

Reclaiming Patterns Of Pastoral Ministry: Jesus And Paul

By Jonathan Grothe

Each chapter has a quiz.

Type your answers on Blackboard.

All the information for the quiz is this video translation.

However, your quiz requires that you tell the book page number that has each answer.

So for that, you must also find your answers in your book.

CHAPTER 1 -- Seeking patterns of ministry.

Part A -- Our present situation.

An old joke:

One time a church call committee was looking over various applicants for their new pastor.

One resumé was interesting. It said,

AGE -- approximately old 50.

FAMILY -- single or separated. Information, not known.

FORMAL EDUCATION -- a Jewish teacher that had no certification.

PREVIOUS SERVICE -- changed professions to become a preacher. He has a team of traveling evangelists. The longest he stayed in one place is three years.

OTHER INFORMATION -- He often has trouble with government and religious authorities. He openly criticizes other preachers' behavior. He says that he often has visions. His sermons are long.

Who is that person? Yes, Paul, the Lord's apostle.

Our expectations for pastors really have changed.

I doubt Paul could get a call to our churches today.

We made pastoral work become a nice institution.

We want to look back and learn again from Paul.

Today we see many theories about pastoral service.

Some theories focus on the person. who is the pastor.

Some theories focus on the job. What does a pastor do?

We see words like

communicator,

teacher,

salesman,

administrator,

counselor,
social worker.

Those various ideas about pastoral ministry cause a lot of tension.

Congregations also struggle about calling pastors.

What kind of pastor do they want?

What kind of pastor will they get?

Those two may be different.

And the pastor himself can have inner tension between what he is --
the same time, a sinner and a saint.

That has tension against what he should become and
what he wants to become in his pastoral service.

Really, that's a mess.

It is no surprise, that today many pastors quit or burn out,
and not many preachers' kids want to become pastors.

Pastors don't seem satisfied.

They are frustrated.

What to do?

Part B -- Back to basics (Latin: *ad fontes*)

Remember that famous baseball player Willie Mays.

His philosophy about baseball was simple.

When they hit the ball, we catch it.

When they throw the ball, we hit it.

Also, the famous football coach Vince Lombardi told his players that to win a football game, you
must do two basic things: block and tackle.

If a team can't do basic things, their trick plays can't save them.

The same happens in church life.

We have many tricks for growing churches.

surveys,
committees,
evaluation,
networks.

But if we don't do basic things, all those tricks help us nothing.

We must clearly see two things:

1. The Light for the world, Jesus.
2. The Word of God that lights our way.

We should communicate, evaluate, encourage, network and support.
But if we ignore God's Word, those other things are worthless.

God's Word gives us His message about forgiveness and promise for the church and for pastoral service. The church is His assembly of His people in His Son, Jesus Christ.

Our human eyes can see the church as a human, political organization, messed up.
Messed up finances.
Messed up morals.
Messed up theology.

But the real church is what?
Martin Luther says a 7 year old child knows that answer.
The real church is holy believers, and sheep who know their shepherd.

And that church, will break down the devil's walls.
And human foolishness and financial problems can't defeat the church.

The church is also an office that God established.
The church gives God's Means of Grace -- His Word, and sacraments.
Baptism and the Lord's supper don't depend on human character, and not the pastor's faith.
Those blessings depend 100 percent on God's promise. Period.
God's word promises that His love is in us, and He is more powerful than the world.

We don't need to have anxiety about grace and salvation.
We don't need to give up, because we have tension in pastoral service.

We must see clearly that this is His work.

The Bible gives us information about pastoral service.
This book will try to extract from the Bible some of that information, that helps us see more clearly basic things about pastoral service.

This book does not analyze and describe precisely all the Bible verses about pastoral service.
And this book does not tell the whole story about Paul's work as a missionary.
And this book does not evaluate all of Paul's letters and his Doctrine.

No. Here we will concentrate on a few verses that show Paul activity during his service.
Paul wrote, *"You copy me, as I copy Christ."*

Part C -- Jesus, Paul, and Other Servants

Notice what Paul said,
We like a chain: Jesus >> Paul >> us.

That is a chain for imitating (copy).

That is a chain for representing [Jesus >> Paul >> us]
for responsibility [Jesus >> Paul >> us]
and for authority [Jesus >> Paul >> us]

This idea about chain ministry is from, who?
An Australian Teacher, named Colin Kruse.
He teaches the New Testament.
He sees three connections from Jesus to Paul.

1. Apostle
2. Servant
3. Bringer for the Holy Spirit.

First, **Apostle**.

The word "apostle" means, one that God sends for telling about God.
And the first one that God sent was who? Jesus.
Anyone who sees Jesus, sees God.
Anyone who listens to Jesus, listens to God.
Jesus is the Son of God,
 come into our world,
 living among us,
 and showing God.

That one God sends, represents God.
When that representative speaks,
That is the same as God Himself speaking.

God the Father sent His Son, Jesus.
Then Jesus sent His 12 followers.
Then after Jesus rose from the dead, He sent more, including Paul.
They all represented Christ.

Now, God sends pastors.
They are not equal with Jesus' 12 disciples.
And they are not equal with other apostles, like Paul.
 Jesus Himself appeared to them and sent them.
Today, pastors follow the apostle's teaching.
And pastors receive their call from God through the church.

God the Father sent Jesus.
His work continued through His apostles,
and now His work continues through us.
while we also announce His Word to the world.

The Second connection is **servant**.

The Bible calls Christ, "the suffering Servant.
Christ's work on earth was service.

Jesus said,

*The Son of Man did not come to receive service.
No, I came to serve, and to offer my life to save many people.*

Paul also calls himself a servant for Christ.
Paul understood that copying Christ also meant joining His suffering.

That service for Christ continues today through us.

The third connection is the **Holy Spirit**.

Jesus give Paul and all His apostles, His example for them to copy.
He gives them His command that they should copy Him.
But that's not all. Jesus give them more.
He gives them power for copying Him. He gives them His Holy Spirit.

Paul copies Christ, because Paul has His Holy Spirit.
That makes Paul's work, His service, in His power.
Today our church also continues that work, the same way,
Because Christ continues to give us His Holy Spirit power.

This book will look at various situations and events in Paul's service for Christ, and we will learn from those examples. We will see a picture that becomes our service.

True, copying Paul, copying Christ, that is hard. No, that is impossible.
But Christ's Holy Spirit works in us, and He succeeds.

*Now read through Chapter 1 in the book.
Then go to WebCT and take the quiz for chapter one.
This quiz is open book.
You can search, and find the answers. Then put in the answer for the quiz.*

CHAPTER 2 -- Parent and Child

Part A -- The Biblical language of life

God's Word creates life.

In the beginning, God said, And it happened.

God breathed into man, and he became alive.

Then sin happened, and sin meant death.

But God's also spoke a promise, that from the woman, descending, a son, the Son of God,
and He will crush the enemy's head.

Throughout the Bible, Old Testament and New Testament, we see that promise repeated.
God offers salvation, and eternal life.

The Bible offers one picture that describes gift of life.
That picture is what? Parents and children.

That one who fulfills that promise, Christ, the Bible calls him, "God's first born Son."
He is the second Adam.

He received His body through the power of the Holy Spirit, born from the Virgin Mary.
During his life on earth, He raised dead people back to life again.

His Apostles said, "In Him was life."
He is the word of life.

Now, a person that God saves, the Bible calls that person, "begotten" and "born from God."

John chapter 1 says,

*All that received Him, He gave them the right to become children of God,
to all that believe in His name. They became begotten.
Not through blood.
Not through human wants.
But by God.*

James says, *"By his will, He birthed us by His word of truth."*

Paul says, *"God saved us in His mercy, giving us new birth through washing, and new life in His Holy Spirit."*

People dead in sin, become alive through the Holy Spirit.
that spirit that makes them His Sons.
That spirit that inspires us to name God, "Abba." Father.

Christians are Born again. But that Birth is His work, a gift from His Holy Spirit.
The new life is His power.

We reject the "born again" religion that focuses on human decision and experience.

Part B -- Connections with Paul's teaching

It is interesting that Paul describes his relationship with Christians that he led to Christ. Paul uses that picture of parents and children. He is their father and mother. They are his children.

(1) In 1 Corinthians chapter 4, Paul says,

*I write these things to you. not for causing your to feel ashamed.
No. I teach my dear children.
If you have one thousand teachers? no matter.
you don't have many fathers.
because I begot. you,
I gave you life for birth,
in Jesus Christ, through His Gospel.*

After Paul left Corinth, they began to wander, following false teachers.

Paul encouraged them to stay close to the Lord, and follow Paul's example. Paul tells them that their new life comes from Christ. Not from people. So they must not divide into groups that fight.

Paul tells them to remember their special relationship with him.

Paul led them to Christ. Not those false teachers.

How did that happen? The Means of Grace.

Preaching God's Word. and the sacraments.

That's pastoral service.

Paul calls himself their father, because he is the one God used to give them life.

Making human life is also a miracle.

But in making human life, God uses man.

same as God used Paul's preaching and baptizing, to make spiritual life in them.

(2) In Philemon verse 10, Paul, in Prison, has a visitor, a slave, named Onesimus.

That slave had previously escaped from his master, Philemon.

And during his visit, that slave became a Christian.

Now Paul sends him back to his master.

And Paul writes his letter to Philemon.

Before Paul names the slave,

Paul tells Philemon (the master) to remember that he, Paul, had led Philemon to faith in Christ.

Now that his slave had become a Christian, Paul wanted him to accept Onesimus back. Not as a slave. but as a brother.

You see, Paul was the spiritual father for both Philemon. and Onesimus. They were his spiritual children.

We find that picture language, father relating to children, not only in the Bible and Christian writing.

Other ancient religions also had that word picture, parents and children, for giving spiritual life and salvation.

In the Jewish religion, the rabbi, the teacher, he is father for his students.

Other religions also have that picture.

So, some people think that Paul's word picture is nothing really special, but very common idea.

But Paul's point about his father relationship with other Christians is really different, not like other religions using that father children picture.

Paul doesn't focus on himself. No. His focus is God. God is the real father, for us all.

God is our true Father because, first, He made us all.
For that reason, God as our Father, supersedes all of our other fathers.
He is First.

So, for Paul to call himself father for other Christians, his is a word picture -- a picture that shows us God, Himself, working through his pastoral servants.

(3) Galatians chapter 4.

Here we see clearly that the word picture that other religions use, to name their leaders as father, and their followers as children, Paul's picture is very different.

Here Paul uses a picture of a mother, birthing children.

He says,

"My children, again I feel pregnancy, suffering pain during birth, until Christ lives in you. I wish I could be with you now. I am puzzled about you."

Previously, Paul used the word picture for a father's action in making new life. The English word is, *beget*.

But now Paul, moves over to the mother's viewpoint.

He says, I feel pregnant, suffering pain during birth.

That's a strong picture.

Paul is not only their spiritual father. He is also their spiritual mother.

That phrase "until Christ lives in you" has various meaning.

But notice that who makes life? Christ.

Who is doing the work here?

The Holy Spirit works in Paul.

Paul feels the pain.

But the Holy Spirit is giving life, giving birth, establishing Christ in those believers.

We understand that Paul is writing to people who are already Christians.

They already have faith.

So we best understand Paul's picture as sanctification -- that the Christian people grow in Christ.

And Christ's life shows stronger in them.

(4) 1 Thessalonians chapter 2

Here Paul says,

*We became kind among you,
as a mother, breast feeding her baby
warmly embracing it.
That is how I feel kindly to you.
We gave you the Gospel.
We were ready to give you our lives,
because we love you so much.*

Wow! "A mother, breast feeding her baby, warmly embracing it, giving you our lives."

That's a strong picture, showing Paul's relationship with those Christians.

And same picture also describes Christ and His relationship with us.

Part C -- Pastors as parents.

That picture -- parents relating to children,

as Christ relates with us,

as Paul relates with his people,

also as Pastors relate with church members.

Protestant church call their leaders "Pastor."

Some other Christian groups name their leaders "Father."

If we understand that word correctly, that's fine.

But that name, "Father," easily becomes a title, showing authority, control, and pride.

But that picture is right for us, also.

The Holy Spirit works through humans, making new life in other people.

Martin Luther said,

Spiritual fathers, not like the Catholic priests who do nothing like real fathers, that name only belongs to people who lead us in God's word. As Paul said, "I became your father in Christ Jesus through His Gospel." We should give that honor to those kind of leaders.

We can analyze this picture, parents with children, in three levels, for people now in pastoral service.

First -- specific.

We can call, "father," that person who tells someone about Jesus, and, or, baptizes them, and they are converted to trust Christ. Similar to Paul and his relationship with those Christians that He led to trusting Christ.

Second -- a little more broadly.

We can call "fathers," those who lived in the past, and they passed their faith down to us. Example: Martin Luther. Paul. We call them our spiritual, ancestors.

Our spiritual grandfathers.

Third -- all who are born again through faith in Christ, they recognize that all who serve, bringing them God's Word and His sacraments, are their spiritual parents.

The pastoral servant is a spiritual father, because those people that he serves, their spiritual lives depend on him. And he cares for them.

Part D -- Consequences.

If we transfer Paul's picture to pastoral service, we learn something important about the pastor and church member relationship.

Each pastor should see himself as a Christian, depending on God's means of grace, for his own spiritual life and health.

The pastor should see that the power for his service is not his power. No, it is God's power. You are not boss for yourself. And if you think that everything depends on you alone, you are wrong.

Pastoral service means serving as a partner with God, the same as we do when we become parents.

Those children are His children, and he gives us responsibility to care for them.

Also we learn to forgive each other.

Yes, congregations forgive their pastors, and pastors forgive their congregations.

When one fails, the other doesn't become bitter, complaining, and destructive.

Firing pastors is not necessary.

Also pastors learn that their service is not a time "9:00-to-5:00" job.

No, we have a fulltime responsibility, the same as parents, who are sensitive to their children crying in the middle of the night.

The word *seelsorge* means that a pastor uses Law and Gospel for the spiritual care of his congregation.

Now read through Chapter 2 in the book.

Then go to WebCT and take the quiz for chapter two.

This quiz is open book.

You can search, and find the answers. Then put in the answer for the quiz.

CHAPTER 3 -- The Death and the Life

Part A -- The Biblical Example

We can't fully understand life.

We can't fully understand death.

Our experience begins, first having life, then death.

But the Bible is the opposite -- first death, then life.

(1) Death is necessary. And death for substitution.

In Genesis chapter 2 God warned Adam, "*If you eat that fruit, that day, you will die.*"

Man sinned.

The sinner must die.

That word of God had success, when Christ died for us on the cross. He became our substitute.

That's what the word "vicarious" means -- "substitute."

The death that we deserved, that was given to Christ, and He died instead of us.

Throughout the Old Testament, the Jewish people sacrificed lambs as a picture for the true Lamb of God that removes our sin.

Christ became as the Passover lamb for us.

In the Old Testament, the most clear prophesy about Jesus is in Isaiah 53.
That chapter is about the Suffering Servant.
He became hurt for our sins.
He received beating for our guilt.
His suffering, His bleeding, made us healed.
He bore our sins, and he prayed for the violators.

The Bible says that forgiveness requires death.
If there is no blood death, there is no forgiveness.

The Bible says, that the first Adam sinned. Through him, we all become sinners.
Christ, he is the second Adam. He died for our sin.
Through Him we all become holy.

(2) Jesus and His mission.

Jesus said,
*The Son of Man did not come to get service.
No. I came to serve and give Me life to pay for the salvation for many people.*

In John chapter 10, Jesus said,
I came, so they can have life, abundantly.

*I am the Good Shepherd.
The Good Shepherd gives His life for the sheep.*

*No man takes My life from Me.
I, myself, lay down My life.*

In John chapter 12, Jesus said,
*Truly, I say to you, if a wheat seed does not fall into the soil and die, nothing happens.
The seed remains alone. But if that seed dies, it will grow much food.*

After Jesus died and rose again, He told two disciples traveling to Emmaus.

It was necessary for Christ must suffer, and then enter his glory. Right?
The Jesus explained to them all that Moses and the Old Testament prophets wrote about him.

(3) Sending apostles.

Jesus' work for salvation mean His death, then His life.

Jesus told all of his followers that they will have the same experience -- death, then life.

He said,

*If you try to save your life, you will lose your live.
But if you lose your life for Me, and for the gospel, you will save your life.*

Jesus emphasized to His twelve Disciples that He calls them to repeat His death and His life. The English word for that is *recapitulation*.

His disciple, His apostles, share His experience, His "lot."

They represent Christ, and they copy Christ. They imitate Him.

After Jesus rose from the dead, He told His disciples.

*The father sent Me.
Now I send you.*

If Christ has called you into His service,
That means you will serve as He served.
And your path will go through death to life.

Part B -- Life Through Death in Paul.

(1) Becoming included in Jesus' death and life

Throughout all of Paul's sermons and his letters, we see plenty of emphasis on Christ's death that leads to life.

Paul often explained that God sent His Son,
to become man,
to suffer and die for our sins,
and then rise to life again.

Paul also explained that experience for death and life becomes our as Christ's disciples.

Romans chapter six says,

Do you know that people that become baptized, they become baptized into His death?

That idea became real experience for Paul in his life, as he copied Christ's suffering and death. Paul often received beating for Christ. He could say, "My body has scars for Christ."

He often told His readers, "*I am a prisoner for Christ.*"

In Romans chapter 9, Paul said,

I am willing to give up heaven and go to hell, if that could save my people, Israel.

Of course, only Christ's suffering and death can save anyone.
But Christ's love in us inspires us to become willing to offer our lives.

(2) 2 Corinthians 4:12.

After Paul left Corinth, other people came and started criticizing Paul.
They said, he was not a real apostle.
They criticized his gospel preaching.

Who were those people? It seems they were Jewish Christians who saw themselves superior apostles, better than Paul.

Paul responded,

*If they want to boast, and I can also boast.
This will look foolish.
Are they Hebrews? Me too.
Are they Israelites? Me too
Are they descendants from Abraham? Me too.
Are they servants for Christ? Me too. And I'm better.
I am talking crazy.*

They had letters, certifying their authority.

Paul answered that the Christians in Corinth, they themselves were Paul's letters, proving that he was a true apostle. Why? Because they trusted Christ.

The false apostles mocked Paul because he was weak.

Paul answered that his weakness proved that he was a true apostle, suffering for Christ.
His weakness shows God's strength.

Paul said,

I will boast about my weakness, so that the Christ's power can bless me. For Christ, I am satisfied having weakness, insults suffering, persecution, trouble. When I am weak, then I am strong.

What proves that Paul is an apostle for Christ? Because he has authority? No! He is an apostle because he preaches Christ's cross. He lives Christ's cross.

When Paul talks about death and life in this verse. He doesn't mean physical death and life. No. He means specifically Jesus, His death, and His life.

(3) Colossians 1:24

The first part of Paul's letter focuses on Christ, His suffering and death on the cross, and that message that Paul taught to them.

Then, beginning in verse 24, Paul says,

I now rejoice in my suffering for you.

I fill up my part of Christ's sufferings in my body, for His body, the church.

I became a minister for the church, in that special work that God gave me, in His plan for saving people, when God's Word, He fulfilled in you.

His secret, hidden long ago, and since, now God tells His holy people.

God tells you that rich glory is what? His secret now that He gives to Gentiles.

That means Christ is in you.

You have true hope for His glory.

That we announce,

warning and teaching every person, with all wisdom.

for making every person perfect in Christ.

That's the reason I work hard, struggling,

because He is working in me,

His power in me.

When we analyze those six verses, we see three points.

- #1. Paul experiences Christ's sufferings in Paul's service as God's apostle.
- #2. God called Paul specifically for Paul's work as God's apostle.
- #3. That call, and Paul's suffering, shows Christ's secret.

Now, those same three points again in reverse order:

- #3. Christ's secret, now revealed, includes Christ in you.
- #2. That happened because of Paul's action.
- #1. So, Paul works in agreement with God's work, following God's plan, because God is working in Paul.

Notice that when Paul describes his suffering as connecting with Christ's suffering, that does not mean that Paul's suffering adds or replaces Christ's suffering for our salvation. Christ's suffering, once for all, is enough.

Paul's suffering copies Christ, and through that, Christ brings to the people His gospel for their salvation.

When people see the preacher suffer, they see that the preacher's message is real.

(4) Proposing an idea

Thus far we see that the message about Christ and His cross has a connection to life of the announcer.

Those gospel words about the cross, they have actions that show the cross.
And that connects the hearers to the message.

In the Old Testament, the prophet Jeremiah experienced suffering as a "type," meaning, as an example, prophetically looking future to Christ and His suffering.

Now, in the New Testament, the apostle also suffers as a "type," meaning, as an example, imitating or copying, looking back to Christ and His suffering.

We must say again clearly.
Paul, the apostle, he is not Christ. Paul only copies Christ.
And we also copying Christ,
We are not apostles, and we are not Christ.
But we share their experiences in suffering, because we are His servants.

And through our suffering, we announce His suffering, His death, and His life,
that have fulfillment to those people.

Part C -- Worn out? or burned-up?

Often today we hear about clergy "burn out." Why?

Maybe people who become pastors, they have a shallow understanding about becoming on fire for the Lord.

Those verses that we recently studied, those answer that problem.

The Bible often talks about God as fire,
burning in judgment.
burning up chaff.
burning off things that don't belong in a Christian life.

Those pastors who experience burnout, maybe what's burning out is the sinful pride.

We see little the holy fire in Christ when he cleansed the temple.
His actions made the religious leaders angry, and they killed him.

If a pastor desire new life in God's people, he also will burn up. His sinful pride will burn up.
That's good.
But God's holy fire will not destroy the pastor.
God's fire will make him new, giving him experience in resurrection power.
God's power, alone, can support him and give him enough strength for his work.

We see that example in Paul.
Now it is our turn.

A pastor's service is correct and proven, not by advertising only his successes.
No. The proof for our service happens in our weakness and our suffering for Christ and Gospel.

CHAPTER 4 -- Divine Jealousy

Part A -- Preservation

Becoming alive is important.
Staying alive also is important.

God, the Holy Spirit, gives us faith, and he makes us alive in Christ Jesus.
That same Holy Spirit preserves our faith, and our continuing trust in Christ.

Martin Luther wrote, in his explanation for the apostle's creed, third article.
The Holy Spirit, he calls, gathers, makes faith, and makes holy the whole christian church on earth, and preserves the church, in union with Jesus Christ, in the one true faith.

People who come to come to faith in Christ, they must continue in faith. Concern for that is part of our work in God's holy service.

(1) Watching, since the beginning

Long ago, in the beginning, God gave man His breath, His Spirit.
So man became alive.
God gave man everything he needed for life in the garden.

But man moved from under God's authority, to under another authority -- death.

God was jealous about His breath, His Spirit, in man.
So God made a plan for saving us.

1. Defeating our enemy.

2. Buying back people, so they can live under God's authority again, and
3. God and people have union and fellowship forever.

(2) Jesus showed his concern for preserving his followers in their faith. He promised to give them His Holy Spirit, and His Word, for guiding them, until they can enjoy fellowship with Him in heaven.

(3) The New Testament Apostles express that same concern for preserving faith in Christians. They prayed that God would protect them from the devil.

Part B

The Apostle Paul, in his service, had the goal of preserving Christians in their faith.

(1) 2 Corinthians 11:2

In this verse, Paul uses a bold picture for describing his relationship with those church members. Paul said,

*I feel holy jealousy for you. Why? Because I engaged you to Christ.
I am responsible for offering you as a pure bride, to her husband.*

Paul feels like a father, giving his daughter in marriage.
That daughter is the church, and her husband is Christ.

Paul cherishes that church, and he feels responsible that she stay pure, in her relationship with Christ.

God's love inspires Paul to preach.

And for those people that became converted to Christ through Paul's preaching, God's ambition, His zeal, inspires Paul to fight for preserving them.

(2) Galatians 4:17

In this verse we see that same holy jealousy in Paul.

People trusted Christ through Paul's preaching.

After Paul left, other people came, and they messed up Paul's work.
They confused the people.

Paul wrote to them,

I am surprised that you quickly wander from Him who called you through grace in Christ. You follow a different gospel. That is really not true gospel. But other people are confusing you. And they want to mess up the Gospel of Christ.

Paul said,
I am afraid that I worked among you for nothing.

Really, Paul was not concerned about himself and his work.
No. He was really concerned about those people.

Those false teachers, those people who bothered the church, Paul called them "false brothers."

Who were they?

They were Jewish Christians who had, what they called, "holy zeal for God."
They required that Jews that become Christians, they must still obey all the Jewish laws.
They acted like they were really concerned for the Christians in Galatia.
They wanted them to understand their Jewish rules, thinking that will make them holy.

Wrong!

Paul emphasized that only Christ makes them holy, not their religious works.

(3) 1 Thessalonians 3:8

Paul's work in Thessalonica ended quickly, because Jewish trouble makers chased him out of town.

So Paul continued his teaching to them through his letters.

In ancient times, people wrote letters using careful sentences.
Not Paul. He poured out his emotions in his letters, expressing joy, and concern.

Paul said,
*I wanted to visit you, often. But Satan blocked me.
When Christ comes again, what can I boast about? You!
You are my glory.
You are my joy.*

*I was afraid for you.
Will the devil tempt you, and snatch you,
so that all my work will become nothing?*

*Now, Timothy comes to me.
He tells me about your faith and your love, and that you desire to see me, also.*

If you continue in the Lord, I will live.

This chapter touches the topic of future life in Heaven.

Christ coming again on the last day.
Paul has the picture that those Christians are his crown,
celebrating what God accomplished through Paul.

(4) Caretaker for nothing? No!

One important reason Paul was concerned for those people was that he understood, that his work will show on the last day.

He could preach and preach and preach.
But, if on the last day, no one trusted Christ, all his preaching is for nothing.

So, for Paul, preaching is not enough.
His preaching must have success.

While preaching, Paul can boast only about his weakness.
But on the last day, all those people trusting Christ will make him happy and proud.

Paul is a missionary, and also, he is caretaker for people's souls.
So Paul is eager not to lose those people that God gave him.

Part C -- The life you save may be your own.

God did not make us to live isolated.
Each church member is part of Christ's body.
We cannot ignore any part of His body.
If one member becomes lost, the whole body suffers.

Those church members are a treasure.
God trusts the pastor to care for them.

Sadly, many pastors are fear the church members.
They are his boss.

Often pastors feel like their church members really bother them.
They forget that God wants the pastors to take care of those souls.

Naturally, the pastor himself does not have power for that.
The Holy Spirit, working through the Gospel, that's the power for feeding, protecting, taking care of church members.

God cherishes every person.
We pastors also show His concern for every member in our church.

On the last day, when we stand before the Chief Shepherd, we want to tell Him,

"All those you gave me to care for -- they are all here."

CHAPTER 5 -- Blessed Peacemakers

Part A -- War And Peace

Long ago, when God made Adam and Eve,
their relationship with everything in the world,
depended first on their relationship with God.

When their relationship with God messed up,
their horizontal relationship also messed up.

(1) The Promise

The prophet Isaiah called Christ, the Prince of Peace.
He establishes peace between God and Man, yes.
But Christ also establishes peace between man and the world God made.
The prophet describes the future world established again, in relationship with God.

(2) The Prince

Jesus taught that His disciples must show concern for other people.
He told the story about the good Samaritan.
He taught us to pray, *"Forgive our sins, as we forgive people who sin against us."*

Jesus clearly taught about horizontal relationships in His kingdom.
He said, *"blessed are the peace makers."*

(3) Throughout the New Testament letters, the apostles express that same teaching, that God brings peace to the world through us.

Part B -- The Gospel of Reconciliation in Paul

(1) The Gift of Peace

Paul also teaches that vertical peace makes horizontal peace with the world.
Jesus' death on the cross is for the world, for making peace with Him,
and for Christian unity.

(2) Hope for Healing

In Romans chapter 8, Paul talks about salvation for people, and also for all that God made.
People, and the universe, both are in bondage to man's sin and God's judgment.

When God establishes peace between Himself and people,
He will also establish peace again with all that world He made.

(3) Summons for Unity

If we believe in Christ, that gives us peace with Him.
He also wants us to spread peace among people.

In Ephesians chapter 12, Paul wrote,

*Christ is our peace.
He made us one -- both Jews and Gentiles.*

*That wall that divides us and makes us enemies, that wall He has broken down.
In His Body, He destroyed the laws and commandments,
so that He can make in Himself one new person, instead of two people.
He makes peace between them, and both uniting to God in one body through His cross.
So, their enemy feelings, are finished.*

Paul taught that.
And Paul himself lived that.

(4) The charge on my debt is finished!

Remember the story about Philemon and his slave, named Onesimus.

In Paul's letter to his friend Philemon,
does Paul preach peace? No, he makes peace.

Remember, Onesimus.
The slave escaped, and went to Paul in prison.
Then Onesimus became a Christian.

That situation gave Paul the opportunity to reconcile Onesimus with his master, Philemon.

Paul told Philemon, "*I can command you to do the right thing.*"

But Paul focused on that all three of them,

Paul,
Onesimus, and
Philemon.

They are brothers in Christ.

Paul said,

*I am sending Onesimus back to you, and with him, I am sending myself.
I want you to accept him, as you accept me.*

If Onesimus took something from you, charge that to me. I will pay for that.

Notice that Christ's work on the cross, that reconciles us to God.
That became a model (example) for Paul.
Paul copied Christ, offering himself, to make peace between Onesimus and Philemon.

Your book uses that big word, *recapitulation*.
That means that the big event before, happens again -- a small copy.
Christ's big reconciliation, now again happens in our small reconciliation.

Part C -- Blessed Peace Makers

Christ offered Himself for making peace.
Paul copied Christ. He offered Himself for making peace.
We pastors, we also copy them, offering ourselves, showing God's love, for making peace.

Preaching peace is not enough. Talk is cheap.
Action. Becoming involved.
Our service requires our sacrifice.

We don't work for a *job*, hired for money,
like the old cowboy TV program "Have Gun. Will Travel."

We don't manage like clever sellers and peddlers --wheeler-dealers.

No. We become as old time doctors, doing everything we must, not because we get paid.
We do the right thing because of who we are.

Sometimes pastors have the opportunity for making peace, no matter that sometimes that will cost them. That is another way we experience death in our service, for bringing life.

CHAPTER 6 -- Become Like God

Part A -- The Bible's information about becoming like God

God made people in His own image.
They reflect God's holy character, His glory,
Adam and Eve reflected like a mirror.

Sin means that people desire to become like God.
People reject their relationship with Him as their maker.
They reject their trust and their obedience.
People reject God as ruler, and they become rulers for themselves.
They become gods for themselves.

The Bible's story explains everything that God did to bring them back into proper relationship with Him, so they can again become like God, the right way, showing His image.

God did not make people able to invent glory.
They can't live a holy life by themselves.
God made people to imitate (copy) Him.

(1) The Old Testament -- the law and the prophets.

Leviticus 19:2 says, "*You will become holy, because I, the Lord your God, am holy.*"

That sentence is LAW, against everything that separates us from holy God.

But that sentence also has a promise. It says, *You WILL become holy.*

The prophet Isaiah expressed that same idea,
when he described God's servant, Israel, that will show His glory.
That was accomplished in Christ,
that true Servant, holy, having no sin, showing God's glory.

(2) The Son shows His Father's glory.

Throughout the New Testament Gospel stories, we see Jesus, True holy God,
coming down to earth,
becoming that holy Servant,
obeying Father's will,
showing the Father's glory.

Jesus said, "*If you see me, you see the Father.*"

Then Jesus called his disciples, and told them, "*Follow Me.*"
meaning, copy me.
Learn from me.
Follow my example.
You are light for the world.
That light is His light, reflected.

(3) Apostle's teaching.

Again, we see through the New Testament letters, His apostles taught the same thing.
They call Christians "saints" -- holy ones, for giving glory to Him, the one who made them and saved them.

So, their lives must match their call -- becoming holy, same as He is holy. Imitating Jesus.

Part B -- Paul, copying Christ.

(1)

The things that the Apostles taught about copying Christ, Paul also said that. Paul describes Christ Jesus as showing God's face, His glory. And Paul says that Christians become mature, and they show Christ's image. They show God's glory in their lives.

Paul describes the Holy Spirit changing us first inside.
Then that inside change expresses in outward actions and attitudes,
becoming Holy.
having no sin.
matching with our call.
becoming like God.

(2)

Paul preached that. And also Paul did that.
Paul showed that image of Christ in his life, his actions, his attitudes.
Paul became our example.

Paul used three words that touch this topic.
First, Paul said, "Become transformed," meaning, inside change.
Second, he said, "Become conformed," meaning, match, copy, the same as Christ.
Third, he said, "Become sanctified," meaning, become holy in our actions and attitudes.

For Paul, those words mean war.
The Holy Spirit wars against our sinful desires.
We are both sinners and saints at the same time.

That change requires power inside of us for self discipline, and for obeying God.

But that is not enough.
We also need power outside of us.
The Holy Spirit transforms and changes us, making us conform (match) to God's measure.

God describes that measure in His Word.
That measure is Jesus Christ Himself, God become human.
We also see that measure in Paul. He said,
"Brothers, copy me. And watch those people that follow our example."
We see that in many verses in Paul's letters.

1 Thessalonians 1:6. Paul said,

"You copied me, and you copied the Lord, during trouble, with joy from the Holy Spirit."

That sentence, in the Greek grammar, means that their copying was not only their action themselves. God the Holy Spirit did that in them.

And while they suffered persecution, they had joy.

In 1 Thessalonians 2:14 Paul said that in your suffering you become like Christ.

You share in His suffering.

You also share in his victory.

That all is involved becoming conformed to the image of Christ.

In 2 Thessalonians 3 Paul tells his story.

And he invites his readers to copy his example, and also copy other missionaries.

In 1 Corinthians Paul twice commands his readers to "imitate."

1 Cor. 4:16

In that chapter, Paul criticizes that church about their arguing, and divisions.

He says, *"I beg you, copy me."*

Paul is not bragging. He said, *"I have already died. Christ lives in me."*

So Paul's life shows the image of Christ.

In 1 Cor. 11:1 Paul encourages them to show true love and concern for each other, focusing on helping weak brothers. Paul says, *"Become copiers of me, same as I copy Christ."*

Now, summarizing:

Paul recognizes that he is an apostle, and that he has a special responsibility for becoming our example. He copied Christ, same as we must copy Christ.

Law cannot make that happen.

We show love, because God shows His love through us.

And we become examples for other people can see Christ in us.

(3) Paul's advice to pastors who serve, following him.

Paul traveled, establishing congregations.

When he left, he made plans for that work to continue.

He chose elders in the new congregations.

He called them "overseers" and "deacons."

In his letters, Paul gave advice to specific people, commanding them for their service, leading their congregations.

Paul wrote letters to Timothy, Titus, and the elders in Ephesus, explaining their role as shepherds for their congregations. He explained their duties, their qualifications. Paul encouraging them to copy him, as he copied Christ. He told them to live holy, as examples for their congregations.

Pastors that follow Paul in holy service, continue to show character, matching with the image of the Son of God.

Part C

People who serve Christ in the church, and
 also those people who train and teach them,
 also those people who supervise them,
all must understand that the pastor's life communicates his message.

Can pastors become perfect? No, of course not.

But we must not say, "Everyone one is a sinner, so it does not matter how the pastor behaves. No one is perfect, so anyone, having any habits, they can become pastors."

Wrong.
Actions, attitudes, and behavior are important.

Pastors can't become perfect. That is true.
But they must become better, more like Christ, above other Christians.
They must have nothing that can cause criticism, and gossip.
Live as Christ for your example, because you are examples for your congregation.
While grow up to Christ, so also your congregation.
You show them His love, joy, peace, patience, and self control -- all the fruit of the Holy Spirit.

CHAPTER 7 -- Under the Word of Truth

Part A

Power, authority, and focus for a pastor's service is from where? God's Word.
 Law and Gospel.
 His judgment and promise.
 All through the Bible.

Human announcers for that message never work independently.

They never have independent authority.

(1) Prophets, priests, and kings under God's Word.

No human institution, no group, can say that they alone have God's Word.
No one can say they are the authority behind God's word.

No. That's backwards.

A prophet's high job title does not prove that their word is God's word.

Old Testament prophets, priests, and kings don't have their own authority.
They have authority only in their service for God's Word.

Throughout the Old Testament we see both true prophets and false prophets.
If a prophet speaks, but God never gave him that message,
the prophet's message is only his own invention. Not God's Word.

Power and truth relate to the message, not the person announcing that message.

Also God established priests and kings.

But throughout the Bible, we see that those kings, those priests, whom God established, they rejected God. They rejected His Word. So God rejected them, and He sent His word through other announcers.

(2) God's Word comes down and becomes man.

No person can become the judge for truth.
No person, except One -- that One, who is true God and true man.

He alone could teach with authority, because He alone is judge for all truth.

Religious leaders rejected Him, because they rejected truth.

Jesus told his 12 disciples,
"If you continue in my word, then you are truly my disciples. You will the truth, and the truth will make you free."

Jesus said that His true word protects us.

(3) Apostolic authority as service under God's Word.

Again, that theme about God's word related to truth, and that truth teaches us, protects us, and gives us faith. We find that throughout the New Testament letters. God's word tests teachers, if they are telling the truth, or if they are liars.

Part B -- Apostolic authority, and Gospel truth, in Paul's life and teaching.

(1) Words and actions.

When Paul traveled, establishing churches, he appointed elders.
Then he taught them their responsibilities.

Paul told Timothy and Titus,
*"Guard your ministry. How? Stay faithful, connected to God's Word.
Watch for false doctrine."*

Paul clearly teaches that no human announcer can prove his message.
No, his message proves him.
No human announcer can certify his message.
No, his message certifies him.

In Paul's letters, you can't find many quotations from Jesus.
But we see plenty of evidence that Paul knew the things that Jesus taught.

Paul knew that all of his teaching must fit Christ.

Paul presented Christ's teaching, His word, as a tradition, that Paul received.
And then Paul gave to us that Word, that tradition, that is the gospel,
God's powerful gift for salvation, for all people that believe.

Is God's Word true? Is His gospel true?
We cannot decide that.
Paul cannot decide that.
No person, no apostle, no institution, no church, can decide that.

No, His Word, judges us. He decides if *our* teaching is true.

Paul could never say, "My teaching is true, because I am Paul."
No, Paul invites us to test his teaching by the gospel, Jesus' own words and actions.

(2) The gospel tests Paul, and other teachers, how?

When we read Paul's letter to the Galatians, we see that after Paul left their city, false teachers came. They required that Christians must follow Jewish religious rules.

Paul wrote back to the Galatians,

*I am shocked that so quickly you left Him. He called you through His Grace in Christ.
Now you are attracted to a different gospel.
A different gospel? No. Any different teaching, that is not the true gospel.*

Paul wanted those Christians to test those teachings, comparing it to the Gospel.
Paul wanted them the test *his* teaching, comparing it to the Gospel
If that teaching and the Gospel match? Fine.
If they don't match, reject it.

The label "apostle" means nothing.
The gospel of Christ Jesus means everything.

When Peter wandered back under the Law, Paul himself confronted Peter.
*"You are Jewish, but you live as a gentile.
Now do you want to force gentiles to obey Jewish religious laws?
You hypocrite!"*

For Paul, an announcer is not independent.
The announcer is under God's Word.
That means God's word judges the announcer.

Paul accepts that judgment from God's Word.
And Paul is ready evaluate other preachers.
And if necessary, he is ready to criticize them.

(3) The principle of responsibility.

We know that Servants for God have responsibility those people in their care.
But Paul also teaches us that Servants for God have responsibility for one another.

Part C -- Telling the truth in love in ministry.

Paul, in his work, became bold in confrontation.
And he became gentle in care with other workers.

We pastors must do the same.
Become bold and become gentle with our peers.

Our authority is *always* God's Word.
Our authority is *only* God's Word.
Every part of our work must be evaluated under God's word.

Every person in service, their words, and their work, both, must be analyzed.

People in ministry must supervise each other.
We are not independent professionals.

We can't use ideas like, "congregational autonomy" and "and our call" for protecting ourselves against evaluation, warning, and dismissal.

We pastors must counsel each other for keeping us straight
before congregations must fire us.

If we love the Lord.
If we love His people,
And if we love our brothers in ministry,
that means we are our brother's keeper.

CHAPTER 8 -- Partners in Joy

PART A -- Have the right view.

God made man, and He established man to care for God's garden.

Work for Adam was a thrill, not a burden.

But sin wrecked all that.
God removed Adam and Eve out from the garden.
Work became hard.
People lost trust for each other.
They lost trust for God.
They had worry, competition, greed, and hate.

Before they had enough.
Now, getting things needed for life became hard.

But we must learn, don't worry about those things.
Don't hoard those things.
Our goal is not *things*, but *life with God*.
Heaven has no pain, no suffering work, no worry, no hungers.

(1)

God promised to give Abraham land a great land.
Abraham moved there, but he never settled down.
He traveled around, living in tents.

Later, Israel wandered in the desert for 40 years, depending on God for their daily bread.

They could not hoard that bread, called *mana*,
God told them,
*"Man does not live by bread alone.
But man lives by every word the Lord speaks."*

Old Testament prophets often warned the people not to become focused on the world's things.

Job understood that his wealth did not belong to God, and it was not his.
Job said, *"The Lord gave. and the Lord takes away. Bless the name of the Lord."*

(2)
When Jesus came, he was born where? In a king's fancy house?
No. Mary laid him in a manger.

Jesus said,
*"Foxes have holes. Birds have nests.
But the Son of Man has no place to lay his head."*

Jesus had nothing.
People who had wealth, they support him and his disciples.
Jesus permitted that.

When Jesus rode as king into Jerusalem, He rode a borrowed donkey.
He had his last meal in a borrowed room.
When he died, his friends buried him in another man's grave.

Jesus was poor on earth.
But he came from heaven to give us the greatest treasure:
Life with him forever with him in heaven.

Jesus was not against money and things.
But money and things had small value.

Jesus told us,
*Do not keep for yourselves treasures on earth.
Why? Where is your treasure? There is your heart.*

Jesus told his disciples,
*You received without paying
Give, and don't demand payment.
On your journey, don't bring gold and silver.
Don't bring a bag or extra clothes.
A worker earns his food.*

Announcers for God's Gospel, we belong, not to this world. We belong to another world. We show that, while we manage business for things we need for living in this world.

(3)

The New Testament apostles lived that same idea.
They wrote that earth is not our home. Heaven is.
They said that the world's things decay.
But our treasure in heaven never decays.

In the New Testament, Christian teachers and missionaries receive their support from those people that they serve. John specifically encouraged continuing that process.

Part B

(1)

Also Paul taught, all Christians are citizens in heaven.
So they must have a proper view about this world's riches.

Our hope is not related to things.
Our hope is really in relation to (connected with) God.

Paul encouraged Christians who have more than they need,
to help those brothers and sisters who have needs.

But Paul also rebuked those Christians who ignored their responsibilities for managing their business, and didn't support themselves.

Paul told church workers,

*Don't think that becoming holy makes your rich.
Many people, desiring to become rich, fall into temptation and traps.
They become careless, foolish, hurt, and destroyed.
Love for money, that is the root for all evil.*

Paul said,

A church leader must not love money. He must not become greedy for profit.

But Paul also emphasized, that those people who serve in the church, they have a right to receive financial support from those people that they serve.

Students give to their teachers.

So, Paul supports two necessary parts for preaching the Gospel, while living in this world.
First, taking care of things we need for physical life.
But also, second, focus on joys in our future life.

(2)

Now, we see for this topic, Paul does not fully practice what he preaches. Paul said, that he had the right for receiving gifts for his support, he did not use that right. He did not want to make any obstacle for the Gospel.

Paul decided that he will fully support himself -- work himself, and not depend on other people.

If we pastors don't copy Paul's actions, that's fine. But should copy Paul's attitude.

(3)

Paul did not depend on gifts from other people, except from one group. Paul did receive gifts from Philippians, regularly.

Paul told them,

Only with you, did I establish a partnership, for your giving, and my receiving.

Paul said,

I don't complain about things I need. I have learned to be satisfied, no matter my situation. I can live having hunger, and I can live having enough. I can do all things through Him, who strengthens me.

Paul said,

*I don't seek your gift. I already have my full payment.
But your gift to me is really your offering to God.
God will give you everything you need from his riches in glory.*

Paul expressed great joy and pleasure about his relationship with the Philippian church.

Part C

Connecting Paul's teaching to our work today, is easy.

We know several stories about conflicts between pastors and their congregations. Conflicts about money. Many pastors want to become rich. We hear about lawsuits, counter suits, contracts, etc.

Suppose if a congregation calls a pastor, and that pastor says,

"If you want me to accept your call,
you must increase my salary."

or.

"You must give me a loan with no interest for my house."

Suppose a seminary student graduates and becomes a pastor.
His first church is a small country congregation.
He dreams about promoting to a larger church, so he can get more money.

How many churches and pastors fight about money?

We can avoid those problems. How? share a common goal.
partnership.
fellowship.
unity in joy, serving for the Gospel.

Paul had hard situations.
But Paul also had the Philippians.
Every pastor has people like the Philippians --
partners. Supporters. People who give us joy.

They maybe are not church officers.
They can be quiet, humble worshippers.
But they love Jesus and they support their pastors.

They give us a taste of heaven.

Paul's relationship with the Philippians shows us how a partnership in the Gospel can give us true contentment and continual joy while working in the holy ministry.

Like Paul, pastors must never tire of preaching Jesus. Pastors do not preach the words of men. They do not preach themselves.Â

Consider the many places in Scripture that show examples of personal work in pastoral ministry. Jesus ministered personally. He ministered personally to Nicodemus, to the woman at the well, to Zaccheus, to the Roman Centurion, to Mary and Martha, and to many others. The Goals of Pastoral Ministry. To make disciples of Jesus Christ, baptize them, and teach them to walk in the obedience of faith {Matthew 28:18-20; Romans 1:5}. I don't know of a clearer or more comprehensive starting point to a philosophy of pastoral ministry than the commission Jesus gave his disciples in Matthew 28:18-20. His message is clear in his statement that everything in Christian ministry must be about the primary goal of making disciples, followers of Christ.Â

In practical terms, I like the idea of following in the pattern of the Puritan pastor, Richard Baxter, who made regular visits to the home of every church member for the purpose of pastoral care. He was determined to pay careful attention to his flock (Acts 20:28), and he organized his life to. 4. These instructions are pastoral in nature and reveal what might be called critical concerns for pastoral ministry. These are matters important to the leadership themselves and to the well being of the flock of God as a whole. Obviously, there are many more concerns dealt with throughout those epistles we generally call, the "pastoral epistles" (1 & 2 Timothy and Titus).Â

The term pastoral epistles has been used to designate the three epistles or letters addressed to Timothy and Titus (1 & 2 Timothy, and Titus). Though addressed to individuals, they are not limited to personal and private communications since they were addressed to these men to guide them in matters concerning the church of Jesus Christ and its pastoral care (cf. 1 Tim. 3:15 with 2 Tim. pastoral ministry: In describing himself in his role within the Church of Christ, Paul employs a rich and varied vocabulary. In introducing himself to the churches, he usually calls himself "an apostle," (although not always, d., for example, Philippians 1:1). He may speak of himself as "a preacher and a teacher" (d., for example, 2 Timothy 1:11).Â

ing preponderance of vocabulary used by Paul to expose his own understanding of himself is service oriented.Â This is the pattern of all authentic New Testament ministry: its goal is to establish, promote, and secure the joy of the saints in their God through the Gospel of Jesus Christ. Now, by what means, we ask, may we most efficiently achieve and maintain this? First, we must be thoroughly convinced that this is our task. 1. Traditional pastoral ministry promotes a one-man rule known as "the pastor." He is the final word and rule within most "evangelical" churches.Â

2. Traditional pastoral ministry promotes lofty and honorific titles for church leaders such as "Reverend," "Minister," "Bishop," "Senior Pastor," and "Pastor." In contrast, Jesus taught that His people were members of a unique brotherhood with no need for elite and honorific titles (Mt.23:6-12; Mk.10:35-45). Not only do special titles separate the Christian brotherhood and violate the scriptural teaching concerning the priesthood right of the believer (Eph.4:11-12; 1 Pet.2:5-9; Rev.1:6), it also feeds the pride of men.