

A silhouette of a shepherd with a staff and a flock of sheep against a sunset sky.

THE  
SHEPHERD  
THE  
ROD  
AND THE  
ORDER OF  
THE SON

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# THE SHEPHERD, THE ROD, & THE ORDER OF THE SON

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## Preface

This book explores the biblical and traditional Jewish understandings of shepherds and their staffs, Rashi's explanations for why the Egyptians despised shepherds, and the New Testament picture of the Good Shepherd and the order of sonship. It presents an Apostolic Pentecostal, Oneness Christology: Jesus is the one God manifest in the flesh (Jehovah incarnate). It affirms Jesus-name water baptism for the remission of sins and the baptism in the Holy Ghost and fire with the evidence of speaking in tongues. Scriptural references are given throughout.

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### Appendix A: Rashi, Rabbinic Insights on Staffs/Rods, and Consolidated Lists

#### Chapter 1 — Introduction: The Shepherd Motif in Scripture

Shepherd imagery runs throughout Scripture. The Bible uses shepherds to describe leaders (Moses, David), God's care (Psalm 23), Israel's leaders and her enemy's scorn, and ultimately the Lord Jesus as the Good Shepherd (John 10). The repeated motif of rod and staff speaks of authority, protection, guidance, discipline, and miraculous power. This book traces those strands historically and theologically, applying Jewish and Apostolic Pentecostal insight.

#### Chapter 2 — Rashi and the Egyptian Hatred of Shepherds — A List and Explanation

Context: Genesis 46:34 reports that “every shepherd is an abomination unto the Egyptians.” Jewish commentators, including Rashi, explain why shepherds were despised in ancient Egypt. Below is a concise list summarizing Rashi’s main reasons as commonly understood in classical Jewish exegesis (presented as interpretive summary rather than literal quotation).

## Rashi's reasons (summarized and organized)

### 1. Ritual impurity and smell

- Shepherds lived in constant contact with animals; their garments were soiled by dung and animal excretions, which the Egyptians considered unclean and offensive.

### 2. Social and occupational difference

- Shepherds were nomadic or semi-nomadic. Egypt was an agricultural, settled civilization that valued settled agrarian life; shepherds' mobility set them apart.

### 3. Foreignness and xenophobia

- Shepherds were often foreigners or associated with foreign peoples (for example, the Israelites); Egyptians treated them as outsiders.

### 4. Economic and cultural conflict

- Shepherding could be a threat to the carefully organized Egyptian agrarian economy and its religious-cultural norms.

### 5. Religious and ideational differences

- Shepherds might have been associated with different religious practices or were perceived as uncouth relative to the Egyptian priestly classes.

## 6. Practical hygiene and urban prejudice

- In cities, the presence of animals and associated filth was despised. Urban Egyptians thus looked down on pastoral life.

## 7. Moral or reputational connotations

- Shepherds were sometimes stereotyped as rough, lawless, or unrefined, fostering social disdain.

### Notes on Joseph and David

Joseph and David were shepherds by origin. Joseph, though he rose to power in Egypt, came from a pastoral family; his background accentuated the cultural dissonance between the people of Israel and Egyptians. David's shepherding prepared him for kingship (he defended sheep from predators), a theme traditional Jewish commentary emphasizes.

## Chapter 3 — The Shepherd's Staff: Practical Uses, Markings, and Memories

### Practical uses of the staff

- Guidance: A staff helps guide sheep, hooking or redirecting strays.
- Protection: It wards off predators and can be used to strike or push away threats.
- Support: For the shepherd to walk rough terrain.
- Management: The staff can be used to lift or move

sheep and to separate them for counting or treatment.

## Markings, Notches, and Memory

- Practical marking: Shepherds historically carved notches in their staffs to record events (births, lambing dates, losses) or to mark ownership. This is a practical pastoral technique by which a shepherd keeps memory and order.
- Memorialization: A staff can become a mnemonic object: a shepherd marks miraculous interventions, significant journeys, or losses by a notch, carving, or by adding a strip of leather. Over time the staff tells a life's story.
- Ritual and symbolic markings: In some traditions, certain marks or decorations on a staff represent blessings received, covenant signs, or key moments of God's provision.

## Memory and Miracles

- The staff in biblical accounts is associated with miracles (Moses' staff becoming a serpent; Aaron's rod budding). Such staffs are remembered as tokens of divine power. For a shepherd, a staff that witnessed God's deliverance or protection becomes a symbol of God's presence in the ordinary life of tending sheep.

## Chapter 4 — The Rod and the Staff: Jewish and Christian Symbolism

Hebrew terminology and nuance

- Rod (Hebrew *shebet*): frequently denotes authority, discipline, or judgment and also a staff as a sign of rule.
- Staff (Hebrew *māqleh* or *mish'enet*): often denotes support, comfort, and guidance used to steady the shepherd.

Psalm 23: “Thy rod and thy staff, they comfort me.”

- Traditional understanding: Distinguish between disciplines. The rod symbolizes corrective authority and the power to protect and discipline; the staff symbolizes comfort, support, and guidance — the shepherd’s attentive provision.
- Combined meaning: Together they signify the full pastoral care of the Lord — guiding, protecting, correcting, and comforting.

Jewish interpretive traditions

- The rod as leadership and kingship: kings and leaders carry the rod as a sign of authority.
- The staff as personal pastoral care: the shepherd’s practical tool that comforts and rescues.

Christian interpretation

- The rod indicates Christ’s authority and ability to

judge and protect; the staff is his consolation and sustaining care for believers.

- Miracles performed with a “rod” or “staff” in Scripture prefigure the Lord’s power over creation and spiritual authority.

## Chapter 5 — The Order of the Sheep / Son: John 10 and Sonship

John 10:1–10: Jesus as the Good Shepherd

- One fold, one shepherd: Jesus states there is one flock and one shepherd — an emphasis on unity under Christ’s care.
- The sheep know the shepherd’s voice: intimate knowledge and recognition distinguish true believers.
- The enemy (thief/robber) versus the shepherd: contrast of motivations — stealing, killing, destroying vs. giving life abundantly.

Order of the sheep

- The sheepfold is the community of God’s people. Sheep are known and protected. The shepherd’s care determines unity and security.
- The sheep’s recognition of the shepherd is relational sonship: hearing and following the voice leading to life.

Sonship in order

- The New Testament associates sonship with new

birth — being brought into the family by regeneration (John 3). The sheep are the children and heirs of God's household by faith.

- Sonship implies relational knowledge: as sheep know the shepherd's voice, so sons and daughters know the Father through Christ.

## Chapter 6 — Christology: Jesus as Jehovah Manifested in the Flesh (Oneness Emphasis)

### Summary of the position

- Jesus is the one God — Jehovah — manifested in the flesh (Emmanuel). The human Jesus is God in bodily form, not a distinct second divine person co-equal in an ontological Trinity. The fullness of deity dwells bodily in Christ (Colossians 2:9).
- This view understands Jesus as the Father in incarnation; the “Son” language refers to the role in which the one God assumed human nature and fulfilled the order of the Son (the second Adam), accomplishing redemption.

### Key theological points and scriptural support (as presented from the Oneness perspective)

- The God who revealed himself to Israel as Yahweh (YHWH) is the same who appeared as Jesus Christ (cf. Isaiah 45:22–23; Romans 14:11).
- John 10:30 and related texts indicate unity between Father and Son — read as personal identity in the

incarnation, not separate divine persons.

- The title Emmanuel (God with us) affirms deity in the man Jesus.
- Hebrews 2:14–18 and Hebrews 5:7–10 portray the Son who shared in human flesh to redeem and who learned obedience — thus the Son became mediator and redeemer in human nature.
- Colossians 2:9 (“in him dwelleth all the fulness of the Godhead bodily”) and 1 Timothy 3:16 are read to affirm the full deity of Jesus in one person.
- Revelation passages (Revelation 1:8; Revelation 4–5; Revelation 7; Revelation 19; Revelation 21–22) are understood to reveal Jesus as the Almighty God in Christ, the one Lord seated upon the throne.

### Notes and cautions

- This presentation emphasizes the oneness of God and insists the scriptural revelation directs worship to the one Lord Jesus Christ as the name above every name (Philippians 2:9–11) and as the revealed Yahweh.
- This view rejects a three-person ontological Trinity as an extrabiblical construct and affirms that God is one, manifest as Father in Scripture and revealed in Christ.

## Chapter 7 — Sonship, Baptism, and the Sign of Speaking in Tongues (Apostolic Pentecostal Doctrinal Statement)

Doctrinal statement (Apostolic Pentecostal, Oneness)

- Entrance into the family of God is by the new birth of water and Spirit (John 3:3–8). Repentance and water baptism in the name of the Lord Jesus Christ is for the remission of sins (Acts 2:38; Acts examples of baptism “in the name of the Lord Jesus”).
- The baptism in the Holy Ghost and fire is received after repentance and water baptism; its evidence is speaking in other tongues (Acts 2; Acts 10; Acts 19). The baptism in the Holy Ghost and fire endows the believer with power to become a son and daughter of God (John 1:12-13) and water baptism in Jesus Name for reemission of sins (Luke 24:47-49). Acts 2:38 is the only way into the blood covenantal right into the Kingdom of God.

## Chapter 8 — Conclusion

The shepherd’s motif unites Old and New Testament imagery: care, guidance, authority, and redemption. Ancient shepherds and their staffs bore practical and symbolic meaning — from the notches that recorded the life of a flock to the miracles associated with a prophetic rod. The rod and staff signify God’s authority and comforting presence.

The Lord Jesus Christ is the Good Shepherd reveals God’s personal care for his people and, in the theology presented here, is the one Lord — Jehovah

incarnate — who took on the order of the Son in human nature to redeem, reconcile, and bring many sons and daughters to glory. The sheep know his voice and follow into life abundant.

### Appendix: Edited Original Statement (corrected for spelling and grammar)

The staff: every Egyptian hated the shepherd — “Goshen” means “draw nearer.” We are beholding the glory in a glass, into the image that God sees — the Spirit of the Lord.

The shepherd — the study of Rashi (the Rebbe) on shepherds, of Israel’s David. Joseph was a shepherd — Egyptians hated shepherds. List Rashi’s reasons why Egyptians hated shepherds. Also list the study of the staff of the shepherd: how the marked teachings, memories of miracles, etc., were marked and written on the shepherd’s staff. Bring out the metaphorical meaning of the order of the shepherd’s staff — the order of the rod and its meanings to Jews, its metaphorical meanings and spiritual insights. Next, the order of the sheep/son — John 10:1–10: Jesus is the shepherd of Israel and the Jews are the sons and daughters of Abraham. There is only one Shepherd and one sheepfold — the sheep know the shepherd. Jesus is Jehovah manifested in the flesh; God himself took up the seed of the woman to crush the head of the serpent. Jehovah is Jesus manifested in the

flesh. The only-begotten Son of God is the unique God in human nature; he became a man. The first man needed to be redeemed by the second Adam. The second man is the Lord from heaven; the Father incarnate in the flesh. The Son had a beginning and an end at Calvary; he finished it on the cross; he fulfilled his role in sonship. Though he were a Son (Hebrews 5:7), he fulfilled the divine order as a Son — not as a divine Son separate from God, nor a second divine person called “God the Son” (an eternal Son). There is no eternal Son. There is only one eternal God in Christ (Hebrews 2:14 indicates he became our redeemer and Mediator as God himself). The everlasting Father — Emmanuel — God with us, not a separate divine Son or Eternal Son is false trinitarian pagan doctrine. The fullness of the Godhead is in him bodily (Colossians 2:9). 1 Timothy 1:17; 1 Timothy 2:5–6; 1 Timothy 3:16: Jesus is Almighty God in Christ in one singular person. There is no division or separation in the Godhead; God is not a triune three- divine persons system. There is only one God, and Jesus is his Name. The name of the Lord Jesus Christ is the name of the Godhead bodily. Jesus is Almighty God in Christ, seated upon one throne (cf. Revelation 4–5; Revelation 7; Revelation 19; Revelation 21–22). Jesus is both Father and Son at the same time, united in one person — divine and human. John 10:30–38: There is no co-equal, co-eternal, or three separate divine persons — that

doctrine is false. Revelation 1:8: Jesus is Almighty God in Christ. John 2:13–19; Ephesians 1:21: His name is above every name in heaven and earth. Jesus is the one Lord. Romans 14:11; Isaiah 45:22–23: Jesus is Lord Yahweh — Jehovah — supreme deity undivided. God is spirit; Jesus is that Spirit, Jehovah God, undivided. He is God and man united in one person. He took up sonship and the seed of the woman to destroy the serpent’s seed and sin. The order of the Son: God manifested in human form so that he could have sons and daughters through the new birth of water and spirit (John 3:3–8; Acts 2:38). The rite by which we enter the kingdom is the new birth and baptism in Jesus’ name for the remission of sins, with the sign of speaking in other tongues as the sign of sonship.

## Appendix A — Rashi, Rabbinic Insights on Staffs/Rods, and Consolidated Lists

Below I add Rashi’s relevant comments (paraphrased in English with verse citations), summarize rabbinic/sage insights about the staff/rod and the practice of marking a shepherd’s staff, and set out the principal metaphorical meanings the Rebbe (Rashi) and the classical sages attach to rod and staff. I also repeat and consolidate Rashi’s reasons (classical Jewish interpretation) why the Egyptians despised shepherds.

A. Rashi on “Why the Egyptians hated shepherds”  
(Genesis 46:34)

Verse: Genesis 46:34 — “For every shepherd is an abomination to the Egyptians.”

Rashi (paraphrase)

- Rashi explains that Egyptians abhorred shepherds because of their uncleanness and smell: shepherds lived among animals and their garments became dirty with dung and refuse. The Egyptians were fastidious and would not tolerate the stench or the perceived ritual impurity of pastoral life.
- Rashi also notes the social/cultural clash: shepherds were nomadic and thus alien to settled Egyptian urban-agricultural sensibilities. This foreign, mobile lifestyle set shepherds apart and provoked prejudice.
- In classical Jewish reading (Rashi following midrashic tradition) the Egyptians’ contempt combined practical hygiene concerns, social prejudice, and cultural xenophobia.

(Reference: Rashi on Gen. 46:34 — Rashi cites midrashic reasons; English paraphrase above.)

B. Rashi and the staff/rod in key biblical scenes  
(selected paraphrases)

1. Moses’ staff as sign (Exodus 4:2–5; 7:8–13)

- Rashi on Exodus interprets Moses' staff (**מַעַנְדָּה**) as an ordinary shepherd's staff which God transforms into a sign (a serpent and back) to authenticate Moses' mission. The staff is thus both a simple pastoral tool and an instrument of divine demonstration.
- The transformation underscores that common pastoral implements may be used by God to display power and to call leadership.

## 2. Aaron's rod and the budding (Numbers 17)

- Rashi explains Aaron's rod that budded as a token of chosenness and priestly authority: the rod was a sign to the people and a divine confirmation of Aaron's office. The rod here functions as symbolic legitimization of leadership.

## 3. Psalm 23 — “Thy rod and thy staff, they comfort me” (Psalm 23:4)

- Rashi's peshat (straightforward) commentary follows the classical Jewish sense: the rod (**טַבֵּשׁ** / shebet) is the instrument of chastisement, protection and authority; the staff (**מַקְלֵה** / māqleh or **מַשְׁעֵן**) is the staff of support and guidance that the shepherd uses to comfort and lead his sheep.
- Together they represent the two-fold pastoral role of God: discipline/protection and consolation/guidance.

C. Rabbinic/sage insights on marking the shepherd's staff and its mnemonic role

Traditional pastoral practice and rabbinic/folk memory

- Shepherds in antiquity and later rural cultures often personalized staffs: notches, carvings, knots of leather, colored bands, or other marks that recorded ownership, births, losses, notable journeys, or covenantal remembrances. Ethnographic studies of pastoral peoples document these practices; rabbinic literature and Midrash also speak metaphorically of staffs as carrying memory and sign.
- While no single uniform talmudic tract records a full “user manual” for staff-marking, the motif appears in rabbinic imagination as a fitting image for memory, law, covenantal sign, and lineage.

How the sages interpret the markings metaphorically

- Mnemonic of events: Notches record important moments (lambing, losses, divine interventions). The staff becomes a life-story in wood.
- Token of ownership and identity: Markings distinguish one shepherd's staff from another's — like a name or covenant sign.
- Covenant and miracle memorial: When a staff is associated with a divine act (Moses' staff, Aaron's rod), it becomes an object of memory and theological teaching — proof that God acts in history.
- Teaching aid: A staff with marks is an object used

to tell the next generation the pastoral and spiritual lessons of a household or community (discipline, dependence on God, divine provision).

### Rabbinic images and homiletic uses

- Rabbis and Midrash use the staff as an image for tradition passed from teacher to disciple: marks on the staff equal marks of learning, experience, and covenant fidelity.
- The staff becomes a homiletic object: the leader's staff carries scar and sign of trials, victories and God's help; thus the people remember God's deeds by remembering the leader's staff.

### D. Metaphorical meanings of the rod and staff — Rashi and the sages summarized

#### 1. Rod (*שֶׁבֶט* / shebet)

- Authority and kingship: the rod is a sign of rule and rightful authority (used by judges, kings, leaders).
- Discipline and correction: used to chastise and to maintain order; the rod is connected to divine discipline.
- Protection and power: an instrument to ward off enemies and predators; in miracle accounts the rod is an instrument of God's power.
- Judgment: in prophetic imagery the rod is associated with punishment and righteous governance.

## 2. Staff (מַקְלֵה / māqleh; תְּנַעֲשֵׂת)

- Support and comfort: the staff steadies the shepherd and comforts the sheep.
- Guidance: the staff's crook redirects and leads straying sheep back to the fold.
- Sustenance and pastoral care: the staff represents the daily, tender care the shepherd gives his flock.
- Intimacy and relationship: the staff is often pictured as a personal tool intimately associated with the shepherd's touch.

## 3. Combined meaning (rod + staff)

- Whole pastoral ministry: protection, correction, guidance, comfort.
- Divine character: God's care is simultaneously authoritative and tender — he protects and disciplines, he comforts and leads.
- Memory and testimony: rod/staff as witnesses to divine acts in history (Moses, Aaron) and personal providence (the shepherd's life marks).

## E. Practical and homiletic applications — connecting the rabbinic insights to New Testament shepherd imagery

- The biblical Good Shepherd (John 10) exemplifies both rod and staff: he protects (rod), corrects and judges adversaries (rod), and comforts/guides his sheep (staff).
- The rabbinic emphasis on the staff as memory/

covenant pairs well with New Testament motifs: Jesus' hands bear scars (memory of sacrifice), the cross becomes a remembered sign, and his teaching and works become marks of identity for the flock.

- The image of a shepherd inscribing marks on a staff translates the life of a spiritual leader into remembered lessons and testimony that are passed to the next generation — an apt image for apostolic ministry, baptismal in water in Jesus Name only instruction, and the transmission of covenant life in the church.

F. Consolidated list: Why the Egyptians hated shepherds (Rashi & classical reasons)

- Ritual impurity and smell: animals, dung, dirty garments — offensive to Egyptian fastidiousness (Rashi).
- Nomadic/social difference: pastoral mobility contrasted with Egyptian settled agrarian life (Rashi/midrashic reading).
- Foreignness and xenophobia: shepherds associated with foreign peoples (Israelites) and thus treated as outsiders.
- Economic/cultural conflict: pastoral practices could conflict with agrarian systems and social order.
- Religious/cultural assumptions: shepherding was lowly in urban/priestly Egyptian culture; shepherds were seen as uncultured.
- Moral stereotypes: shepherds portrayed as rough,

unrefined or lawless in some perceptions.

G. Short bibliography / references to consult for further textual specifics

- Rashi's commentaries: Genesis 46:34; Exodus 4 and 7 (on Moses' rod); Numbers 17 (Aaron's rod); Psalms 23 (Rashi on Tehillim 23).
- Midrashim: Midrash Rabbah on Genesis and Psalms for homiletic elaborations on shepherds and staffs.
- Talmudic and rabbinic collections: look for pastoral metaphors across Midrash Tehillim and other aggadic passages.
- Ethnographic studies of pastoral peoples (for historic practices of marking staffs).

## Chapter: Submission and Authority — Apostolic-Pentecostal Exegesis and Practice

### Introduction

Submission under God-ordained Apostolic Pentecostal Fivefold Authority is central to corporate Bride - Body in the local Apostolic Pentecostal Bride - formation of Sons and Daughters in the unveiling of Romans 8.9-34-38-39 in the apostolic Pentecostal pattern of the book of Acts 2.38-38-39-17-33 . The New Testament roots submission in the example of The Lord Jesus Christ's own obedience, prescribes the fivefold ministry to equip the saints, and calls Apostolic Pentecostal believers to walk worthy in humility and

unity. This chapter explains Hebrews 5, Philippians 2, and Ephesians 4 in a strict Oneness, Jesus-only framework and draws practical, pastoral applications for submission to pastors, elders, and men of God as well as submitting one toward another .

## 1. Hebrews 5 — The Lord Jesus Christ’s Humanity, His Learning of Obedience, and the Model of the High Priest

Key text (summary): Hebrews 5:7–10 shows Jesus, in his humanity, offering prayers and supplications with strong crying and tears. On his Divine side, he is the one divine eternal spirit the Lord Jesus Christ. In his Deity, the one true God, the self revealton of his incarnation the word was God (1 John 5:20, John 8:24-58). Who could save him from death; through suffering he learned obedience and was made perfect as the source of eternal salvation. Heb 1:1-10 Unto the son he saith thy throne Jehovah - here in lies the truth of the incarnation of the father in the flesh (Isa. 9:6). Not God the son, He said unto the son he saith thy throne oh God quoted from Psalm 45:6 which states, “Your throne, O God, endures forever and ever.” Here the writer of Hebrews states that the Jehovah of the old testament incarnated himself to become the son of God. “Unto the son he saith thy throne oh God” and not God the son - not an eternal son. But God himself took up human nature in order

to redeem us.

## Exegesis and meaning (Oneness reading)

- Jesus is the divine Person who assumed human nature. In that human nature he experienced real suffering and real dependence upon the Father. His “learning” of obedience is not a learning of deity but the fulfilment of the Son’s role in human obedience — the divine will expressed through a true human will brought into full conformity by suffering.
- The “made perfect” language refers to the completion of his human obedience and qualification as Mediator and High Priest for humanity. Thus the path of obedience for believers is patterned on Christ: submission amid suffering to accomplish God’s will.
- For apostolic practice: leadership and flock alike are shaped in this cruciform pattern. Elders/pastors shepherd by example — suffering, prayer, intercession, and obedience to God’s will — not by coercion.

## Application to Submission

- Submission to the shepherd is a response to Christ’s example. The elder’s authority is legitimate insofar as it imitates Christ’s obedience, intercession, and humility.
- Congregants yield their will to God’s will by

cooperating with godly leaders who model Christ-like submission, recognizing that trials and discipline are sometimes the tools God uses to form obedience and holiness.

## 1. Philippians 2 — The Humility and Exaltation of Christ as the Template for Christian Submission

Key text (summary): Philippians 2:5–11 calls believers to adopt the mind of Christ: He, existing in the form of God, took the form of a servant, humbled himself unto death, and was therefore exalted and given the name above every name.

### Exegesis and meaning (Oneness reading)

- The Lord Jesus Christ's preexisted as Jehovah Himself not the second divine person of the Godhead That's false trinitarian doctrine of eternal son or divine son , We as oneness Apostolic pentecostal believe that Jehovah took up flesh / humanity in human nature to redeem us " Jesus he is an eternal undivided spirit asserts his deity that Jesus is the Great, I Am the Eternal undivided spirit ; his voluntary assumption of human form demonstrates the sovereign act of the one God becoming man to accomplish redemption.
- The kenotic language (he "emptied himself") indicates that the divine undivided spirit is Jesus who is Jehovah set aside the independent exercise of

divine prerogatives while taking human limitations — not that deity ceased, but that God in the flesh submitted in human obedience.

- The pattern is explicit: humility, service, obedience under suffering, and resultant exaltation. The church is called to the same mind: lowliness of heart expressed in service and submission.

## Application to Submission

- A submitted people adopt The Lord Jesus Christ's mindset: humility, self-emptying service, and respect for God-appointed order.
- Submission to pastors and elders is an outworking of that humility — not slavishness but a kingdom posture that esteems others and honours God's order so the church may be built up and The Lord Jesus Christ glorified.
- Leaders must reflect the same mind: they lead by servanthood, not by domination.

### 1. Ephesians 4 — The Fivefold Ministry, Unity, and Maturity Through Ordered Ministry

Key text (summary): Ephesians 4:1–3 urges worthy walk: humility, gentleness, patience, and unity.

Verses 11–16 describe God giving apostles, prophets, evangelists, pastors and teachers to equip the saints so the body attains unity, truth in love, and the measure of Christ's fullness.

## Exegesis and meaning (Oneness reading)

- The fivefold ministry is God's divinely appointed means to equip the church. These offices are functional, apostolic, and corporate — given so the body grows into the fullness of Christ.
- Unity and maturity are the explicit aims: the ministry brings doctrinal stability, pastoral care, correction, and protection from error.
- The “head” of the body is The Lord Jesus Christ alone. Pastors and elders are under-shepherds, exercising delegated authority for equipping and safeguarding the flock.

### Application to Submission

- Submission is kingdom-ordered: believers submit to the fivefold ministry because it is the tool God uses to bring maturity and unity. Submitting enables the equipping process to work.
- Practical duties of the flock toward pastors/elders: receive teaching, accept correction given in meekness, cooperate in ministry assignments, pray for leaders, support them materially and relationally, and respect their godly oversight.
- Practical duties of pastors/elders: shepherd with humility and gentleness, teach sound doctrine (Acts 2:38 as foundational), equip the saints, protect from false doctrine, and model The Lord Jesus Christ's

humility and obedience (Philippians 2; Hebrews 5).

## 1. Pastoral Authority: Nature, Limits, and Accountability

### Nature of authority

- Pastoral authority is stewardship, delegated by The Lord Jesus Christ to under-shepherds for the building up of the flock. It functions to teach, protect, correct, and lead toward maturity (Eph. 4:11–16).

### Limits of Authority

- Submission is not compliance with sinful commands. All authority is subordinate to the supreme authority of The Lord Jesus Christ. If any instruction violates scripture, conscience under God must resist; leaders must be admonished and corrected in love.
- Authority is not absolute; it is accountable. Elders answer to The Lord Jesus Christ (the Head) and to the wider apostolic pentecostal order and Scripture.

### Accountability and Correction

- Leaders must be transparent, teach the apostolic pattern (Acts 2:38, Oneness doctrine, holiness), and be subject to appropriate oversight. Congregations should hold leaders accountable through biblical

processes of correction and restoration delivered in humility.

## 1. Practical Steps for Healthy Submission in the Local Apostolic Pentecostal Assembly

### For Apostolic Pentecostal believers

- Cultivate the mind of The Lord Jesus Christ (Phil. 2): humility, lowliness, and service.
- Receive apostolic teaching (Eph. 4): attend, study, and practice what is taught.
- Accept correction in meekness (Heb. 5 pattern): understanding that trials and correction can refine obedience.
- Support leaders: pray, encourage, give, and serve.
- Test teaching by Scripture: submission presumes a commitment to the apostolic pentecostal pattern; discernment protects against error.
- Follow ordered processes for disputes: approach leaders in humility and seek reconciliation and restoration.

### For Pastors/Elders

- Lead as under-shepherds: serve, teach, correct, and protect, modeling The Lord Jesus Christ's obedience and humility.
- Teach the apostolic pentecostal pattern clearly: repentance, baptism in Jesus' name, baptism in the

Holy Ghost with tongues, holiness, and Oneness Christology.

- Exercise authority with gentleness and patience (Eph. 4:2), not authoritarianism.
- Be accountable to the body and to apostolic oversight; accept correction and maintain integrity.

## 1. Spiritual Rationale: Why Submission Matters

- Submission is spiritual formation. Through submission, God sanctifies the will, unites the body, and forms maturity.
- Submission positions the church to receive corporate revelation and to manifest The Lord Jesus Christ's fullness. The fivefold ministry is the channel God uses to bring corporate sons and daughters into maturity (Eph. 4).
- Obedience under suffering and discipline follows Christ's path (Heb. 5; Phil. 2). A submitted bride is a prepared bride.

## Conclusion and Exhortation

True submission is grounded in the example of The Lord Jesus Christ — God manifested in the flesh who humbled himself in obedience and was exalted. The fivefold ministry is God's provision to equip the saints into the stature of Christ. Submission to pastors and elders, when exercised within God's boundaries, is

not coercion but the cooperative formation of the body into holiness and maturity.

Therefore: adopt the mind of Christ; honor and support your under-shepherds as they serve the Head; receive correction with humility; lead as servants if you are entrusted with authority; and together pursue unity, truth, and the full measure of Christ in the church — Apostolic in doctrine, Pentecostal in power, holy within and without.

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