

The Bishop, Pastor, Elder, Any Difference?

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- [0 : 0 0] Welcome. Thank you for choosing to listen to another word-filled message by David Entry. Preaching is the means by which God manifests His word and nourishes our spirits.
- May the life of God enter into you anew as you listen to this message. Be blessed. Well, thank you for joining me. We've been dealing with the book of Peter.
- And in our previous session, I tried to wrap up 1 Peter 4. And this session, I'm glad we're going to go into 1 Peter 5.
- And if you don't mind, I would like to read it. 1 Peter 5, verse 1 says that, The elders which are among you, I exhort, I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.
- 1 Peter 5, verse 1, Here ends the reading of God's word.
- [1 : 4 3] Hallelujah, hallelujah. Well, a very beautiful text. In 1 Peter 4, I've been constantly dealing with the verse 12, from all the way from verse 12 to verse 19.
- And verse 12, how it talks about, we shouldn't be surprised by suffering, but, you know, we should take it up because we are Christians.
- Then verse 19 talks about how, when, if anyone suffers according to the will of God, he should commit his soul to God.
- How do you do that? In doing good, other translations, the original Greek can be rendered as, in doing what is noble, in noble deeds, in commendable deeds, in carous deeds, in notable deeds, in admirable deeds.
- So, something that commands honor. We should, there's a way that a godly person should carry himself, or should carry herself, for that matter.
- [2 : 5 3] So, if you are a godly person, it's not just what you are in the spirit, but it also shows in your noble way of carrying yourself, and handling the affairs of life, and handling the challenges, and the joys of life.
- When there's a time, then it's time for celebration, it's time for parting, and happiness. You, we have to see how noble you carry yourself. Your Christian virtue on the inside must show.
- It must show in even the way you celebrate. At the same time, the Christian virtue, the kind of Christian you are, on the inside, must also burst forth in your behavior, and attitude in times of suffering, in times of anger, in times of confusion, in times of difficulty.
- So, in both ends of the spectrum of life, of feelings, who we really are in the Lord is supposed to be displayed by or via, by or via, and noble behavior.
- And here it says that when we go through difficult times and suffering, we should commit ourselves to God, commit your life to God, commit yourself to your soul to God, by the way you behave.
- [4 : 1 0] Okay, say, so in well-doing, through well-doing, by noble behavior, we are committing, keeping, the ampli, the King James says that, commit the keeping of, of their souls to him, in well-doing, in doing good, in noble behavior, as a faithful creator.

Right? So, we do it through a certain type of behavior. Then he says that on the basis of that, this is very important, I had to say that, so we can move on.

On the basis of that, because we are supposed, as general Christians, as general Christians, because we are supposed, to commit our lives to God, commit our souls particularly, our souls to God, in well-doing, therefore, church leaders, Christian leaders, have even greater responsibility, in behaving same.

Now watch this. So he said, when I read it, he said, the elders, now when you read some other translation, it says that, therefore, to the elders, okay, now he says that, the, therefore, you see the NIVA, sorry, the New American, he said, therefore, on the grounds of what I've discussed, on the grounds of what I've been teaching, on the grounds of what I've been explaining, so long as our attitude towards suffering is concerned, therefore, I exhort the elders amongst you.

Now, he says that, this is, listen to this, look at this, it's like, Peter is now trying to say, no, this message is not for everybody, it's for church leaders.

[5 : 57] Peter is trying to say that this message is for church leaders, so, church leaders, this is for you, that's what he's trying to say. Now, I want to focus and zero in on church leaders.

So he says, now, to, therefore, to the elders, and the King James says that, the elders which are amongst you, I exhort.

The elders which are amongst you, I exhort. When you read the amplifier, let's see how the amplifier puts it. I warn and counsel the elders amongst you, that's the pastors, this is the elders, elders here, pastors and spiritual guides of a church.

So he's talking to pastors. So anytime you come across the word elder, when you are reading the New Testament and you come across the word elders, it's talking about those who are matured in the Lord or maturing in the Lord and have been given the responsibility of guiding or leading the congregation.

Elders. So usually, it's always usually used in the plural form. Elders. So it says that the elders amongst you, I exhort.

[7 : 19] I am encouraging. I'm warning. The elders, I exhort. Who are also a fellow elder. So I'm also an elder.

This is very interesting. Now, Peter is an apostle. According to Acts chapter 1 verse 13, he actually is always the first among the apostles.

So Acts 1 13 talks about and when they had entered, they went up to the upper room where they were staying. Peter, it always mentions Peter, you see, it always mentions Peter, then James, John, and the rest.

Peter. In Matthew chapter 10 verse 1 and 2, Jesus called them to himself. and when he had called his 12 disciples, now these are the 12 apostles, when he had called his 12 disciples to him, he gave them power over unclean spirit to cast them out and to heal all kinds of sicknesses and all kinds of diseases.

Now watch this, verse 2, watch this, start naming them. Now the names of the 12 words, apostles, are these, first, Simon, first, Simon.

[8 : 33] So Simon was an apostle. Is an apostle not the same as an elder? No, not necessarily. So Simon was an apostle.

Now in that time, in the sense of these apostles, the 12, when you call the 12, usually when you see the phrase the 12 in the Gospels, it's talking about the 12 apostles or sometimes as we saw in Matthew chapter 10, the 12 disciples.

Okay? So the 12 disciples are sometimes called the 12. The 12. He called the 12 to himself. He appointed the 12. So the Bible normally uses the 12.

The 12. It's a special team of people Jesus called to himself. He had other disciples. Okay? So in John chapter 6.

All right. Let's from verse 61 might make sense. John, when Jesus knew in himself that his disciples, listen to this very quick, his disciples complained about this.

[9 : 41] He said to them, does this offend you? Verse 62. What then if you should see the Son of Man ascend where he came? Verse 63. From the Spirit that gives life.

Okay, verse 64, please. But there are some among you who do not believe. For Jesus knew from the beginning who they were who did not believe and who betrayed him.

Let's move over to verse 66. Let's move over. There's something. That's it. From that time, many of his disciples went back and walked with him no more.

Did you see that? Many of his, he had a lot of disciples. And now look at the next verse. Verse 57. Then he said to what? The twelve. He said to the, who are these twelve? He asked disciples, many disciples, but these twelve were special.

And so now there's been a little bit of confusion in the body of Christ in our modern days that are there still apostles? Some people believe there still are no apostles. There still are no prophets like Moses or Elijah.

[10 : 48] So how can you say you are prophets? Are you trying to put yourself in the class of Moses or Elijah? Not when, are there apostles? Oh no, you can't have apostles because all the twelve apostles have died and gone and there are no other apostles.

No, the New Testament talks about other apostles. But there are three, three or I think, three or four categories of apostles. The first category is the twelve. And the twelve, they were appointed and called to work with Jesus.

One was a devil. Jesus said, did I not choose you twelve, but one is a devil. One of the apostles was a devil. There was a deacon. He was an apostle and he was a bishop.

Three, combination of three offices. He said, Jesus said, did I not choose you, the twelve, and one of you is a devil?

Jesus said, have I not chosen you twelve, yet one of you is a devil? Lord, have mercy. One, one of you is a devil.

[11 : 51] all right. So, he was the special chosen call. And as I said, let me digress again. Judas was the only one who, one of the few, I think only one in the Bible, who had, was an apostle, he was a bishop, and he was a deacon.

According to Acts chapter one, I think it's twenty-one and twenty-two, he said, his bishop, Rick, let another one take. He was an apostle, he was a bishop. Okay, he was an apostle, bishop, and at the same time, he's a deacon.

All right, so, when you read that text very carefully from verse 17, somewhere, you see that he was all these three. So, now, when we talk about apostles, the first category is those twelve, and that one, no one, no one alive ever worked with Jesus.

So, even Paul, though theologians believe he was a replacement, because when Judas lost his bishopric, Acts chapter 1, verse 20, 21, they had said, let us appoint someone, his bishopric, let another person take.

So, he was a bishop. His bishop, and let no man dwell therein, and his bishopric, let another take. So, then, on that grounds, they appointed to the next verse, Bathabas and Matthias.

[13 : 11] Okay, so, Bathabas and Matthias, okay, and they cast lots, and they chose one of them to replace, okay, to replace Judas, okay, so that they can have the twelve to add to the eleven.

And he was numbered with the eleven apostles. So, as it were, they still had twelve apostles, even though Judas was gone. The apostles might be twelve, just like the twelve tribes of Israel, twelve hours in the day, twelve hours in the night, twelve months in the year, you know, and that twelve, twelve, twenty-four times, twelve times to twenty-four elders before the throne, and all that, this biblical numerology.

But, the point here is that there were only twelve, Jesus appointed twelve special apostles. Now, that doesn't mean the other disciples were not important, they were important, but he had twelve.

Now, when we talk about apostles, back to the point, when we talk about apostles, Peter was one of these special, and actually the first amongst the equals, one of these special apostles.

There were other apostles in the New Testament, all right, who, an apostle is, the Greek word is apostolos, a sent out one, someone who has been sent, who has been sent with a special authority to carry out special functions on the behalf of the sender, or the behalf of the commissioner.

[14 : 34] So, someone who has been given certain powers to speak now. these twelve apostles, and Paul, and some of the early apostles, had unique authority. So, the twelve apostles, their authority was such that when they spoke, when they spoke, it's like Jesus has spoken.

Jesus gave them his backing so much that whatever they endorsed, that's why the Bible says that they continued in the apostles' doctrine. They continued in the apostles' doctrine.

They continued in the apostles' doctrine, apostles, you know, so because it's apostles. The apostles were the foundation of the church. The Bible talks about Ephesians 2, verse 20, built on the foundation of the apostles and the prophets.

The prophets there, I believe, is talking about the prophets of the Old Testament, and the apostles there is apostles of Jesus Christ. So, whatever the prophets of the Old Testament have said, and the apostles of Jesus Christ said, that form the basis of every Christian belief, and everything that is acceptable in Christianity.

Anything outside of what apostles have said, or the prophets have said, cannot be Christian. So, the church is built on the foundation of the apostles and the prophets.

[15 : 48] That's why Jesus said, I came to fulfill the prophets. He said, having to read, it's written by the prophets, and the apostles were always quoting the prophets. They were always quoting the prophets, because what the prophets had said was what Jesus came to fulfill, and the apostles were living it.

So, now, when we talk about apostles, apostles became very important people in the economy of God, in the plan of God. So, Jesus Christ gave them special authorities.

Paul was such an apostle. He said, it's like he was born out of due season. And he said, are they apostles? I am also an apostle. So, 1 Corinthians chapter 15, somewhere from verse 8, 9, and 10, he said, are they apostles?

I'm also an apostle. So, he says that, last of all, he appeared to me as one born out of season. Now, he was defending his apostleship, actually, 2 Corinthians chapter 12, rather, and chapter 11, and chapter 12, defending his apostleship, that he was an apostle.

He has seen Jesus Christ. Okay, so he saw Jesus like at the wrong time. That's what he said, we just read it. Last of all, he was seen by me as one born out of due season. Like, the time I was born was wrong.

[16 : 57] It's just like, how come is he asked by one born out of? When the real apostles were with him, where was I? But he was still an apostle. So, he said in 1st Romans chapter 1, verse 1, Paul an apostle.

1st Corinthians, he always introduces himself as an apostle of Christ. Ephesians chapter 1, Paul an apostle. So, he was actually an apostle. So, it wasn't only the twelve who were apostles. Now, why did I go so much into this?

Because Peter introduces himself, this is very important. When you read 1st Peter chapter 1, it says that Peter, an apostle of Jesus Christ, so he was writing to them in his capacity as an apostle.

An apostle is a very serious person who was delegated or had delegated authority from Jesus directly to carry out certain functions on the behalf of Jesus and to set the church in a certain order.

And he said, Peter an apostle, but when he gets to chapter 5, he says that now I want to talk to the elders. And something interesting happens here. He said, I'm also an elder.

[18 : 00] So he says, now I want to come down and speak to you. I want you to identify with me, church leaders. I don't want to come as though I'm the apostle, I'm so high there. No, he said, I'm not just an apostle, I'm also an elder.

Hallelujah. So he says that to the elders amongst you, I exalt, the elders who are amongst you, I exalt, I who am also a fellow elder.

So he said, I'm a fellow elder. So when you study the scriptures very carefully, you will see that eldership has always been part of the church. In Acts chapter 11, verse 30, you see the appearance of elders there where they collected donations in the verse 29 and they sent it to the elders by the hands of Paul and Barnabas.

elders. So they sent it to the elders because they are trying to help the church in Jerusalem or in Judea, which was suffering some famine, famine has hit and other churches made donations and they sent it to them, but they sent it through the hands of Barnabas and Saul.

And they sent it to the elders because if you want to bless a church, if you want to do something to a church, if you want to help a church, it must go through the elders. Every church is supposed to have elders.

[19 : 19] So Acts chapter 11 verse 30 to the elders. Acts chapter 14 verse 23, it says that they appointed elders in every church. Appointed elders in every church.

That means every church must have an elder. Okay? They appointed elders in every church. Acts chapter 15 verse 2, it mentions that to the apostles, now it separates apostles and elders.

Do you see that? Certain of them should go up to Jerusalem, to the apostles and elders. So apostles, so Peter was an apostle and yet he was also an elder.

Some of the apostles were elders. In 2 John chapter 1 verse 1, he said the elder. John introduces himself as the elder. 3 John chapter 1, he introduces himself as the elder.

John sees himself as the elder. James also is called the elder in the scriptures. So these guys were elders. In Acts chapter 21, verse 17 and verse 18, verse 18 particularly talks about how James also to James and all the elders that were present.

[20 : 29] So you see there were elders there throughout. So Acts chapter 11 verse 30, elders. Acts chapter 14 verse 23, elders. Acts chapter 15 verse 2, elders. Acts chapter 15 verse 4, apostles and elders.

Acts chapter 15 verse 6, apostles and elders. So apostles and elders, apostles and elders. And then in Acts chapter 20 verse 17, he is sent for the elders of the church.

Hallelujah! I feel like preaching hallelujah. From Melitus, he is sent to Ephesus and called for the, if I want to bless the church, let me have a meeting with the elders. So wherever the elders go, the sheep go.

wherever, whenever elders grow, sheep will grow. Whenever elders go, sheep will go. Elders are so essential and important in the economy and the program of God for the church.

And so you see throughout, in fact, in 1 Timothy chapter 5 verse 17, it says, let the elders that labor amongst you be counted worthy of, let the elders be counted worthy of double honor.

[21 : 40] that rule well, be counted worthy of double honor. Elders, verse 19, it says that don't take an accusation, that's a serious one, do not receive an accusation against an elder.

Don't be interested in what people are saying on social media against an elder of a church. This is the Bible. Don't receive an accusation. Don't receive Psalm 131 verse 1.

It said, I do not want to exercise myself in matters that are too high for me. Yeah. Neither do I exercise myself in great matters and in things that are too high for me.

Sometimes you get involved, I'm the one I'm going to prove to you this pastor is like this, this church, the devil is a liar. God will deal with you. Oh, so on, I wish you're asking me to go in and they go.

It says that who are you to judge another man's servant? Romans chapter 14, I think so, yeah. Who are you to judge another man's servant? Who are you to condemn another man's servant?

[22 : 43] To his own master he stands or fall. Indeed, he will be made to stand for God is able to make him to stand. A lot of Christians don't read the Bible.

A lot of Christians, nowadays, all they want is feelings, prosperity, songs. Feelings, empty, empty spirits.

Many Christians are void of revelation. Void. So it's very easy for Christians to team out with unbelievers and lambast other believers.

And one of the things I don't understand is when I have a problem, an issue with an elder, a leader of a congregation, if I'm a Christian, I don't have to go onto a platform where there are more unbelievers to go and discuss that.

It's a sign of lack of spiritual maturity. And then some also unspiritual ones will be going around like, yeah, yeah, comment, say it, say it, brother, say it, sister, say it, brother, you are so unspiritual.

[23 : 44] You know you have vaccinated, you know it, you stop praying. I'm telling you, you know it, you know your spiritual life is so low. That's why you have so much time to comment on negative information about preachers and churches on social media.

Oh, hallelujah. Let's get to, how did I even get the elders? Okay, so he said, let the elders be counted worthy of devil.

In Titus chapter 1 verse 5, he said, appoint elders in churches. He said, for this reason I left you in that you must set in order the things that are lacking and appoint elders in harmony churches.

Every church or every city as I have commanded. So every city there is talking about the churches in the cities. Appoint elders. So elders were such important, so central to the running or to the ruling, to the governing, that word is important, to the governing of the church.

Elders. So he says that if anyone sick amongst you, James chapter 5 verse 14, let him call for the elders. The Greek word translated elders is presbyteros.

[24 : 59] Presbyteros. Presbyteros. We get the word presbyterian from. That's why presbyterians actually are ruled by elders. They don't joke. So presbyteros, the Greek word.

Presbyteros. I want to draw your attention to the differences between a pastor, a bishop, an elder, and actually spoken about apostle. Who is an apostle?

The difference. A pastor. Is there any difference? Pastor, a bishop. Pastor, what's the difference? Pastor, bishop, elder. I'm glad you want to know. I want to tackle it. So going back to the text, the elders which are among you, among you, I exalt, who, who am also an elder and a witness of the sufferings of Christ.

This is interesting. He said he's not just an elder but he's also a witness. Oh! Apostle is writing and introduces himself like, listen, I'm not just an elder.

I'm not just an apostle. At the moment, I want to deal with you. I want to communicate with you. I want to interact with you. I want to relate with you from the position of an elder because I'm dealing with elders.

[26 : 11] So elders, can we talk, please? I'm just one of you. I just want you to know I'm just one of you. I'm just one of you. I'm just one of you so let's talk as elders. Then he says that I'm also an elder and I'm not just an elder.

Hallelujah! And a witness. Acts chapter 1 verse 8 he says that and ye shall receive power after that the Holy Ghost has come upon you and ye shall be witnesses unto me in Jerusalem and all Judea and Samaria and all the outermost parts of the earth.

You shall be witnesses. So Peter said I am not just an elder I'm a witness of the sufferings of Christ.

What does that mean? Now the word witness listen to me please the word witness the word translated witness is actually the same word translated martyr I think in Acts chapter I believe Acts 22 Paul was talking to God when he had a vision and he said when your martyr your witness Stephen was killed I was a witness I was there he was recounting the martyrdom of Stephen and he said I was there he had seen a lot of people killed and murdered but I think Stephen's one affected him because Stephen said God forgive him forgive these ones you know verse 20 he said and when the blood of your martyr you see that word martyr is witness Stephen was shared I was standing there consenting to his death so that word martyr and other translations you might see when the blood of your witness

Stephen that's New America's standard version is the same Greek word so when Paul is talking when Peter is saying that I am a witness of the suffering of Christ witness in two ways I need you to understand this please number one obviously he said you shall be witnesses of me but in what way number one when he said witness number one they actually were witnesses of the death of Christ and the resurrection they were there eyewitnesses so witness here one it means eyewitness okay Acts chapter 5 verse 32 it says that we are witness of his resurrection we are witnesses of his resurrection what does that mean we are seeing it physically and we are his witnesses to these things talking about the resurrection and the Holy Ghost whom God has given us so they are talking about how we are eyewitnesses we were there we have seen these things we can't deny what we have seen and experienced so when he says witness here one he's talking about an eyewitness like Acts chapter 10 verse 39 it says that when Jesus was erected he was shown or he appeared to witnesses and we are witnesses of these things which he did both in the land of the

[29 : 13] Jews and in Jerusalem whom you slid and hung on the tree so we are witnesses and when you read verse 41 they slid verse 40 they slid and hung on the tree but God raised him and showed him openly to all the people but unto witnesses so when God was showing Jesus Christ he showed him to witnesses eyewitnesses and verse 39 Peter when he was preaching in the house of Cornelius he said we are witnesses of these things we saw it we saw everything that has happened we saw it so when you go to court as a witness you are going to talk about what you have seen what you heard you seen you experienced you are going to tell exactly what you saw so the apostles were witnesses of the events of Jesus Christ when he was alive now so when he said I am a witness he wasn't only talking in the capacity of the fact that they are telling a story but he is talking as an eyewitness but not just that but also as a martyr so in other words we said fellow witness here means that a fellow martyr who is willing to say what they have it without fear and favor and even if it means the losing of his life they were there to lose their lives in 2nd

Corinthians chapter 1 verse 8 and 9 he said that we have been through so much in Asia and we came beyond that we were burdened beyond measure above strength so that we despaired of life okay the despaired of life verse 9 yet yes we had the sentence of death in our bodies that we should not trust in ourselves by God who raised in other ways he said that we are we are actually martyrs we are the place of dying for Jesus Paul said why do you cry to why do weep to break my heart I'm not only ready to testify but I'm also ready to die for the name of Christ in the book of he said why are you crying to break my heart why do you cry what do you do for I am ready not only to be bound but also to die this is a witness a martyr so they had the mindset of a martyr a mindset of someone who is standing true to what they have seen and what they are supposed to say he is going to be faithful to it and death is working in us so that life can be produced in some people always carrying about in our body the dying of the

Lord Jesus Christ that the life of Jesus also might be manifested in our bodies look at verse 11 it says that for we who live are always delivered to death for Christ's sake that the life of Jesus also might be manifested in our mortal so they live the life of death 1 Corinthians 15 31 Paul puts it this way I die daily a mindset of a martyr being so faithful in Revelation chapter 2 I think verse 11 it says that be faithful unto death be faithful so when he said be faithful unto death and I'll give you the crown of life so when he talks about a faithful witness being a witness a witness of the suffering he's not just talking about eyewitness but a martyr a person with the mindset to suffer anything for the sake of Christ that is Christian life and he said elders

I've been telling you about suffering do well in suffering all of you do well but elders listen I am not telling you as someone who is sitting somewhere who doesn't know what is going on I'm telling you this thing because I'm a fellow elder and I'm also a witness a martyr ready to die he proposed it this way in Philippians chapter 3 verse 10 he said being made conformable to his death I'm conforming to his death when you talk about the death I'm not different I'm ready I'm actually living but I'm already dead in Christ because I'm conforming to his death being made hallelujah being made hallelujah being made conformable to his death a martyr so back to the text I'm a fellow elder not only an elder but a martyr or a witness of the sufferings of Christ now when he says the witness of the sufferings of Christ it's just like I know how Christ suffered and I know what it means to suffer for

Christ because watch this and also so not only a witness but a partaker of the glory so I saw the sufferings of Christ you guys I'm talking to didn't see but guess what you also partake of the glory just as I will partake of the glory that is ahead because in Luke chapter 24 verse 26 it talks about how the Christ must suffer these things and enter into the glory so his suffering is if we suffer with him and being glorified sharing in his glory it is a necessary and just an intrinsic part of Christianity so he says that we look forward to the coming glory there's a glory coming in 1 Peter chapter 1 verse 11 he spoke about how these prophets desire to look into it they spoke about when they spoke about the soft they testify beforehand the sufferings of

[35 : 28] Christ and the glories that you follow so now he's telling them that I'm a partaker of the glory that is coming and you are also partakers of the glory that will be revealed hallelujah every sound and genuine Christian teacher and leader always point people to what is coming the glories of God ahead the glories of God you have to Bible says that who for the joy that was set before him until you look at the glories ahead you will be discouraged in walking in obedience praise the Lord so we see here how Peter talks about he's not just he's one of the elders he said I'm a fellow elder I'm a witness and I'm a partaker three distinct roles he said he brings to the table I'm a witness I'm an elder and I'm a witness I'm an elder and so on the premise of that that's why

I'm exhorting you I'm exhorting the elders who are amongst you I exhort I who am also a fellow elder and a witness of the suffering of Christ and also a partaker of the glories that should be revealed so first of all he had to tell them his credentials not just an apostle but as I said these three things these three conditions to give him the platform for saying what he's about to say then what is the next thing he says he said he was saying to the elders that what should they do oh he used the word shepherd shepherd poimen that's the Greek word poimen shepherd who is he talking to elders he's telling the elders what should they do so being an elder it points to your spiritual maturity a leader amongst God's people who is mature who is ahead in God's people to be able to teach them explain things to them is ahead and not just that he has a responsibility of shepherding the Greek word translated here is used in the verb sense so shepherd okay so that other translator will tell you feed feed feed the flock okay that's feed the flock what does it mean so the

Greek word translated shepherd is the same can be translated as feed now God in the Bible has been portrayed as a shepherd sheep are very interesting animals sheep if you leave a sheep on their own they will die they will stray into trouble they can't even take care of themselves sheep are always in need of shepherd not wolves not even sometimes goats will be okay other animals will be fine but sheep always need to be cared for sheep maybe in the next session I'll say a little bit more about that I want to run up now so sheep a sheep shepherd shepherd shepherd shepherd is a shepherd shepherd is a pastor so here some translations might even use the word pastor the flock of God oh so it's interesting he said the flock of God no pastor has a church no pastor is the flock belongs to

God now no pastor has a church it's a church of God you'll never see anywhere where it says that the church of the apostles it only says that the church of Christ and the church of God or the church of the saints made up of the saints but there's no way in the Bible where you see the church of the apostles let alone the church of pastor David no pastor has a church but why does some pastor that's my church he doesn't when he says that that's my church he doesn't have a church the church belongs to God he said the flock of God in Acts chapter 20 verse 28 he says shepherd he says that therefore take it to yourself this is when he called look at verse 17 verse 17 he sent for the elders of the church of Ephesus okay so he was in Melitus and he sent to Ephesus and called for the elders so he started telling them and this is what after giving them the introduction he said on the base of all

I've said therefore elders take heed to yourself because the state of the elder will determine the state of the flock the state of the pulpit is what determines the state of the pews you can never have a cold pulpit with hot pews it doesn't happen and you can never have cold pews with hot pulpit hot pulpit produces hot pews cold pulpit produces cold pews the one who says the atmosphere in the church is the one who always is in the pulpit if there's a lot of mess going on in the church it is the responsibility of the leaders especially the one who teaches the word of God the lifeline of the church is from the pulpit where the word of God is dished out and is issued hallelujah so he says that he called for them and he said take it to yourself and to the flock amongst whom the

[41 : 01] Holy Spirit has made you don't take it upon yourself it's the Holy Spirit who makes you an overseer to shepherd the church the church does not belong to Pastor Bishop the church does not belong to pastor apostle he doesn't belong to him he doesn't belong to him please when you are serving the church don't think you are doing the pastor a favor it doesn't belong to him he will die one day and leave it he will die at his funeral he will be gone so what are we going to do it's the church of God God will take care of his church okay so feed the flock of God okay feed or shepherd no here he said to feed the church of God now 1st Peter chapter 5 verse 3 he says that shepherd or feed shepherd the flock of God which is among you among you serving at oh another word has come here again oh oh he's talking to pastors okay so where he said pastor the flock of

God pastoring is function pastor you have to function you function as it's not just a title it's a function so it becomes a problem when someone is called a pastor who doesn't take care of anybody he doesn't take care of anybody like a mama who doesn't cut hair a hairdresser does never touch anybody hair so a pastor is one who has been given the responsibility of caring for the sheep feeding the sheep so to care for the sheep includes feeding them nurturing them guiding them thy rod and thy staff they comfort me that prepared a table the job of a shepherd is in 23 you see part of it is there so the shepherd is supposed to do that now somebody might be an elder in a church but mess is really operating as a shepherd because he's not feeding he's an elder part of the elders that govern things you know governing elders but then a pastor is supposed to it's a function so he says that now pastor the flock of

God watch this which among you serving as overseer overseer supervisor the Greek word translated overseer is episkopos episkopos epi that's on top scopos scope of things telescope microscope a microscope help you to scope micro things to see telescope help you to scope things tele afar television tele over there so episkopos scope epi so epidemis epidemis you know the skin so to oversee so episkopos is an overseer actually you know you have an overseer or we call it sometimes supervisor it oversees their affairs of things that is the word that is translated as bishop so biblical definition of a bishop is an overseer so who is supposed to be doing the work of an overseer is the elder who is pastoring who is supposed to be the bishop so is there a difference between an elder a pastor and a bishop no biblically speaking there was a man

I think called Athanasius in the second century he introduced this whole hierarchical order that bishops are higher than the archbishop than cardinals and pope they are higher than no in the bible it is bishops a bishop is just an overseer so me I am a pastor of charis and I'm the overseer of charis and I'm an elder in charis I'm elder I'm a pastor I'm the same so sometimes the new testament uses this word to mean the office the same person so the pastor has to do with what my role is the elder has to do with my maturity the pastor reflects more of my calling elder spiritual maturity and overseer my spiritual function my ecclesiastical function ecclesiastical function there is this episcopal system of ecclesiastical government which have been put in place that is not really necessarily new testamental what what do I mean so episcopal bishopric hierarchical is the bishop and that

I'm not saying listen don't get me wrong I'm not saying church that has a bishop is wrong maybe one day maybe maybe God will make me a bishop either but what I'm trying to say there's nothing wrong with bishop it does not become hierarchical order of ecclesiastical government ecclesiastic means church okay ecclesia church ecclesiastical matters of church government so ecclesiastical government hierarchical order so that is the episcopal system the bishopric system of ecclesiastical government it's not bad in itself but when the scriptures talk about a bishop it's actually talking about an overseer in a church overseer in a church so here Peter says I'm talking to elders that elders should pastor and as you are pastoring you serve as an overseer there are others under you you serve under us not by compulsion but willingly not for dishonest gain but eagerly you must you can easily be a pastor a quack a pastor and your focus will move on to things that you are not supposed to be focusing on more gain benefits material benefits because it is part of the pastoral calling it counts naturally but can you imagine a prime minister whose focus is all about the title and he goes for meetings and they are serving him and he won't do the job but he just like the title they will kick him out of his very quickly very quickly so the point here is that the difference between a bishop a pastor and an elder so the episcopus the appointment and presbyter and presbyter elder presbyter pastor appointment bishop episcopus is the same

[47 : 54] I'm talking about new testament but in certain church governments it's different so don't call yourself a bishop please because in morning day times when you call yourself a bishop it might mean something else okay it might mean depending on the denomination you are part of and you can't just call yourself even a pastor let alone a bishop and stuff like that but what I'm trying to talk about is the new testament order that was given the term bishop is just an overseer which is the job of a pastor anyway the job of a pastor feeding the sheep and overseeing the church feeding the sheep overseeing the church as an elder you are supposed to pastor the sheep pastor the flock and oversee episcopate the church we have episcopal church it's all the same derivation from the same stuff so in a nutshell what I'm trying to say is that we have the elders Peter encourages the elders as a fellow elder as a witness potentially a martyr someone with a martyr ready to embrace martyrdom and someone who is also a partaker of the glory that is coming he said from that premise

I am talking to you I exhort and charge you that what should you do having this kind of thing in mind you feed the flock of God and serve us and don't do it like someone is forcing you don't do it for just gain material flippant or flimsy or fleeting gains King James says that filthy liquor filthy liquor just material opportunities you only are nice to people who have money you are so nice even when they are doing something wrong you say it's okay it's right let's understand them but you are saying that because of the money they will give you how can a bishop do that how can a pastor do that none of us is above that because we are human beings so he has to say if you have a martyrdom mindset and you keep your eye on the glories that are ahead it will help you not be swayed off into what normal human beings can easily be swayed into so it's not like you're a bad person but you don't have to be a bad person to do what is bad you you can be a good person but do some bad stuff by the time you realize you've caught yourself because a good character is not a permanent possession we also always have to be on guard and the things that will help us is when we set our minds on the glories that are ahead the fact that we are partakers and that we are willing to die and be true witnesses of

Jesus Christ as elders and as church leaders so those of us who know you will be a church leader you will do well but have this in mind don't hope to be a church leader so you can stand behind camera and be speaking on Zoom people have all kinds of visions and desires this is not what makes me a church leader I am doing this because I have to feed the flock we had 30 days of services today should have been a good day to rest but I have to do it willingly and joyfully and feed the flock feed the flock it's not to look important to look powerful some people all their vision is also one day so you are looking for views online that's why you make yourself online preacher online blogger you are looking for views not to feed people but just to look important so those things can easily distract us as genuine elders bishops and pastors and I pray God will help us all in Jesus name amen thank you for listening to this message by David

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