

A Special Message For Church Leaders

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[0 : 0 0] Welcome, and thank you for joining this message by David Entry at Carish Church. In this season of Great Awakening, may God pour out His Spirit through His Word, refreshing! your hearts and awakening you to His will.

Acts 20, reading from verse 17. And from Melitus, he sent to Ephesus and called the elders of the church.

And when they were come to Him, He said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind and with many tears and temptations, which befell me by the lying in wait of the Jews. And how I kept back nothing that was profitable unto you, but have shielded you and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance towards God and faith towards our Lord Jesus Christ. And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesses in every city, saying that bones and afflictions abide me. But none of these things move me, neither can't I my life dear unto myself, so that I might finish my course with joy in the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.

And now, behold, I know that ye all among whom I have gone preaching the kingdom of God shall see my face no more. Wherefore, I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost has made you overseers to feed the church of God, which he has purchased with his own blood. For I know this, that after my departure shall grievous wolves enter among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them. Therefore, watch and remember that by the space of three years, I cease not to warn everyone night and day with tears. And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and give you an inheritance among all them which are sanctified. I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me. I have shewed you all things. How that so laboring you ought to support the weak and to remember the words of our Lord Jesus, how he said, it is more blessed to give than to receive. And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more.

And they accompanied him onto the ship. Here is the reading of God's word. Let's pray, please. Father, thank you so much for the privilege to get into your word. As we get into your word, guide us by your spirit. Feed us with bread, fresh bread from above. You are the bread of life. You are the only one who can feed us. So feed us as your word is taught. Lord, let the words of my mouth and the meditations of my heart be acceptable to you as I navigate your people through the word. Help me to stay on your word. Help me not to digress and deviate onto things that are not for edifying. I thank you that your word is here to edify us. We expose ourselves. Let your word do the surgery. Let your word do the edifying. Let your word bring the deliverance. Let your word do the conviction by the power of the Holy Spirit. Let your word bring up faith. Let your word bring life. Let your word bring empowerment. And let your word bring deliverance to your glory. In Jesus' name and all shall say, Amen. Please be seated. Hallelujah. Well, we saw last week how Paul, in Acts chapter 20, I mentioned that it's divided into two halves. First half from verse 1 to verse 16, the first half focuses on Paul's talking, focuses on Paul talking. And then the second half from 17 to 38 focuses on Paul traveling. And then secondly, Paul's talking. Now, in first, the traveling, we saw that he traveled to quite a few places. The Bible gave only one place a certain focus.

[5 : 16] That is what happened through us, where the gentleman was hearing the word of God and fell asleep. That to let us know sleeping is not good. Sometimes sleeping at the wrong time is not good, especially when we should be feeding spiritually. So the scripture focuses on that. But then it went on to say Paul's final destination was Jerusalem. Okay. He was coming from Achaia, Corinth, this territory. But when he found out that some people, the Jews wanted to kill him, he had to change his route, change his course, sorry, and went back up through Macedonia. He was actually going that way. But he had to go back up through Macedonia all the way to Troas. Okay. So from Troas, he sailed and came through, he didn't go to Ephesus. He passed through Ephesus and stopped at Melitos. Okay. According to verse 16. So he stopped at Melitos. But he really had a heart for the church of Ephesus because the church of Ephesus spent a lot of time. I think that's where he spent most time in, according to Acts chapter 19, verse 11, for two years in a school of Tyrannos. He taught them, verse 10, they said, all Asia had a word. So he really had a heart for the church of Ephesus. But he actually was in a hurry to Jerusalem because he wanted to be there for Pentecost. So he didn't have time. Now, many scholars believe he was on a ship from, or a boat from Troas, and the boat was going to Syria. But then the boat had to dock for 24 hours in Melitos and then continued the journey. So when the boat stopped, he couldn't travel, he couldn't go to Ephesus because it would be out of time. So he rather, verse 17 says that he signed for the elders of the church. So from Melitos, now, the distance between Melitos to Ephesus is about 30 miles.

And he called for the elders to come. He asked them to come and see him. So it's not too far, but it's a distance to walk. And so now let's go to the, having understood Melitos, let's go back to the text in verse 17. Acts chapter 20, verse 17 says that, and from Melitos, he sent to Ephesus and called the elders of the church, the elders of the church. Let's all say the elders of the church. He didn't need everybody. He didn't need everybody. He only needed the elders because if the elders are in good shape, the churches will be in good shape. The state of any church is at the behest or the mercy of the leadership. If the leadership is given to praying, the church will be a praying church.

If the leadership is given to reading, the church will be a reading church. If the leadership is given to teaching, the church will be well-taught church. If the leadership is given to evangelism or souls or passion towards God, the church will be a God-passioned church. If the leadership is given to materialism, the church will be a very materialistic church. If the puppet is hot, the pews cannot be cold. If the pews are hot, the puppet cannot eventually be hot because of the heat in the pews. No. The condition of the puppet determines the temperature of the church.

The puppet is the regulator of the state of the church. So you said some time ago, you don't choose a church by asking, does the pastor preach? You have to ask, what does he preach? The content of preaching is more important than just the act of preaching. What is taught will determine what will be caught from God? Our teaching determines the strength of the believer. Listen, let me tell you something. If we only preach, God will bless you. God is blessed every day. That's what they're preaching.

It's not healthy preaching. It's like always eating ice cream. We have to prepare the church also to feel, even when you go through difficult times, even if you go through bereavement, it's part of life. Losses are also part of life, much as gains are part of life. Else, if we don't prepare the congregation, when losses and danger and trouble and affliction comes, they'll begin to say, Heli, Heli, God has blessed him. I'm now not going to church again because I'm done with this church thing. I've been coming to church for so long and I still don't have a job. Who told you you're in church so you can have a job? Church is not meant to get you a job. It's your schooling, your job search, your education. So go look for a job. Go come and look for a job in church. And now the preachers have become job distributors. Wealth distributors. You've always wanted wealth. You've always wanted nice girls. That's why you found out that that's another way of getting, watch this, what you've always wanted. Your carnal desires, that is what is killing the modern day charismatic church. Saturated with people who are in for what they are going to get. Gain is not godliness, but godliness with contentment is great. Don't just be looking for marriage. Look for God.

[11 : 39] So that if this relationship is going to cost me my work with God, I'm happy to walk away from the potential marriage so I can keep my God. Then you are talking about pure Christianity.

So what is weakening the church is not gifted pastors. We have so many great orators in our modern day times.

They are everywhere on the screens. Very good. Very good. But give some of them your ears for a year.

And you realize that you never heard anything the Spirit is saying to the church. You had what you've always wanted to hear. You keep hearing, but you keep remaining empty.

He called for the elders of the church. In Acts chapter 15 verse 2, it says they went to see the elders.

[12:51] Acts chapter 15 verse 4, the elders. Acts chapter 15 verse 6 spoke about the elders. Acts chapter 11 verse 30, look at that one. Acts 11 verse 30, the Bible says that which also they did and sent it to the elders.

They did collections, financial collections, if you read the verse. The church in Jerusalem needed money because they had some crisis. There was like general crisis there, so amnesty had to go there.

And so Paul and Barnabas, they asked the churches that were in the diaspora to make contributions and donations to send it to the church in Jerusalem. Jerusalem was in trouble in crisis. But they were thinking about the church. So they collected it. And when they were going to send the resources and the money, they didn't send it to financiers. They sent it to the elders. So that tells you, notice this, one of the roles of the elders was to also manage the finances of the church. They sent it to the elders to distribute so that everybody can be used properly. And so you see elders, you keep seeing elders.

[13:59] I like the way Peter. Peter says, 1 Peter 5 verse 1, who also am an elder. He was an apostle. You see, he was an apostle. But in the local church, he sees himself as an elder.

The elders who are amongst you, I exalt. I who am a fellow elder. This is an apostle talking. But he said, I am a fellow elder.

So when it comes to, watch this, when it comes to leading, strengthening, feeding the local church, it is not necessarily the job of the apostle.

It's the job of the elders. The apostle has a bigger oversight over a certain jurisdiction or over the doctrines generally.

But it is the elders' responsibility to make sure the church is being taken care of. And so three main things the elders are responsible for.

[14:59] The elders are to feed and to lead. Number two, the elders are to direct the church. So lead and to feed are to direct and to defend.

That's why every elder's responsibility is to keep an eye on the state of the church. Who is saying what? Whatever is going on in the church is the responsibility of the elders.

So elders are to feed and to lead. To direct and to defend. To protect and to provide for the flock.

One, feed and lead. Two, direct and defend. Three, protect and provide. Pastor, what do you mean by elders? What's the difference between elders?

Different between pastor? Different between bishop? So what are these titles? Because why didn't he call for the bishops of the church? Because bishops are bigger or bigger shops.

[16:04] Bishops are big shops, isn't it? So why didn't he call for the big shops of the church? Why didn't he call for apostles?

Because they were the apostles. So that one is obvious. Why didn't he call for pastors? All right.

The Greek word translated elder is presbyteros.

Presbyteros. We get the word presbytery from. And we get the word presbyterian. So the presbyterian church is led by elders. Okay. And so presbyterian.

Maybe since I've said it, I need to just speak about that. And then I'm going to do something. I'm going to jump ahead and pick a verse there. And then come back because I've already touched on this matter.

Does that make sense? Yes. But before I go and explain elders, bishops, and pastors, before I go on to explain that, let me just draw your attention to James chapter 5, verse 14.

[16:58] First Peter chapter 3, verse 18. First Peter chapter 5, verse 5. James chapter 5, verse 14 says that, is anybody sick amongst you? What should you do? Go for the elders of the church.

The elders of the church. They kind of govern every local church. Okay. In fact, in Acts chapter 14, verse 23, it says that, and when they had ordained elders in every church, and had prayed and fasted, they commended them to the Lord whom they believed.

So every church is supposed to have some seniors who overlook, but see the church. Because new believers keep coming in. And so that's the only way the church continues.

But the job of the elders is to feed and lead, to protect and provide, to defend and direct. This is very important. So they appointed elders in every church.

In Titus chapter 1, verse 5, it said, for this cause I left you in great, that you should set in order the things that are lacking, and appoint elders in every city.

[18:00] Appoint them. We need elders to make sure that they look after the church. So churches are looked after by elders. Elders. So long as God's program is concerned.

Elders. Peter calls himself elder as well. First Timothy 4.14. Do not neglect the gift that is in you, which was given to you by God. So you went to the forest and fasted and fasted and retreated, and God gave you the gift.

He says, it was given to you by prophecy, with the laying on of the hands of eldership. Now, did he say elders? Eldership is like a body. Another translation we use presbytery.

The Akinjeb uses presbytery. See, I told you that. Elder. Presbyteros. So presbytery. A group of leaders. They laid their hands on you, and then the gift of God came upon you.

Wow. So you see how important the elders are when it comes to governing the church and taking care of the church. Now, having said that, elders, bishops, and pastors.

[19:05] Acts chapter 20. Look at verse 28. That scripture, 28, is so heavy. I pray I might be able to get there, but because I'm talking about elders, let me. It says that, therefore, take it to yourselves. Who was he talking to?

Remember, look at verse 17. From Melitia he sent to Ephesus and called for the elders. And he started talking to the elders. After explaining a few things to them, in the verse 20, he said, therefore, you elders, take it to yourselves, and not just you.

And the flock, and all the flock, among which the Holy Spirit has made you over. I thought you were an elder, yes. So the elders are overseers.

The Holy Spirit has made you overseers of the church. The Greek word translated overseer is episkopos. Episkopos. Overseer.

Scope. Scope is telescope. Telescope. It makes you see tele, isn't it? Telescope. All right? It helps you to see from far. Tele is far.

[20:08] Okay, so television, far. Yeah, telescope. Microscope, small things. Telescope. See from far. All right? So scope has to do with sight.

And then epi has to do with surface on top. Epidemius. Right? Epi. So episcopo is overseer, like a supervisor at work.

Overseer. So it's an elders. The Holy Ghost has made you bishops. That's the word bishop, translated bishop. So those of you who have heard about the episcopal church, they are ruled by bishops.

Whilst the Presbyterian church are led by elders, you've got presbyteros and episkopos. All right? So a Presbyterian church, that's where it comes from.

Eldership. Episcopal church comes from. So episkopos is a bishop. Presbyteros is an elder. And then there's another word there I want you to see. Verse 28 again. It says that, so elders, what's the job of the elders?

[21:07] The Holy Ghost has made them overseers to shepherd. Everybody say shepherd. Shepherd. That's the word, Greek word is poimona, or poimen, simply, which means pastor, shepherd.

A pastor simply means a shepherd. All right? The Lord is my pastor. Yeah. Yeah. So the Greek is, that word shepherd there is pastor.

Okay? So this is very important. He called for elders, and he said, Holy Ghost has made you bishops. So, pastor the church. What's the difference between, in this context, what's the difference between a pastor and a bishop?

Huh? It's not a trick word now. Come on. Yes. That's a trick question. Same. Okay. What's the difference between an elder and a pastor?

It's the same group of people called, their job is to shepherd, pastor. In fact, when you look at the King James version of the verse 20, it doesn't use the word pastor.

[22:14] It doesn't use the word shepherd. It uses the word feed, to feed. So, the pastor is a feeder. Now, if you understand the insight behind that word, Jesus said, John 21, verse 16, Peter,

do you love me more than this?

Peter said, I love you. He said, feed. Feed my sheep. Turn to my sheep. Feed my lamb. Feed my lamb. The word, when we say a pastor, is someone who actually feeds.

By not only feeding, but he cares for. So, look at, go back to verse 28 of Acts, and let's read it from the amplified version. It will put some words in there.

Take care and be on guard for yourselves and for the whole flock over which the Holy Spirit has appointed you as bishop. To shepherd, and the shepherd means to tend, to feed, to guide.

So, to feed the flock of God. Do you know what I'm doing right now is the feeding aspect? Yes. Let me take it a little deeper, or further. There is a slight difference, even though not a difference.

[23 : 22] Okay, let me put it this way. Not every teaching produces feeding. Are you getting what I'm saying? Yes. Yes. Yes. Yes. He said, feed the flock of God.

Now, that word, feed the, what does that mean? Does it mean we should bring food here? When you come, we should be feeding? No. Man must not live by, what do you do to bread?

You use it for barfing? What's bread meant for? Eat. Okay. Bread, bread, bread is for feeding. Bread is for eating.

And the Bible says, Matthew 4, 4, 4, 4, 4, 4, 4, man must not live by bread alone, but also by every word. So, that means the word of God is also supposed to be for feeding.

Now, that's so important. So, the main, primary job of a pastor, of a shepherd, of the people of God, he said that it's the church of God, but he has trusted you to feed his church with the word of God.

[24 : 26] You can be teaching, it doesn't mean you are feeding. What is the difference? Because Nicolaitans also teach. Jezebel also teaches.

Revelation chapter 2, verse 14, Balaam was teaching. Look at this. But I have a few things against you, because you have those who hold the, give us a different, maybe NIV or better, the doctrine there means the teaching.

Who hold the teaching, you see that, in the church, this is talking to the church of, the church of Pergamos. In the church, in the church, they hold the teachings, of Balaam.

Verse 15, talks about the teachings, of the Nicolaitans. And then, in verse 20, Jezebel also chose, made herself profited, by her teaching.

So, you see, Jezebel, Jezebel, Jezebel, false prophetess, was also a teacher. He could teach.

[25 : 28] Balaam could teach. Nicolaitans could teach. Jezebel could teach. And even further, in verse 24, also, he talks about, the deep things, of the devil himself.

Yes. The deep things. You have learned, Satan's so-called, deep secrets. That's teachings. So, for our teachings, that don't feed. Teachings.

Teaching, communicating information, to the minds of people. It's just, information. When you come to church, we are not just, to give you information. We are supposed to feed you, with the word of God.

So, the word of God, comes alive. You begin to understand, the word of God properly. And you begin to assimilate. The more you take in, the word of God, the more you are taking, in the life of God.

The more you are taking, in Zoe. God himself. And so, and that one can be done, by somebody, not who is just educated, but by somebody, who himself, has been feeding, from God.

[26 : 27] And has been mandated, by God. To feed the flock. So, does that make sense, when he said, he sent for those, who are supposed to be feeding. When he got to Melitus, he wanted, the church of Ephesus, was so important, when Jesus was writing a letter, to the churches, the first one, was to the, Revelation chapter 2, verse 1 and 2, to the angel, of the church of Ephesus, right?

That's the first, and he said, Jesus told them, in the verse 4, he said, that you have to, he says that, nevertheless, I have something against you. You have left your first love. That church was a very good church.

That church was a very good church, but over a period of time, the strength of the word of God, they are passing from God, begin, even in the first century. Jesus had to, before, 100 years, after Jesus had left, the church started dying.

Ephesus. So Jesus had to write a letter, he said, that you have left your first love. He said, I have something against you. You have left your first love. Timothy was the bishop, or the pastor, over the church of Ephesus, called Paul, left Timothy there too.

And when Paul was leaving, that's why he wrote this, he said, you are not going to see my face again. And what I'm concerned about, is not how big the church is going to grow, but what I'm concerned about, is I'm going to warn you.

[27 : 50] So Paul had a message for the Ephesus church, because he told them, you can't, you won't see my face again, but the church must continue. The church must continue.

And so, he called them, those who feared, those who are supposed to be, taking care of the church, feeding the church, guiding the church, and he told them, let's see what he told them. And when they were, verse 18, when they were come to him, he said unto them, ye know, from the first day, that I came into Asia, after what manner, I have been with you all, at all seasons.

He began to tell them, his lifestyle. Pastors, listen to this very carefully, pastors are actually, not celebrities.

They are not celebrities. Yes, in a certain sense, you might call, certain type of pastors, who are so big, international. But, a pastor is making, a devastating error, if, celebrity, mindset, takes over his thinking.

People can, decide to treat you, as a celebrity, but don't take, see yourself, as a celebrity. Why am I saying it? He said, you know my man, a lot of celebrities, you don't even see them. Because, they have to protect, that aura.

[29 : 16] You know, that aura. So, if a celebrity, keeps coming and hanging around, after some time, the aura is gone. Yeah. Now, that's part of PR, for celebrities.

You have to protect, the image, and the aura, so you don't see them anywhere, anyhow. Watch this. He said, you know my manner of life. One of the signs, of effective pastoring, is when people, have access to, they know you.

They know you. They saw you, at a restaurant too. They saw you, at Tesco too. That's why, local churches, tend to be very important. So, he told them that, you know, my manner of life.

Give us a, he said that, you know, from the first day, I came to Asia. You remember Asia? All Asia, I heard the word of God, in Ephesus. Yeah, from, so Ephesus was, in what manner, I always lived, amongst you.

Not that I lived somewhere, and just come, appear and go. Make an appearance, and go. Make an appearance. That is why, I want to say something, to congregation members, who are, who are not here, by some way.

[30 : 21] You don't give, more relevance, to guest speakers, over your pastors. Because, that's, that's what is killing the church.

That's celebrating. And some pastors do, every week, you have to have a, big name, coming to your church. Big name. Big names, don't build the church. It's the name, that builds the church. The name, and sound doctrine, and the pastor's, prayer life, and a few things, what I was talking about. The pastor's, personal life, spiritual life, prayer life. But, why are you telling people, to read the Bible? But you don't read it. Why are you telling people, to give?

But you don't give. There will not be, effective prayer, in the church, if the, leaders, don't attend, those prayer meetings. Anything, the leaders are part of, it tells the congregation, is important. So, it says that, you know my mind, verse 19 says that, serving the Lord, oh, oh, Paul. He said, you know my life, the way I've been, listen to how, he started, pastor, see how he started, he started talking about himself.

[31 : 35] The focus of his speech, was himself. But, it's not the best thing to do, when you are talking to people, and you are the main focus, of what you are talking about. So, when a person becomes, a believer, in the early stages, there, God helps you, to get the focus, of yourself.

Stop talking about, that's for me, me, me, I'm like this, I'm like, no, no, no, no, no. It must move from me, to Christ. Christ, Christ, Christ.

Now, when your life has become, Christ-centered, you cannot be talking about, me, in Christ. Follow me, as I follow Christ. Christ. So, Paul has gotten to that stage, where he's now telling them, see my life, he said, it's not me, but I'm actually, serving the Lord, with all, my cashanda, my handa, humility.

There are some people, who are not supposed to be, giving titles in a church, because it will kill them. It will kill them. It will kill them. As soon as, this one is a minister, or this one is a deacon, as soon as, someone becomes, a pastor, a minister, a reverend, you make a mistake, you don't address it as reverend.

But, the point here is that, pure, Christian leadership, thrives on humility. Humility. You are too much important.

[32 : 59] When, Christian leaders become so important, the work is about to crash. Become so important. This is like, you, you know sometimes, some of the pastors, it's like, we want to be treated like, we died to save the church.

I died for the church. Yes, shed my blood to save the church. Pride is not what you are wearing. Pride is a state of your heart. Pride is a state of your heart. So, that's why I quoted, the first Peter chapter three, verse eight. You know, I quoted it and it was supposed to come here, for the pride matter.

He says, finally, all of you, be of one mind, having compassion, one from another. Love as brothers. Let's all say that together. Love as brothers. Say it again.

Love as brothers. So, that thing, I will never talk to this person again. I will never, that's not how brothers behave. Brothers the same as brothers and sisters. Okay. Love as brothers.

[34 : 00] Sister, love him, but us. Brothers. So, but humility. Let's go back to the, the first Peter chapter three, verse eight.

Love as brothers, be tender hearted, be careful. Give us NIV. It says, love as brothers, be compassionate, or be, okay, live in harmony with one another.

That's a good point. Live in harmony with one another. Be sympathetic. Love as brothers. Be compassionate and humble.

I'll say this one is not my type. How dare you talk, do you know who I am? How dare you talk to me like that? You know, it's a sign of lack of spirituality. It's a sign of lack of spirituality.

So, can you imagine, he says that, I have saved Jesus Christ with humility. Things that sometimes in my natural self, I should react to, Paul said I didn't react to, because it's not necessary.

[35 : 00] How can, how do you allow him to talk to you like that? How can he treat you like that?

So, it's okay. You ignore it, because you are, it's not important. It's not important. You can let some things pass. You can let some things pass.

Save with humility. I'm looking forward to the day when somebody who is a chief executive of a multinational company, big, and you are serving as usher, not even head of usher.

Serving simply. And, no one knows, some of us, your car changed, and then you say, we should change your seat in church. Since you got, we should give you your own specialty.

Paul, okay, let's start. Paul said, I think we should look at Philippians chapter 2, verse 3. There's something good there. Philippians chapter 2, verse 3. Let nothing be done through selfish ambition or conceit, but in lowliness of mind, let each esteem others.

Wow. Wow. Let each other esteem others better than themselves. Esteem others.

[36 : 15] That's serious. Esteem, why are you saying, I'm offended. I didn't like the way they talked to me. I didn't like, they met the leaders, and the way I was addressed before all the other people. Esteem, I knew you were.

Esteem, you are too sensitive. You are too sensitive about who you are and your feelings.

God can't take you far for his work. You are too sensitive. Your image, your identity, how people see you, how people address you, how you feel amongst people, it's so important to you.

That's why God can anoint you. That's why God can use you mightily. You have to serve. Many Paul are serving, but not with humility.

Paul said, I serve. See, so before he charges them, he puts his life, he said, you are witnesses of the way I've been living. I've been serving. You know it's nothing I'm serving, but Jesus, I'm serving with all humility, with tears.

[37 : 22] What's the meaning of that? Tears? Yes. Paul was easily crying. He's like, are weeping prophets? Why is Pastor crying?

Pastor Paul, Apostle Paul, why are you crying? Can I tell you why he used to cry? Four reasons why he used to cry. Oh, you don't know what to know?

I'll tell you. Four reasons why Apostle Paul used to cry. Number one, he used to cry for those who did not know Jesus. Cry for them.

Romans chapter nine, verse two, and verse three. Look at Romans chapter nine. That I have great sorrow and continual grief in my heart. For I could wish that I myself were a curse from Christ for my brethren, my countrymen, according to the flesh, for the Jews, for the Israelites.

He said, I used to cry for them that they would be saved. Even if it means that I'll be lost. Paul used to, yeah, my country, verse two.

[38 : 32] Let's look at NIV. Let's start from verse one so it can make sense, okay? Verse one. I speak the truth in Christ. I'm not lying. My conscience confirms it in the Holy Ghost. I have great sorrow and unceasing anguish in my heart.

These are the things that break his heart. What is it? For his fellow countrymen to be saved. Number two, reason why Paul used to struggle. I think I'll give you a scripture for you to tell me why. Second Corinthians chapter two, verse four. For out of much affliction and anguish of heart I wrote to you with many tears. You see that? With many tears. Not that you should be grieved, but that you might know the love which I have so abundantly for you.

When you studied the text very carefully, he was talking about the way the people were not growing. The spiritual immaturity of the people was breaking his heart. So he used to talk to them with tears.

He would be grieving after the people are not growing. Listen, this one is for pastors as well. Don't be so excited because people are coming to church. It is a good thing that people are, God is adding.

[39 : 41] So we should celebrate that. But your excitement should be more when people are growing. It is hard to really pastor spiritual babes. Some people refuse to grow because, you know, there are some children you are feeding that they will take the food.

So you are trying to feed them, but they will take the food. Am I preaching at all? Then watch this. What betize you a pastor who the member's attendance is more important than their spirituality to you?

The attendance of a member, the fact that the members are coming is more important to you than people being Christ-like, people getting to know Christ more. So if you have to correct the person and you think that this person will not enjoy, you can tell you practically are raising an unbeliever under your leadership.

And yet you can't deal with it because he won't come to church. And the unbeliever is creating so much problems and they are not changing. They are not changing. Correct them. Help them. If you cannot be corrected by your so-called pastor, he's not actually pastoring you. He's not pastoring because if he's going to use the word, the word is used for holding to a kiosk.

[41 : 04] Remember that? It cuts. The word Bible said they were cut to the heart. The word is used, it says that all scripture, 2 Timothy 3, verse 16, all scripture is given by the inspiration of God and it is profitable for teaching, profitable for reproof, for correction, for instruction in righteousness that the man of God will be totally and complete, totally and quick for, I feel like preaching.

The word is meant for helping people to become Christ-like. It's not supposed to be used to dictate how you should behave.

No, no, no, no. I can't be dictating how you should behave, but I can lovingly teach you what the word says and keep teaching and keep teaching. Pastors should stop trying to force people to do what they want.

That's not really pastoring. That's not really pastoring. Wow. So he says, you know my life, how I serve you with humility and in tears. Oh, I didn't even finish the tears.

Spiritual maturity. Okay, so why does he cry? Struggling and immature believers make him cry. And we all see it every now and then. But you don't throw your children away because they are not mature.

[42 : 30] You can't throw them away. A pastor cannot be so upset because somebody's character is not changing. So love them. Teach them God's word. Teach them as long as you know they are really born again.

But they're just not growing. He says that we may present everyone matured. Colossians chapter 1 verse 28. Him we preach warning and teaching everyone. Him we preach warning every man and teaching every man in all wisdom that we may present every man perfect.

That word perfect is mature. The day of presentation is coming. I'm not going to present a church. I'm not going to present a building. I'm not going to present my programs. I'm going to present the people matured.

And that should be the heart of a pastor. So when people are not maturing the pastor's heart must be breaking in tears. Number three is the threat of false teachers. The threat of false teachers.

Look at the verse 29. Acts chapter 20. Verse 29. 29. 30. 31. Is someone learning something? The threat is that for I know that after my departure savage wolves will come in amongst you not sparing the flock.

[43 : 42] He was telling the elders of Ephesus. He said I know after my departure I'm about to go. You will see me again. But I know I'm concerned about the future of the church because savage wolves will come in amongst you not sparing the flock.

The next verse. Verse 30. also not only coming from outside also from among yourselves men will rise speaking perfecting to draw away disciples after themselves trying to gain a section of the people.

They will rise. Look at the next verse. Therefore watch and remember that for three years I did not see to warn everyone night and day with tears because of the sin.

Paul used to cry and shed tears because of false teachers that are about to come in. False teachers used to break his heart.

False brethren. False. They are not authentic in Christ. They are not genuine. They are looking for relevance among the congregation. Can I tell you the false reason why I used to cry?

[44 : 50] Or I should tell you some of the false teachers that rose up after Paul left. It is in the Bible. Six of them were mentioned in the Bible. Yes, in the church of Ephesus. Six.

First Timothy chapter 1 verse 20. Second Timothy chapter 1 verse 15. Two of them are in chapter 1. Look, you see that. He said, of whom are Hymenios and who Alexander.

Yes. Who said, I have delivered to Satan. He wrote to Timothy. Timothy was the bishop of the church of Ephesus. Look at chapter 2 verse 15. He said, for this you know that all those in Asia have turned away from me, among whom are Phygelius and Homogeneous.

Phygelius, so the names are, for those of you who are writing, I think I wrote the name. So we have Hymenios, Alexander, Phygelius, Homogeneous, and then 2 Timothy chapter 2 verse 17.

No, I'm not saying it. Your Bible is saying it. That's why I make sure you raise your Bible before I preach. Look, 2 Timothy chapter 2 verse 17. It says, their message will spread like cancer.

[46 : 01] You remember Hymenios? And then there's another one. In the first one, they say Hymenios and Alexander. But Hymenios has appeared again. Hymenios and here's another team member. Philetus. Yes.

Philetus. Sometimes, suddenly, somebody who is excited in church, you realize they have become cold. They have become like nonchalant about things of God in some way.

You have to check Hymenios. Philetus. No, no, no. After pastor, you have to be interested in who spiritual life begins to. No, they are excited about God and everything begins to.

So, Philetus, some of you, Philetus, gossip Philetus has affected you. Yes. Gossip Philetus. The things, you used not to think like that. You used not to talk like that.

A pastor needs to look out for the welfare of the people. Welfare. Because the thing, the Bible says they are well spread like cancer. It's there. Their message will spread like cancer.

[46 : 58] So, Hymenios, you see the names there? Hymenios, Alexander, Philetus, Homogenes, Philetus, and there's one Paul.

Let me add one more. In the church of Ephesus. Apostle John went to oversee the church when Paul died. Even though Timothy, Apostle John, the one who wrote Revelation, he was in Ephesian church.

And he wrote, 3 John verse 9, there's a gentleman called Deotrepheus. Yes. Deotrepheus. I wrote to the church, but Deotrepheus, who love to have the preeminence amongst them, does not receive us. Yeah. Deotrepheus. I'm bringing good message. New Living Translation. Let's see how New Living Translation includes it. I wrote to the church about this, but Deotrepheus, who love to be the leader, refused to have anything to do with us.

Deotrepheus. Ephesus church, Deotrepheus has now taken over. False teachers. So, do you understand why Paul was crying? He was crying because of false teachers.

[48 : 01] So, why was he crying? Number one, those who do not know Christ. Number two, struggling and immature believers. Number three, the threat of false teachers. Number four, oh, this one is okay. Let me add number four and finish.

Is that okay? Number four is destinies of people who hate the cross. He made them cry. Philippians chapter three verse 18.

Let's all read here from the screen. When you finish writing. Is somebody learning something? Let's go. I told you often and I'll tell you with weep, even weeping, that they are the enemies of the, I've been telling you about them.

A good pastor must be telling you, warning you, be careful about sad people, be careful about this, be careful, a good pastor. Even weeping, some of us don't know how to weep like Paul, but sometimes when you look at a house, you can tell the pastor is weeping.

There are so many different things that make a pastor weep. in 2 Corinthians it said, above all, the daily care of the church. 2 Corinthians 11, 28. It is a major concern of your heart.

[49 : 11] Anyway, so it says that Philippians chapter 3 verse 18, look at verse 19. Enemies of the cross, look at verse 19, it will interest you. Whose end is destruction? Whose God is their belly?

Whose glory is their shame? Who set their minds on earthly things? So you see, talking about their destiny, their end, said, I will weep. These people who are, they are enemies of the cross.

People like that made Paul weep. Paul would be weeping sometimes if he had had a wife, the wife would say, babe, it's okay, God will vindicate you, it's okay, Paul. It's not that he's sad, but the condition breaks his heart.

When you genuinely love Jesus, you will love the church, and if you genuinely love the church, certain things will break your heart. So some things you don't even participate in talking about it, because it breaks your heart.

you don't talk about it, you leave it alone. Whether it's true or not, some things break your heart when you genuinely love Jesus. So Paul, in conclusion, Paul said, let's look at what Paul said, he said, you know how I serve with humility and with many tears and temptations which befell me by the lying in weight of the Jews.

[50 : 15] Did you receive something? Amen. Hallelujah. We're so glad you joined us for this message by David Entry.

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Remember to like, share, and spread the blessing. Amen. Amen. Amen. Amen. Amen.