

**Take a
Stand
for God**

Victor Paul Wierwille

Take a Stand for God

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Take a Stand for God

Victor Paul Wierwille

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*To the Memory of
Victor Paul Wierwille,
Who
Took a Stand for God.*

Contents

Preface.	ix
1. <i>The Capacity to Lead:</i> Go, Tell	1
2. <i>The Capacity to Lead:</i> Born to Live — Born Again to Serve	11
3. <i>The Capacity to Lead:</i> “Paul, an Apostle....”	27
4. <i>The Capacity to Lead:</i> We Are His — He Is Ours: The Honesty of Leadership	35
5. Let’s Not Be Slow of Heart to Believe	53
6. Our Compassionate Lord	65
7. Stagger Not at the Promises	79
8. By the Shores of Galilee	87
9. No Automatic Immunization	95
10. Outstanding Outreach	109
11. God’s Never Failing Word	115
12. The Way God Met with a Man of God Called Moses	127
13. Stones of Witness	149
14. Take a Stand for God	165
About the Author	181

Preface

It is my hope that, as you read these pages, you will be enriched in your knowledge of God and His magnificent Word and that you will thus be better enabled to take a stand for God.

Christopher C. Geer
Gartmore, Scotland
20 May, 1993

Chapter 1

The Capacity to Lead: Go, Tell

There are three words that you have to understand and drive in your heart: “ambassador”, “apostle” and “angel”. These are basically the only three categories that I know of in the Bible that have two things in common. Number one: they are all sent ones. Number two: they all deliver that message verbatim which is given to them.

Let us begin in II Corinthians 5:20.

Now then we are ambassadors for Christ....

An ambassador is one who is sent, and he delivers a message for the one who sends him. We say what the Word says, if nobody agrees with it. If we are ambassadors, then we have to deliver that message accurately. Remember that the scripture says, “...no prophecy of the scripture is of any private interpretation,” (II Peter 1:20). When we receive God’s Word, then we as ambassadors say, “This is the Word.”

Romans 10:15:

And how shall they preach, except they be sent?...

The words “be sent” are the word *apostello*. The associated noun *apostolos* is transliterated from Greek into English

Take a Stand for God

many times in the Bible as the word "apostle". "And how shall they preach, except they be sent?..." No man has a right to send himself or to walk out and say, "I am an apostle." If you are an apostle, you are one who has been sent by God.

I Corinthians 1:17:

For Christ sent [*apostellō*] me not to baptize, but to preach the gospel....

Again in this verse you see that "Christ sent me". It is the word *apostellō*. An apostle is one who is sent, like an ambassador is one who is sent.

In Hebrews 1, talking about angels, we read:

Hebrews 1:14:

Are they not all ministering spirits, sent forth [*apostellō*] to minister?...

Angels are ministering spirits sent forth (*apostellō*) to minister.

Remember that ambassadors, apostles and angels have two things in common: (1) all are sent and (2) all deliver the message given to them verbatim. Isaiah 6 says it rather beautifully.

Isaiah 6:8:

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

In the Septuagint both of the words "send" are *apostellō*.

Verse 9:

And he said, Go, and tell....

Go, Tell

In that verse are two great things. The first thing you have to do is *GO*. And secondly, you have got to have something to *TELL*. Those two words are fantastic: "*GO...TELL*".

We have got to move out. We have got to *GO* and *TELL*, and what we tell is not what we think but what He said, that is what we have to think. We get our thinking lined up with God and His Word, and then we *GO* and *TELL* it. *GO...TELL*.

I Corinthians 15:3:

For I delivered unto you first of all that which I also received....

Paul said, "I delivered unto you...that which I also received." He delivered what he received. For ambassadors, apostles and angels it is a message given to them that they deliver. Paul said, "I delivered to you the message that I received," and we know that he received it by revelation. An apostle is sent and delivers the message.

Hebrews 3:1:

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

Here upon earth, Jesus Christ was an apostle, because he was a sent one, and he delivered a message given to him. He had to be the chief apostle; he was not *an* apostle, he was *the* apostle. Jesus Christ was *THE* apostle, and that makes him tops.

John 7:10-16:

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Take a Stand for God

Then the Jews [Judaean] sought him at the feast, and said, Where is he?

And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

Howbeit no man spake openly of him for fear of the Jews [Judaean].

Now about the midst of the feast Jesus went up into the temple, and taught.

And the Jews [Judaean] marvelled, saying, How knoweth this man letters, having never learned?

Jesus answered them, and said, My doctrine is not mine, but his that sent me.

He was **THE** sent one, **THE** apostle, but his teaching was not his, because he delivered the message that God gave him.

The first thing in your service as a Christian, as an ambassador, is that you have got to realize that you are sent and that you deliver the message of that One Who sends you accurately.

If you and I are sent by God and we have God's message to deliver, our service is going to require that we are bond-slaves.

Galatians 6:17:

From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

The word "marks" is *stigma*, the "stamp", "seal", or "stigma". "I bear in my body the stamp, the mark, the seal"

Go, Tell

because every slave had a brand on him. Paul was a bonded slave for the Lord Jesus Christ. That is not by God's possession, it is by free-will commitment of oneself to Him, because God does not possess. It was by Paul's free-will commitment that he was branded.

I Corinthians 6:19 and 20:

What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body....

We are "bought with a price", then when we commit ourselves to Him, we get branded.

Romans 1:1:

Paul, a servant of Jesus Christ....

It is not "a servant", it is *doulos*, a purchased, bonded slave, one who has the mark on him. That was what he said, "Paul, a *doulos*, a slave...."

If you are a slave, you are purchased; you are paid for; you belong to the master. Whatever the master says, you do. When the master says, "Go...tell," you do not argue, you go and tell. Everybody else resents authority and discipline except those who belong to the Lord Jesus Christ and mean business.

Once you make an out-and-out commitment by free will and become a *doulos*, from then on discipline is never a problem. It is always a problem to an unbeliever or to one who is not sold out to the Lord Jesus Christ. And, without the Bible, you never know the Lord Jesus Christ; you just guess a lifetime.

Take a Stand for God

II Corinthians 4:5:

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants [slaves, *doulos*] for Jesus' sake.

If you want to represent God, you have got to be a slave and be sold out. "Ourselves your *doulos*"; those who are sold out to Christ are slaves to the people. That is what the Word is talking about here. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your *doulos*." If there is any person next to Christ Jesus who had a right to say this, apparently it was Paul. But turn it around, he would have had a right to say: "Look, I am not your slave. I brought you God's Word, now *you* be *my* slave." He did not. With all the abundance of the revelation that he had, he said, "Look, I am still your slave." That is just the opposite of the world. The more responsibility you have the greater your service has to be to your fellow men, if you are a sold-out *doulos*.

Galatians 1:10:

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant [the slave, the *doulos*] of Christ.

This is talking here about the senses man or the Christian who has not renewed his mind to the Word. It is impossible to please these men and Christ at the same time. You have to make up your mind whom you want to please.

That does not mean that you run all over town and try to make trouble. You do not make yourself obnoxious. I am not talking about that either. You cannot be the slave of Christ if you are going to try to please the senses man.

II Timothy 2:24:

And the servant [the *doulos*] of the Lord must not strive; but [in contrast] be gentle unto all *men*, apt to teach, patient.

Go, Tell

The *doulos* of the Lord is not a striver, not one who simply irritates somebody for the sake of irritation. Perhaps you have met some people who, no matter what side of an argument is taken, are always on the other side, because they simply want to cause strife. But, if you really have the brand of Christ and you are doing the kind of service that God expects of you, the *doulos* of the Lord, the servant of the Lord, does not strive.

James 1:1:

James, a servant of God [a *doulos*, God's bonded slave] and of the Lord Jesus Christ....

II Peter 1:1:

Simon Peter, a servant [*doulos*] and an apostle of Jesus Christ....

Jude 1:

Jude, the servant [*doulos*] of Jesus Christ, and brother of James....

Every person in the Bible who was sent and delivered the message was always a *doulos*. God never gives His Word for people to carry unless they are *douloses*, bonded slaves. Why should He? He could not trust them. Now, you may only be a *doulos* for one day, but it would be better to be a *doulos* for one day than to never have been one at all. The being sold out as a *doulos* is not a one-time occurrence; it is a walk where day, after day, after day, you must remain sold out. You do not sell out one time and then it lasts you a lifetime. It does, if you do it again tomorrow, committing yourself day, after day, after day. You make that decision.

Sure you have to make that decision, that commitment, once, but I have heard people say, "I'll stand with you in the Ministry come hell or high water as long as I live." How

Take a Stand for God

many times haven't I heard that?! A year or two later you cannot see them for dust. At the time they said that they were really sold out, but then they did not keep themselves sold out. You have to keep yourself sold out, or else it would be a case of possession. That would be from the kingdom of the adversary, and you would only be a puppet.

In Matthew, chapter 8 is the first occurrence of *doulos* in the Gospels and New Testament. The centurion was speaking.

Matthew 8:9:

For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant [*doulos*, slave], Do this, and he doeth it.

We are men and women under authority. The centurion said to his *doulos*, "Do this," and he did it. That is its first usage.

Most men just keep arguing with God and with His Word all the time. Make a decision on God's Word even if you do not understand it, because if you never understood God's Word, it is still God's Word.

If you do not understand electricity, it is electricity anyway. If you do not understand gravity, it still operates anyway. Well, certainly, even if you do not understand God's Word, it is still God's Word. You simply have to make that decision. It is not a question of how much you know, it is a matter of selling out, of being a bonded slave. "Be it unto me according to Thy Word."¹

Galatians 5:13:

For, brethren, ye have been called unto liberty;

1. Luke 1:38: "And Mary said, Behold the handmaid [*doulē*, the feminine of *doulos*] of the Lord; be it unto me according to thy word...."

only *use* not liberty for an occasion to the flesh, but by love serve [*douleuō*, the verb form] one another.

We are called unto liberty, but that liberty has love in it, because we are to be bonded slaves, and therefore, being bonded, we are not going to do anything that would hurt a brother or sister in Christ. Rather, in love, we serve one another.

I Thessalonians 1:9:

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve [*douleuō*] the living and true God.

They turned from idols to serve, *douleuō*, to be like bonded slaves in their service to the living God.

As a sent one, you have to deliver the message of the One Who sent you, and to do that you have to be a *doulos*, a bonded slave — totally sold out. If you have one reservation on God and His Word then you are not a *doulos*.

Chapter 2

The Capacity to Lead: Born to Live — Born Again to Serve

Romans 1:1:

Paul, a servant [*doulos*] of Jesus Christ, called to be an apostle, separated unto the gospel of God.

To me it is absolutely significant that the second Greek word in the Book of Romans is *doulos*. This tells me that as we are beginning to unfold the Church Epistles, here in the number one Church Epistle, the Book of Romans, the first thing for any individual — and, Paul was an individual — for any man or any woman is to be a *doulos*. And, if you do not have that, you are going to be ineffective in the rest of your Christian life. That is why I believe the individual as a *doulos* stands first in the Book of Romans.

The more you become a slave of the Lord Jesus Christ, the greater freedom you will have in your life. When an individual is born, that person is born to live. When an individual is born again, that person is born again to serve. As far as I understand God's Word, anyone who is ever called to be an apostle will absolutely have to be a servant, a *doulos*, a marked-out one. That decision is by self-will and determination. He will have to absolutely be a slave to the Master by his own will, by his own choice, because of his wholehearted love for the Master.

Take a Stand for God

The first thing I want to show you is that Jesus Christ was a *doulos*. Jesus Christ is the primary example to every born-again believer. Jesus Christ is our example; he is our brother; he is our saviour, and Jesus Christ, himself, God's only begotten Son was a *doulos*.

I Peter 2:21:

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow [in] his steps.

Jesus Christ is our example that we should follow in his steps. So let us look at that example as a *doulos*, a servant.

Philippians 2:5 and 6:

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God.

This "form of God" has caused no end of confusion for people, because they use it as a weapon to say: "Look, he *was* God. He had the form of God." Now wait a minute. God is Spirit, and so it simply does not make sense. The word "form" is the genitive of origin. This literally means: "Who being in an external form, in an external appearance, given to him by God," and that was because he was conceived in the womb of Mary by God's creation. That is how he got the form. God created the seed within Mary, and Mary nurtured that little embryo within her. That is what it is talking about.

Verse 6:

Who, being in the form of God, thought it not robbery to be equal [agree] with God.

Born to Live — Born Again to Serve

There is our example, Christ Jesus, agreeing with God.

Verse 7:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

“No reputation” means: “empty of self”. It means to place your life under by your will, by your self-determination. It is no longer a “Me! Me! I! I!” attitude. “Made himself of no reputation.” If anyone had the right to brag, Jesus Christ did. He could have walked all over and said: “Look at me. I am the Son of God,” but he did not. He “made himself of no reputation”, that means he placed himself under, emptied himself, he humbled himself, “and took”, and the word “took” is *lambanōed*. He took, *lambanōed*, upon him “the form of a servant”, a *doulos*.

He took; he *lambanōed*. He was not born one; he took it. He had freedom of will, self-determination. He deliberately took upon him the form of a slave. He had an external form, an external appearance, given to him by God, it says in verse 6. Now he took upon him the form of a servant, a slave, a *doulos*.

You become what you look at. Jesus Christ looked at God’s Word. He looked at what God’s Son was to be, and he took upon him the form of a *doulos*.

When I see these great truths I get chills running up and down my spine. Jesus Christ, God’s only begotten Son, a *doulos*! A man who had at his command legions of angels. All the power.... The authority.... He could have done a big healing campaign, a big evangelistic campaign. He could have bought himself untold numbers of automobiles, but he took upon himself the form of a *doulos*. Do not forget that he is our example.

Take a Stand for God

Verse 8:

And being found in fashion as a man....

The Greek word for "fashion" is *schēma*. Today when we have a blueprint, we call it a "plan"; a blueprint in the Far East is called a "scheme". Or if a man has an idea for a new business, they will talk about it as a new "scheme".¹

Verse 8:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

He humbled himself, deliberately putting himself under. It is absolutely the opposite of proud and haughty. He was obedient all the days of his life, even to the death of the cross. He was obedient to the end that, if he had to die, then he still was going to be a *doulos* by being obedient to God, even if he had to suffer the most humiliating and excruciating death that anyone could administer. Hebrews 12:2 says, "Looking unto Jesus the author and finisher of...faith; who for the joy that was set before him endured the cross...." Anyone who was not a *doulos* would not have had that joy.

Verse 9:

Wherefore God also hath highly exalted him...

Because he was a *doulos*, God highly exalted him.

Verses 9 and 10:

...and given him a name which is above every name:

1. The word "scheme" is a derogatory word in our country. It means you are trying to cheat someone. Any time man gets hold of a word he always brings it down to a much lower meaning than God's Word has.

Born to Live — Born Again to Serve

That at the name of Jesus every knee should bow....

What great principles of the example, Jesus Christ, as a *doulos*.

Hebrews 3:1:

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession [confession], Christ Jesus.

Jesus Christ was not only our example; he was not only a *doulos*, but Jesus Christ was “the Apostle and High Priest of our profession [confession]”.

Verse 2:

Who was faithful to him [God] that appointed him...

That is what a *doulos* is: faithful, steadfast, committed, trustworthy — even unto death. He is one who agrees with God. How can one agree with God? There is only one way to agree with God — know the Word, believe the Word, speak the Word that tells about God. That is the only way one can agree with God. One cannot be in agreement with God and contradict His Word.

Verses 2 and 5:

...as also Moses *was faithful* in all his house.

And Moses verily *was faithful* in all his house, as a servant....

Moses was a faithful servant.

Joshua 1:1 and 2:

Now after the death of Moses the servant of the Lord [the *doulos* of Jehovah]....

Take a Stand for God

Moses my servant [*doulos*] is dead....

Numbers 12:7:

My servant [My *doulos*] Moses...*is* faithful in all mine house.

A *doulos* is faithful. And, look what God did with this *doulos* Moses.

Verse 8:

With him [God said] will I speak mouth to mouth, even apparently [plainly], and not in dark speeches [in obscurity]; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant [My *doulos*] Moses?

So not only was Jesus Christ an example, a *doulos* and an apostle, but Moses was also a *doulos*. And to this *doulos* God said He was going to talk mouth to mouth. That is fantastic. Until you are sold out and you are a *doulos*, God is not going to talk mouth to mouth with you.

I believe the usage of this word *doulos* in Matthew 8, its first usage in the Gospels and New Testament, speaks loudly also.

Matthew 8:9:

For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant [*doulos*], Do this, and he doeth *it*.

How wonderful this is, and how far below par we have lived, how often we have fallen short, because we were not really *douloses* to God and His Word. Love one another.... Forgive one another.... Be of the same mind, same opinion....

Born to Live — Born Again to Serve

A *doulos* is a man under authority. “Do this, and he doeth it.” A *doulos* is a man under authority who, if an order is given, literally carries it out. That is a *doulos*.

Mark 13:34:

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants [douloses]....

What I want you to see is that a *doulos* is one under authority. That is a *doulos*. If the Word of God says something, then you do not ask any questions about it; you just do it. That is a *doulos*. “I would that ye all spake with tongues.” You do not argue about it; you do it.

Matthew 10:24:

The disciple is not above *his* master, nor the servant [*doulos*] above his lord.

No slave, no *doulos*, is ever above his lord. The master is still the master. The slave, the *doulos* is never above his lord. You and I are never above the Lord Jesus Christ.

John 13:16:

Verily, verily [amen and amen], I say unto you, The servant [the *doulos*, the bondsman] is not greater than his lord; neither he that is sent [“he that is sent” is the word *apostolos*, “apostle”] greater than he that sent him.

Who sent the Lord Jesus Christ? God. “Neither he that is sent,” the Lord Jesus Christ, “greater than He,” God, “that sent him.” The bonded slave, the *doulos*, is never greater than his lord.

John 15:20:

Remember the word that I said unto you, The

Take a Stand for God

servant [*doulos*] is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

The *doulos* is not greater than his lord.

Matthew 20:27 and 28:

And whosoever will be chief among you, let him be your servant [*doulos*]:

Even as the Son of man [Jesus Christ] came not to be ministered unto, but to minister....

That is also a principle of a *doulos*, one who ministers. If you are going to be a leader, then you have to be a *doulos*, for no great leadership will ever be resident in a man or a woman who is not a *doulos*.

Mark 10:44:

And whosoever of you will be the chiefest, shall be servant [the *doulos*] of all.

Let us also look in the Old Testament at Exodus.

Exodus 21:2, 5 and 6:

If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear

Born to Live — Born Again to Serve

through with an aul; and he shall serve him for ever.

This was not cruelty. The master or lord did not do this to hurt him. This individual had chosen to serve the master, to be his *doulos*; he had wilfully, deliberately, chosen to serve the master, so the master put his brand on him. He put his aul, his insignia, through the ear lobe. Because his servant had been free to go but he had deliberately decided to serve the master, to be a *doulos*, the master showed that he was his for ever. He put a hole in his ear.

Deuteronomy 15:12-17:

And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

And when thou sendest him out free from thee, thou shalt not let him go away empty:

Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the Lord thy God hath blessed thee thou shalt give unto him.

And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day.

And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant

Take a Stand for God

for ever. And also unto thy maidservant thou shalt do likewise.

This marking meant that he was for ever his, not to misuse, but to bless, not for the master to get him to do tasks which the master himself was not willing to do. It was because of love that he became a *doulos*, and the master loved the *doulos*.

I John 4:19:

We love him, because he first loved us.

The Old Testament *doulos* loved the master because the master first loved him. We love God and His wonderful Son, Jesus Christ, because they first loved us. That is why we become *douloses*.

Ephesians 6:6:

Not with eyeservice, as menpleasers; but as the servants [*douloses*] of Christ, doing the will of God from the heart.

“As the *douloses* of Christ, doing the will of God from...” the innermost part of your being, with all that you are or ever hope to be. With everything you have, doing the will of God from the heart, because as *douloses* of Christ that is the least we can do.

Because God so loved, we love. Because He first loved us, we love Him, and we deliberately allow Him to mark us, as the master marked the servant with the awl to the door, by the freedom of our will. We are sold out, uncompromising, with all the boldness and all those other characteristics that we have read about a *doulos*. But this is not all.

I Peter 2:16:

As free, and not using *your* liberty for a cloke of

Born to Live — Born Again to Serve

maliciousness, but as the servants [*doulos*] of God.

Sometimes I hear crazy talk about freedom. To those talking it means to go out and sin whenever they want to and then to quickly go to God and say, "God, I am sorry," and be back in alignment and harmony, and then go out and sin again, and then run back to God and say, "Well, God, I am sorry." That is not being a *doulos*. There is no freedom in sin, only enslavement, but people use the liberty as a cloak of maliciousness.

Colossians 1:7:

As ye also learned of Epaphras our dear fellow-servant [fellow-*doulos*], who is for you a faithful minister of Christ.

Colossians 4:12:

Epaphras, who is *one* of you, a servant [*doulos*] of Christ....

We are now in a different category. So far we have been dealing simply with *doulos*. Epaphras was one who heard the Word of God from Paul and he was a fellow-slave, a fellow-*doulos*, to Paul in one way because Paul taught him the Word, but, like Paul, he too was a *doulos* of Christ, his saviour, walking for him to glorify God, his Father.

Verse 7:

All my state shall Tychicus declare unto you, *who* is a beloved brother, and a faithful minister and fellowservant [fellow-*doulos*] in the Lord.

Philippians 1:1:

Paul and Timotheus, the servants [*doulos*] of Jesus Christ....

Take a Stand for God

Timothy was also a *doulos*.

Paul was a slave, a *doulos* of Jesus Christ. He taught the Word, including the Mystery revealed, and then those men became fellow-slaves, fellow-*douloses* of Paul.

James 1:1:

James, a servant [*doulos*] of God and of the Lord Jesus Christ....

II Peter 1:1:

Simon Peter, a servant [*doulos*] and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.

Jude 1:

Jude, the servant [*doulos*] of Jesus Christ....

Let us go back to Romans 1:1:

Paul, a *doulos* of Jesus Christ....

Let us look at Paul the *doulos*.

Acts 9:3-6:

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard* for thee to kick against the pricks.

Born to Live — Born Again to Serve

And he trembling and astonished said, Lord, what wilt thou have me to do?...

The first thing in verse 5 was, "...he said, Who art thou, Lord?..." A *doulos* must first know the Lord, and the way to do that is through God's Word. The second thing he said was, "...Lord, what wilt thou have me to do?..."

Romans 1:1:
Paul, a *doulos*....

It began on the road to Damascus: "Who art thou? What wilt thou have me to do?" It all starts there for a *doulos*.

Acts 27:23:
For there stood by me this night the angel of God...

Remember Moses? God spoke with Moses mouth to mouth. Paul, even in the midst of this precarious situation, said, "There stood by me...the angel of God..." Here was the reason:

...whose I am, and whom I serve.

Paul was a *doulos*.

I Corinthians 7:22 and 23:
For he that is called in the Lord, *being* a servant [*doulos*], is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant [*doulos*].

Ye are bought with a price; be not ye the servants of men.

This is speaking of the individual being bought with a price.

Take a Stand for God

I Corinthians 6:19 and 20:

What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

For ye are bought with a price...

In chapter 7 it spoke about an individual being bought with a price, but individuals bought with a price make up the Body. Biblically speaking, the individual is a tabernacle. Peter said, "Shortly I must put off *this* my tabernacle...." The individual is a *doulos* of God, but the individuals together make up the temple. All the tabernacles joined together make up the temple that it is talking about in verse 19, and that temple we have of God, you are not your own. You are bought with a price as individuals, but as those individuals gathered in the temple, all of them have been bought with a price.

...therefore glorify God in your body [the Body of the temple]...

No one is ever a *doulos* until he knows what Jesus Christ did *for* him, nor will he be a *doulos* until he knows what Christ Jesus did *in* him. To be a *doulos* you have to have the great knowledge and recognition of whose you really are, to whom you really belong, not only as an individual but as a Body. That is why the Word of God says that we are to be especially good to the household of faith. It does not say "family"; it says "household". You can be a member of a family and extricate yourself by your walk, by your broken fellowship. If so, you still are in the family, but you are outside of the household. True *douloses* recognize that they are of that one Body, the temple, and that we are to be especially good to the household of faith.

Born to Live — Born Again to Serve

II Corinthians 4:10:

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

I do not believe that when Paul held up his hands he had the form of a cross in his palms with the blood running out of it. Paul was marked out because he was a *doulos*. He had the insignia of God's brand, signifying that he belonged to God.

The adversary has no right to touch any of God's branded, marked-out people. We have been bought with a price, not the price of the adversary, but God's only begotten Son, the Lord Jesus Christ, and we are branded.

Except a man is born again, all he can do, at best, is just live, and that simply means exist till the end comes. But, when you are born again, you have eternal life. Having eternal life, the least you can do is to make the *doulos* commitment to serve. The greater knowledge of God's Word that you have, the greater a servant you must be.

When an individual is born, that person is born to live. When an individual is born again, that person is born again to serve.

Chapter 3

The Capacity to Lead: “Paul, an Apostle....”

Ephesians 1:1:

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.

The second Greek word in the opening verse of Ephesians is the word translated into the English as “apostle”. “Paul, an apostle.” In the customs of the lands and times of the Bible any servant who carried a message, a communication written or verbal, for his master, whether the master was the master of a house or whether the master was a ruler of a territory or a state or a province, was called an apostle. He was one sent, and this becomes so important, because if one is really sent, the only thing he can communicate is the message of the master who sent him, and he has to give it verbatim, literally. He does not say: “This is what the master said, but I think I know better,” or “I think he should have said so-and-so.” That servant delivers that message as it is given.

The Aramaic word is *shlika*, meaning: “one who is sent, a messenger, a legate, a representative”.

The Greek word is *apostolos* from which, of course, it is transliterated into our English word “apostle”. It comes from

Take a Stand for God

two words: *apo* and *stolos*, and it has a number of different usages in profane literature.

The word "apostle" was used of the one who was the commander over an entire naval force. The "apostle" was the one who would give the orders to send ship one to a certain location, ship two to another location, and so on. He was the one who was sent to send.

The word *stolos* was used of an entire naval force when it was ready to go to sea. *Apostolos* was used in Greek literature when a naval force was completely, completely ready to go to sea and was sent forth.

The verb *stellō* means: "to make ready or prepare". It was also used of athletes who had been in training and were prepared to run in the race. In other words, they had been conditioned. Then, an apostle is not only the one who is sent but it is also one who is equipped and conditioned to go.

Apostolos was also used of those who were sent forth, in our terminology of the day, with the full power of attorney to act in the stead of another, with the sender remaining behind, backing up and guaranteeing the one whom he had sent.

To the best of my working the Word and of my understanding of the Word, an apostle is one who brings new light to his generation; it may be old light, but it is new to the generation to whom he delivers it. Now, that could mean that he brings it just to one person, because if it is brought just to one person, it still would be to that generation.

Hebrews 3:1:

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

According to Hebrews 3:1, Jesus Christ was "THE Apostle". In Ephesians 1:1 we have read, "Paul, AN apostle".

"Paul, an Apostle...."

In looking at the greatness of the word "apostle", let us look at seven qualifications or criteria given regarding "Paul, an apostle" in the Word of God.

1. He was one who had seen the Lord.

I Corinthians 15:3-8:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

2. He was one who was called by God in Christ.

Galatians 1:1:

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;).

Also, in Luke 6:13 we read that Jesus Christ chose twelve from the disciples whom he named apostles.

Take a Stand for God

Luke 6:13:

And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles.

3. He was one who carried special revelation received by divine inspiration.

Galatians 1:11 and 12:

But I certify you, brethren, that the gospel which was preached of me is not after man.

For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

I Thessalonians 2:13:

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

4. He was one who had signs, miracles and wonders under his hands in his life; in his work; in his ministry.

II Corinthians 12:12:

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

5. He was one who cared for all the churches. "Paul, an apostle" was one who had the care, the pathos, the heart, the love, the concern, the interest of all the churches.

II Corinthians 11:28:

Beside those things that are without, that which cometh upon me daily, the care of all the churches.

"Paul, an Apostle...."

6. He was one who not only cared over all the churches but who settled disputes, arguments, problems that people had, and established decrees, which was primarily in the essence that those decrees would settle the disputes and problems.

Acts 16:4:

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

7. He was one who built up, edified the Body, exercising the real discipline and the things that were necessary to keep that Body in order.

I Corinthians 5:3-5:

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

II Corinthians 10:8:

For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed.

Take a Stand for God

II Corinthians 13:10:

Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

Edification is building up. "Paul, an apostle" exercised discipline in the Body. You never build up big as an athlete of the spirit unless you have discipline in your life. The ministry of an apostle does not tear down. He may give reproof, but whenever he does he will also give the correction because it is the ministry of all ministries where you have to lift people up, you have to believe in people, you have to have confidence that God will work in their hearts, and you have to see the great potential latent within people. It takes the kind of discipline in the life of a man that will edify, build up people.

Ephesians 1:1:

Paul, an apostle [next words, of whom?] of Jesus Christ....

The Latin Vulgate as well as some of the other manuscripts read "Christ Jesus", but the vast majority of the Greek, as well as the Latin manuscripts and the Peshitta Version of the Aramaic, read "Jesus Christ", and that is what it has to be.

Paul was not an apostle of Christ Jesus; he was an apostle of Jesus Christ. The word "Jesus" is always related to his earthliness, his being the saviour upon the level of humanity, the horizontal level. The word "Christ" is always related to the heavenly level as the Messiah; the Anointed One of God.

Paul's ministry as an apostle was not up there in the heavenlies; Paul's ministry as an apostle was on an hori-

"Paul, an Apostle...."

zontal level to God's people. That is why "Jesus" has to come first.

Any man who is an apostle is always on the level of mankind, always on an horizontal level. That is why an apostle has to be a *doulos* of all *douloses*. The greatest freedom that any man will ever have is when he becomes tied with everything that he has to the Lord Jesus Christ. It is sort of a paradox, but it is true.

Now you can begin to see why an apostle must first be a *doulos*. First he must make up his mind to serve God; he commits himself. Then he gets branded, becomes a *doulos*, and an apostle is one who is branded, who is a *doulos*.

Paul was an apostle of Jesus Christ. With the genitive in there, I think that the emphasis should be, "Paul, *Jesus Christ's* apostle".

The next word is the word "by". It is the preposition *dia* in the Greek along with the genitive which indicates the cause or "through". In our naval circles, we would call it "commissioned by". "Paul, Jesus Christ's apostle, commissioned by the will of God."

Galatians 1:1:

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;).

Paul was an apostle by God the Father, Who raised Jesus Christ from the dead. An apostle is one who is commissioned by the will of God.

Ephesians 1:1:

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.

Take a Stand for God

“By the will of God...” Here again, I think you could go “God’s will”. “Paul, Jesus Christ’s apostle commissioned by God’s will.”

No man or woman is an apostle until he or she is called. Who does the calling? God in Christ Jesus, and that is how the ministry of an apostle is given. In that the ministry of an apostle is *given*, the emphasis is only secondarily upon the apostle.

There is the call to discipleship before there is ever the gift of an apostleship or any one of the other gift ministries, and the call to discipleship always precedes apostleship. Every person who is an apostle or an evangelist, or a pastor, or a teacher, or a prophet — all of these men and women are always disciples, and as far as I understand God’s Word, anyone who is ever called to be an apostle will absolutely have to be first a disciple, then a servant, a *doulos*, a marked-out one. That decision is by self-will and determination. He will have to absolutely be a slave to the Master by his own will, by his own choice, because of his wholehearted love for the Master.

About the Author

Victor Paul Wierwille (1916–1985) spent many decades searching out truths in God's Word. As part of his search he consulted and worked with many outstanding individuals in Christian studies for keys to power-filled, victorious living. Such men as Karl Barth, Joseph Bauer, Glenn Clark, Karl J. Ernst, Josiah Friedli, Louis C. Hessert, Elmer G. Homrighausen, E. Stanley Jones, George M. Lamsa, Richard and Reinhold Niebuhr, K.C. Pillai, Paul Tillich, Ernst Traeger, and many others were a part of Dr. Wierwille's quest to find great truths in the Word of God.

Dr. Wierwille's academic career included Bachelor of Arts and Bachelor of Theology degrees from Mission House (Lakeland) College and Seminary, graduate studies at the University of Chicago and at Princeton Theological Seminary, where he earned the Master of Theology degree in Practical Theology. Later he completed his work for the Doctor of Theology degree at Pike's Peak Bible Seminary and Burton College in Manitou Springs, Colorado.

For over forty years, Dr. Wierwille devoted his major energies to intensive research and teaching of the accuracy of God's Word. Beginning in 1953, he taught Biblical research and teaching classes on Power for Abundant Living. He was the founder and first president of The Way International, a non-sectarian, non-denominational Biblical research, teaching and fellowship ministry.

