

Shepherds, Accountability and the Gospel (Acts 20)

Please turn in your Bibles to Acts 20 and if you haven't been with us for this series, I've been doing a brief survey of the book of Acts hitting high points and highlights of key chapters and sections on the fundamental marks of the NT church. If you missed any of the past message, I'd encourage you to get the audio. There's plenty side trails that we haven't taken in our tour through this book, and we haven't examined every tree, but the goal has been to see the forest in this journey, to see the big picture, some unique areas critical to the ecosystem and environment where a church grows and how it flourishes

As the seed of the gospel is planted, we grow by watering, means of grace: Church 101: Baptism and Communion (Acts 1-2) [a couple months back]. Next part: Joining and Loving the Church (Acts 2-5), then next 2 weeks on Witnessing to our Community and then Cross-Culturally (through Acts 10). Then an important message on Discipleship and Joyful Service (Acts 11-14) Engaging the Culture (Paul on Mars Hill), and then last week The Ministry of Women, Couples, and Laypeople (looking at Aquila and Priscilla). Next week one more on The Church's Witness Before an Ungodly Government. For today the title is: Shepherds, Accountability and the Gospel (Acts 20).

Let's join Paul in v. 17: *Now from Miletus he sent to Ephesus and called the elders of the church to come to him.*¹⁸ *And when they came to him, he said to them: "You yourselves know how I lived among you the whole time from the first day that I set foot in Asia,*¹⁹ *servicing the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews;*²⁰ *how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house,*²¹ *testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ.*²² *And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there,*²³ *except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me.*²⁴ *But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God.*²⁵ *And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again.*²⁶ *Therefore I testify to you this day that I am innocent of the blood of all,*²⁷ *for I did not shrink from declaring to you the whole counsel of God.*²⁸ *Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for [or 'to shepherd'] the church of God, which he obtained with his own blood.*

²⁹ *I know that after my departure fierce wolves will come in among you, not sparing the flock;* ³⁰ *and from among your own selves will arise men speaking twisted things, to draw away the disciples after them.* ³¹ *Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears.* ³² *And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.* ³³ *I coveted no one's silver or gold or apparel.* ³⁴ *You yourselves know that these hands ministered to my necessities and to those who were with me.* ³⁵ *In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'* ³⁶ *And when he had said these things, he knelt down and prayed with them all.* [after reading these things, let me pray with you all]

Our great God, this is your church that you have purchased with your own blood. We pray that you would build up your church today by the word of your grace. We ask that you would help us to be alert. We ask for protection of this flock from wolves inside or out, guard us from those who might want to divide the flock or draw disciples after something other than the gospel. I would ask you to help me like Paul to not shrink back from declaring what is profitable, help me not to hold back any of your whole counsel, help me to *not* consider myself as valuable so that I would fear man and what people think, help me to admonish where appropriate and to show affection where appropriate, with care that flows from the gospel of the grace of God. Amen

This is a tremendous passage of Scripture. We might call it Paul's manifesto on leadership for shepherds and servant-leaders. I called it his philosophy of ministry when I taught 2 messages on this chapter 5 years ago. Al Mohler preached on this chapter for John MacArthur's 40th anniversary of Grace Community Church. This was the passage I chose to preach on for the 30th anniversary celebration of GCBC on what a faithful ministry looks like (and what I pray ours will in another 30-40 years). Pastor Dale preached the 2nd part of that for our anniversary and almost exactly a year ago he preached again here on this same chapter. Acts 20 is a defining, driving, timeless text, and v. 28 is at the heart of it: leaders must first take heed to themselves, be accountable to, or pay attention to themselves as leaders in shepherding the flock (in ESV '*careful* attention to yourselves' then '*care for* the church').

[the context is the Ephesian church but this text God inspired for all time]

In the past year since Pastor Dale last spoke on this chapter, ministries some here have followed, their ministry leader has fallen at the very point of v. 28

I could speak of a ministry known to some here, whose leader's basic life and youth seminars in the 70s and 80s and beyond were very influential in conservative circles, and had some helpful principles. Although its leader had never been married or raised a kid, many followed him as *the* authority on marriage and parenting, but other conservative leaders had concerns with legalistic tendencies, going beyond God's whole counsel, dubious biblical interpretations followers were building their lives on. In the 80s this leader had to step down for accusations of tolerating an environment where abuse took place. But after 3 weeks he was back in ministry until this year when that ministry he founded called on *him* to resign all teaching, leading, and ministry, amid accusations not of an affair, but harassment and *his* abuse of leadership. Recovering Grace, an investigating group concluded he 'actively bypassed any attempted accountability' as he took advantage of those under him for his gain.¹ By his own admission, his leading was opposite of Acts 20:28 and the biblical leadership duty to accountability and protecting sheep

In his resignation letter he starts how Acts 20:28 starts, admitting he wasn't taking heed to himself: 'For many years I have been building the Institute but losing my first love for the Lord.' His next paragraph also speaks to the next part of v. 28, taking care of God's flock, His people: 'I put the Institute and its goals ahead of people and their needs.' He admits 'violated...trust,' along with outward emphasis, making families feel they must 'measure up,' and the resulting resentment and hurt this caused in many parents and kids.² Let's hope his repentance is genuine and hope for healing in all hurt by sin, and I hope, like v. 30, any wrong teaching³ that's drawn disciples after him will also be corrected, and that the word of grace of v. 32 will prevail over it

Also in the last year, another prominent ministry in home-school FIC circles and patriarchy circles saw its leader disqualify himself morally. There's still questions why he was in that ministry and pastoring months after confessing to a co-elder, or if truly he repented, as in March he threatened suing former co-leaders and employees who confronted him in his sin.⁴ Just 2 months ago contrary to what he'd taught, he left the accountability of his elders working to restore him, after he had previously admitted he 'behaved without proper accountability' in his sin. During his ministry, he emphasized accountability and submission to church leaders but sadly it seems he's rejected his leaders trying to help him fulfill Acts 20:28; they call it 'a matter of great concern.'⁵ There is also concern over his form of patriarchy, misuse of Scripture as v. 30 warns, and lack of the grace of v. 32, sanctifying. 3 weeks ago HSLDA publically rejected both leaders and a number of their legalistic teachings.⁶

Homeschooling by itself doesn't make holy. The only thing that makes holy or sanctified is the Holy Bible, v. 32, the gospel. You can be against public schools and against Sunday School and against girls doing school after high school, those can be personal choices but they can't purify children's hearts. It's ok to have conservative family and personal standards as long as I don't make mine a law for others or trust any law, only the word of grace in v. 32. It's easy to focus on rules or fall in a Pharisee trap, but v. 21 reminds us to focus on repentance and the faith that sets us free. Legalism won't do it, nor will lording over people, it's the end of v. 24: *the gospel of the grace of God* [Paul's words admonish all of us here, not just some of us]

Self-righteousness is subtle, and we who maybe aren't drawn to strict types of ministries can be guilty of praying like the Pharisee in Luke 18: "Lord, I thank you that I'm not like *those* self-righteous people..." while ours takes a different form of the same type of sin, even being judgmental about "*those* judgmental people." We need to start where Paul starts in v. 19 "...*with all humility.*" And we need to recognize *we* have a tendency to swing one way or another, either avoiding the world or being too much *like the world*, and the dangers Paul warns of in v. 30 aren't for just one brand of Christianity.

A couple States north of us this summer, I've been sadly following another church with a pastor not known for being conservative or traditional, known more for being edgy than godly, a guy many in the young, restless reformed circles saw as a hero and celebrity, has become another fallen star this year. Like v. 30 he arose within respected circles, drawing disciples after himself. But like v. 28, other notable Christian pastors warned against worldliness in his teaching and his worldly ways of pride and power in leadership. People saw giftedness but that doesn't equal godliness, character is essential. It was this year that his fall came, again not from an affair, but misusing funds and plagiarism, deceit, and abusive leadership without accountability like v. 28, according to 30+ former leaders.⁷ 5 weeks ago ministry leaders in his own network expelled that church from the network he founded and rebuked him publically, urging him to resign from being a pastor asap and to seek help.⁸

I think we need to pray for families and church families involved in things like that, that they'll respond based on the Word and not like the world, and also take heed to ourselves lest we fall like the world or idolize celebrities. These things should get our attention to the urgency of v. 28: *Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.* This is a sobering blood-earnest text relevant to our times.

In God's providence I've been gripped by what's going on in the church at large, and grieving to see the damage to the precious blood-bought church of God, praying for churches and praying for us to be faithful to Acts 20:28. When Paul warns of wolves in v. 29, it's easy to think of obvious dangers of teachers on Christian TV who sink their teeth into money, manipulating the masses with false promises of health and wealth if you send money to them.

One of our kids' books says, 'you can't fool us in that old sheepskin.' But in some cases, the fangs beneath the fur aren't as obvious. There are wolves in shepherd's clothing, too. A pastor friend less than an hour away befriended a man in his area, went to Shepherd's Conference with him this year, talked leadership and seminary things (this guy had gone and he knew some Greek and Hebrew), they prayed together, did some ministry together, but the guy was a con man who stole my pastor friend's identity, stole from people in his church and tens of thousands more from another church and hundreds of thousands more defrauded from another church. They did public discipline for their first time ever, and the church is stronger. The criminal is in jail but my friend wrote of Acts 20:29 on his blog and how sheep-like this wolf was

Our home had 17 chickens last Sunday, Monday night I could only find 12. We found 2 carcasses, the others were nowhere to be found, just feathers all over the place in certain places, presumably taken by a predator. I learned a couple things in this process: 1. if kids give names to chickens it's harder (they get all attached and stuff), 2. a flock of birds need to be protected from predators. And so does a flock of sheep, and so does a flock in the church.

There's outside danger but there can also true sheep and shepherds who are in danger not from outside the church, and not just inside *it*, but inside *them*. 1 Peter 5 "*shepherd the flock of God that is among you, exercising oversight [same key words as Acts 20:28, then a warning like v. 29-30] ... Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour [in that context, the great danger in inside us, not wolves outside the church, it's pride rising up in us that devours us] ... Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble." Humble yourselves ...*

Not only wolves can arise around us to try and divide the flock, but pride can rise up within us with the same result. That familiar passage from Peter is written to shepherds about the greatest enemy of the flock inside us and if we let pride rise up, it can divide and devour shepherd and sheep like a lion.

This is why it's so important like in v. 17 to have elders (plural) in a church, leaders accountable to each other as v. 28 says, a plurality and an equality of shepherds taking heed to each other, in mutual submission to each other, not one man having higher rank than others, one on top of a pyramid CEO-style

Peter, who was not the first Pope, writes in 1 Peter 5:1: *I exhort the elders among you, as a fellow elder ...* [i.e., as your equal, an elder, not a superior, and he calls them to shepherd] *not domineering over those in your charge...* Another translation has '*not...lording it over those allotted to your charge.*' Jesus said it's leaders in the world who '*lord it over...and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many*' (Mt 20:25-28)

The world has its ways of management and leadership, but it's not to be so in churches. We're not to lead by domineering, domination, intimidation, or power that those under us fear or feel like they can't do anything about (like in some of those news headlines from earlier, there was some of that). Jesus and Peter and Paul explain God's ways are not man's ways for leadership. Great leaders are servant-leaders who see themselves not high and mighty, but as lowly slaves of Christ who died to ransom many in His church. Acts 20:28 says God shed His blood for the church, that's how precious she is to Him. His care for His church paid in blood for it (v. 28b) so take care for it (v. 28a). Eph 5:25 says He '*loved the church and gave Himself up for her.*' Particular redemption is no cold doctrine. The Lord dying for His bride is what compelled Paul's passion for the church, and his words in Acts 20:28

v. 28 says in the NASB "*Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd...*" or in another version "*Keep watch...Be shepherds of the church,*" (NIV) or KJV: "*Take heed therefore unto yourselves*" and adds "*feed the church of God...*" ESV: '*Pay careful attention to yourselves*' then adds '*care for the church...*'

Richard Baxter has a whole book on just this verse, *The Reformed Pastor*:

Part 1 – The Oversight of Ourselves (p. 1-87)

Part 2 – The Oversight of the Flock (p. 88-133)

Part 3 – Application (p. 134-256)

I can't apply 120 pages in the minutes left, the next 20(ish?) but let's apply

1) The Accountability of Shepherds, and 2) The Centrality of the Gospel

Let's zero in, zoom in on v. 28 and its context, starting with accountability. Applying accountability of shepherds starts with the shepherds themselves: *'Take heed/Keep watch/Be on guard/Pay careful attention to yourselves...'*

Before our weekly elder-only meetings our Friday morning leadership study with staff, leaders and some adult SS teachers has looked at a few things in 1 Timothy to apply this, that pastoral epistle or shepherding epistle. We've talked about receiving criticism and constructive feedback as leaders. I've invited that from them and I've seen other elders invite and receive it. We've talked about the qualifications of elders and deacons in chapter 3 with help of a 9Marks book that had good applications on things to pay attention to in our hearts as leaders. In 1 Timothy 4 we talked about legalism vs. gospel, it also says there something very similar to Acts 20:28, Paul says to Timothy: *'Pay close attention to yourself and to your teaching...'* (1 Tim 4:16 NASB; or *'Take heed to yourself'* NKJV; or *'Keep a close watch on yourself'* ESV; or *'Watch your life and doctrine closely'* NIV). It starts with hearts guarded.

In 1 Timothy 5 a couple of our deacons led us on a study of caring for the widows, which is an important part of the 2nd part of Acts 20:28. In Acts 6, servant-leaders later known as deacons were appointed to help with widows who were feeling neglected in that growing church. It's an area our deacons can use your help meeting practical needs and your insight for where there are spiritual needs as well, let any shepherd know. That chapter to Timothy also talks about how to handle accusations against an elder, how they must be by 2 or 3 witnesses, presumably they've tried to follow Mt 18:15 but now need to involve other elders. We've talked about how anonymous letters or input is not biblical or helpful to shepherd or deal with shepherds, and to honor that principle even in how we affirm leaders each year, using ballots to vote or express a concern we feel needs to be by a member with a name.

[if there's no name we can't respond and won't]

Shepherds are accountable to the flock, and if you have concerns, questions, if we've hurt you, come to whoever has. Sometimes I get inklings someone has felt judged or not loved, and if it may involve me, I try to reach out and ask them if there's anything I did or said that hurt them and I try to ask their forgiveness, before worship if possible in the spirit of Mt 5:23. If they don't let me know of my sin, my conscience is clean. Sometimes I may follow up with people about something we talked about before and let them know if they want to talk again about it or how they're doing, just let me know when ready. Leaders need to make themselves accountable, that's the force of v. 28, and we need help to do that, so open up to others, and watch each other.

Shepherds need shepherding too and specific accountability. Jim Newheiser spoke here last year, I think he and his wife have a co-elder in the church who is their shepherd who oversees them and as part of annual shepherding, his wife Carolyn knew and was told if there was ever something they can't resolve and he or she need help, he's available. One time Jim wouldn't talk to Carolyn in his anger, she gave it time, but if I remember right, eventually she said 'if we can't resolve this, I need to call elder so-and-so to come over.' Jim didn't want that, so they talked and resolved it, but that's seriously part of v. 28, to make sure leaders and shepherds all have shepherding oversight.

[it's important to know your elders are submitted to each other]

There's a 2nd part of accountability in v. 28, look at the text: '*to yourselves and to all the flock, in which the Holy Spirit has made you overseers ...*'

The word *overseer* is just another word for *elder* and one way we know this is v. 17 says he's talking to the *elders* and v. 28 calls these men *overseers*. Titus 1:5-7 also uses the 2 titles interchangeably and 1 Timothy 3 uses this same word in the qualifications for elders. The word *pastor* only appears 1x in most translations, Eph 4:12, but it's the same Greek root word here in v. 28, '*to shepherd the church of God.*' The ESV has *to care for*, that's the role of elders or overseers, to care for, to feed, to shepherd, or pastor the church. There's no biblical distinction between pastors and elders. So you'll hear us refer to myself and Cliff and John and Mark and JP as pastor-elders, us who you see at the beginning and end of each service are elders who shepherd or pastor the church or give oversight to lead and feed it, that's our biblical role (you can call us pastors, elders, overseers, but please not 'bishop' [old KJV])

The Bible doesn't talk about staff pastors, except to talk about the rod and staff of a shepherd. The oldest English translations don't even have *pastors* in the one verse newer ones do, Eph 4:12, they translated it *shepherds and teachers*.⁹ The latest ESV doesn't have the word *pastor* in the whole Bible, just *shepherd*. Pastoring or shepherding is simply what elders do. Being on staff doesn't make an elder a pastor, v. 28 says the Holy Spirit makes men overseers/elders to shepherd/pastor the church; some full time, others part-time on top of other jobs, but this text is for all time what all elders are to do in their church. If you've been with us long, this is review: I'm not the senior shepherd or chief shepherd, 1 Peter 5 says Jesus is, but Peter adds '*shepherd ...the flock...those allotted to your charge*' (v. 2-4 NASB). That's a word for an allotment or portion individuals were given, so many churches divide up the members of the flock among individual shepherds to facilitate the call to shepherd '*all the flock*' in v. 28. That's something we're looking at as elders.

Pastor Mark and I were at a pastor's fraternal get together at Immanuel last week and we had good discussion among 10 or so churches within an hour of Sac. I was very encouraged to hear essentially all of them talk about how seriously they take this charge and how they seek to shepherd each member in their church, or as v. 28 says overseeing '*all the flock.*' We talked about v. 31 where Paul says in his 3 years there he was with each one, sometimes in the day, sometimes at night, but he could say he had admonished each one individually in that time. He says in Col 1:28 the goal of a Christ-centered ministry includes *admonishing everyone* to maturity in Christ. Paul's own example of knowing each one well enough to admonish is a Christian duty, Col. 1:28 says, and I believe each church at that meeting talked about how each year they try and have one or more solid spiritual shepherd oversight time with each member, whether day or night as it works, to see how each person and family's doing spiritually, admonish or encourage where needed. Some can do more, some miss some members over time so it takes longer, but I was encouraged to hear their hearts and plans to shepherd each flock.

[I'm encouraged here today by members joining, asking for shepherding]

One pastor likened it to an annual physical, there may be more needed but the physician opens lines of communication and encourages you to let him know if you need more help. One also shared some people resisted pastoral oversight at first, but they later appreciated it. Verse 20 makes clear Paul's wasn't just publically (at church only) some of it was *house to house*, also. Pastors have shared sometimes it works to have people over, other times it works to meet in their home or at church or at a coffee shop or restaurant, but just know if one of our pastor/elders wants to get together with you for shepherding, you're not in trouble, just trying to do what this text calls us to.

[and you need to *know them which labor among you*, 1 Th 5:12 KJV]

However it works, and there's different ways different churches apply it, the biblical picture of a shepherd is one who counts 99 sheep to not miss 1 (Mt 18:12-15, or in our case there are over 220 member sheep we're tracking). I feel in my conscience a responsibility we shepherds don't miss 1 member. If you're thinking 'I'm not a member but I want shepherding accountability of elders in my life,' talk to any of us about membership to help facilitate that.

[we're starting with members, but can meet with others who ask]

We're trying to shepherd more proactively, but a practical way you can help is if you notice someone missing in your SS class or your section for 2 or 3 weeks, give them a call to check in, and if as you talk with them you think it may be good for them to talk to a shepherd, too, let us know or ask them to. The key words from Acts 20:28 are echoed in Proverbs 27:23: *Be sure you know the condition of your flocks, give careful attention to your herds* (NIV).

A good shepherd knows each of his sheep and they know him (John 10:14). Human shepherds and sheep aren't perfect, but there is a Perfect Shepherd. As Hebrews 13 says, as under-shepherds '*keep watch over your souls*' there is also "*our Lord Jesus, **the great shepherd of the sheep**, by the blood of the eternal covenant, equip[ping] you with everything good...*" (v. 17, 20-21).

And that takes us from accountability to the centrality of the gospel in v. 28: *care for/shepherd the church of God, which he obtained with his own blood.* The gospel is central or should be as elders shepherd the church purchased by the very blood of God, that's the heart of the gospel. This shows Jesus is God, saying Jesus's blood is God's *own blood*. It's interesting that Hebrews 13 brings up the same truth, *the blood of the eternal covenant* that was shed on the cross in the gospel, that's what equips and empowers keeping watch over souls, knowing what the Lord Jesus has done for my soul. Meditating on the gospel and what the great shepherd has done motivates shepherding.

In v. 32 Paul tells these pastor-elders it's the gospel that will build them up: *And now I commend you to God and to the word of his grace* [another way to say the gospel], *which is able to build you up ...* The gospel also keeps us down in humility like v. 19 when we keep it central. Paul knew it was not about him, v. 24 says his central mission was *the gospel of the grace of God*

When Jesus talked about the right way of leading, the motivation and model was the gospel: *the Son of Man did not come to be served but to serve, and to give His life a ransom for many.* Are you among the many He ransomed, the flock God's blood obtained? Jesus said in John 10 you'll know you're one of His sheep if you follow Jesus' voice. If you don't, He said '*I am the door of the sheep...If anyone enters by me, he will be saved...I am the good shepherd. The good shepherd lays down his life for the sheep*' (v. 7-11) So my friend, come through Jesus as the door, the way, the truth, and the life, the One who laid down His life so you can have life and have it abundantly. Come humbly as a sheep in need of a shepherd, follow His voice this day by turning from your sin and straying ways to say the Lord is my shepherd. v. 21 sums it up: *repentance toward God and faith in our Lord Jesus Christ*

If you're already a sheep but disappointed with other sheep or us shepherds, look to the Great Shepherd. We all like sheep go astray, each of us turn to our own way, but the Lord laid on Jesus the iniquity of us all (so we can lay down our agendas and offenses). He was like a lamb led to the slaughter in the place of sinful sheep and shepherds to lead us in paths of righteousness.

Savior, like a shepherd lead us, much we need Thy tender care;
 In Thy pleasant pastures feed us, for our use Thy folds prepare ...
 Thou hast promised to receive us, poor and sinful though we be;
 Thou hast mercy to relieve us, grace to cleanse and power to free ...
 We are Thine, Thou dost befriend us, be the guardian of our way;
 Keep Thy flock, from sin defend us, seek us when we go astray.
 Blessèd Jesus, blessèd Jesus! Hear, O hear us when we pray.¹⁰

¹ <http://www.recoveringgrace.org/2014/04/response-to-gothards-statement/>

² <http://www.billgothard.com/content/statement-bill-gothard>

³ <http://iblpopenletter.com/response-bill-gothard/>

⁴ <http://jensgems.wordpress.com/2014/03/23/doug-phillips-peace-maker-or-truth-silencer/comment-page-1/#comment-39941>

⁵ <http://www.westmichiganchristian.com/more/world-news-report/167-world-news-week-26-2014.html>

⁶ Michael Farris, founder and chairman of HSLDA wrote: “[T]heir teachings continue to threaten the freedom and integrity of the homeschooling movement. ... Frankly, we should have spoken up sooner.” ... [Phillips’ brand of patriarchy](#) “offers an imbalanced and (in my personal opinion) unbiblical view of the roles of men and women.” Farris disavowed any idea that “women should not vote,” that “higher education is not important for women,” or that “unmarried adult women ... should stay home until they marry. These propositions, Farris wrote, were “*not* universal commands from God.” ... The HSLDA chairman said Gothard did not specifically promote patriarchy, but Farris called Gothard’s teaching regarding family and women “unbalanced” and described it as “legalism,” although without offering specific examples. He explained, “In this sense, legalism occurs when someone elevates his personal view about wise conduct to a level where it is claimed that this person’s own opinions are God’s universal commands ... we are now hearing of families, children, women, and even fathers who have been harmed by these philosophies,” Farris wrote. “While these stories represent a small minority of homeschoolers, we can see a discernible pattern of harm, and it must be addressed.”

http://www.worldmag.com/2014/08/homeschool_leader_disavows_patriarchy

⁷ <http://www.patheos.com/blogs/warrenthrockmorton/tag/mars-hill-church/>

⁸ <http://www.patheos.com/blogs/warrenthrockmorton/2014/08/08/acts-29-network-removes-co-founder-mark-driscoll-and-mars-hill-church-from-membership/>

⁹ ex: Wycliffe’s translation in 1380, Tyndale’s in 1534, Cranmer’s in 1539, all have “shepherds and teachers”

¹⁰ Dorothy Thrupp, “Savior Like a Shepherd Lead Us.”