers is fit for the Kingdom.

Is this indicative of a change of God's mind? Did He decide that the rod of iron with which Moses and David ruled should be tempered with leadership by example?

Revelation 2:27

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Revelation 12:5

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Revelation 19:15

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Luke 19:27

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

It really doesn't look that way at all. When the Kingdom is established, things are going to go back to the way they were. Christ's quote from Psalms will come true. David will call his son, the son of David, Christ, My Lord again. Christ will sit on the Throne of David and resurrected David will rule as His vice regent.

Isaiah 9:7

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Jeremiah 23:5

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Jeremiah 30:9

But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

Jeremiah 33:15

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Ezekiel 34:23

And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. 24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

Ezekiel 37:24

And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

Hosea 3:5

Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Amos 9:11

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

Zechariah 12:7

The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

Indeed. There seems to be more scripture on just that one single subject of a literal resurrected King David ruling and reigning "to order it, and to establish it" again "as in the days of old" than all the New Testament scripture about Church government put together. And clearly there is no change in governing method. It is still with a rod of iron as we read in Revelation 12:5

So what is the difference between a three thousand year old failed Israelite Kingdom and the Ever Lasting Kingdom of God under Christ, under David? And how does that effect the Church today?

1 Corinthians 6:1

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints 2 Do ye not know that the saints shall judge the world and if the world shall be judged by you, are ye unworthy to judge the smallest matters 3 Know ye not that we shall judge angels how much more things that pertain to this life 4 If then ye have judgments of things pertaining to this

life, set them to judge who are least esteemed in the church. 5 I speak to your shame. Is it so, that there is not a wise man among you no, not one that shall be able to judge between his brethren?

And

Matthew 7:14

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Matthew 20:16

So the last shall be first, and the first last: for many be called, but few chosen.

Who is it that is being chosen to be priests and kings in the Kingdom? The priests and kings which shall "rule and reign on earth" when the Kingdom is established again and things are "ordered and established" again "as in the days of old." Our Christ did not re-establish this when He came two thousand years ago.

Acts 1:6

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

The Apostles expected Christ to re-establish the Kingdom order as in the days of old. But He did not. He clearly did not tell them that things are different now and that the way in which David and Moses ruled was obsolete. He did not tell them that ruling by example should become the nature of the Kingdom from now on.

Instead what did happen is the selection process for the kings and priests changed. God selected Saul and David, Jeroboam and Josiah, some bad, some good. All these were selected and anointed by God Himself. The good and the bad by God. This process taught humility, obedience and loyalty. The Kings and Priests for the Ever Lasting Kingdom of the New Covenant have an advantage over their predecessors.

Only those who have demonstrated humility before being given authority are chosen by God to be glorified rulers of both Israel and the peoples of the world. Only those who have proven that they are willing to wash the feet of their brothers, proven that they can judge matters among themselves, only those are given authority. Only a very few who have proven that they can take orders from a fellow man are given the authority to give orders to other men. Jeroboam would not have passed this test. Saul is questionable at best.

Any man who is incapable of following the advice found in 1 Corinthians above willingly, not by the compelling force of overwhelming authority of a king nor by threat of a prophet's fire from heaven, but by his own free will. Only such are fit for priests and kings in the Kingdom of God. Any man who is unable to correctly select his Superior and willingly obey that leader proves himself unfit for

a position of priest and king in the coming Kingdom.

It was vitally important to remove compelling authority so that those who will obey by their own free will do so willingly rather than under threat of punishment. This is a genius plan. God knew their names from before He created the world. But by this process, now, those called and chosen know themselves - who and what they are. Some of God's elect grew up under a well ordered system of authority in the past and some live now without authority. It is by the wisdom of the Holy Spirit of God that all of God's elect find themselves placed in history to teach them the exact lessons they need to learn so that when they reign and rule on earth over the mortal lives of billions, they do so by the Law of God, in honesty, humility and obedience.