



Cherrequine Bible Doctrine Ministries

The Fruitless Pastor

Here is the corrected translation of Philippians 1:22-26 from the original Greek:

- 22 "But if I am to live on in the flesh, this status of maturity will mean fruitful accomplishment for me; and I'm not going to declare what to prefer."
- 23 "In fact, I am hard pressed from the two alternatives, because I have the desire to depart and to keep on being together with Christ, for that is better by far."
- 24 "Yet on the other hand, to remain on in the flesh is more necessary for your sake."

This simply brings out the fact that for Paul the balance of necessity of obligation was higher than the balance of advantage of going to heaven. Though Paul was already at spiritual maturity, God is offering him the privilege of doing more on earth, as God offers us all the privilege of doing more, whether or not we accept the challenge is between ourselves and God. Paul's attitude is the same attitude our Lord and Savior exercised during His incarnation, that of selflessness.

God doesn't need any of us and the very fact that He calls us to be a part of His plan and to take part in His works of divine good should cause us to bow down before Him! We are called or elected to privilege and Paul knew that the fruit did not come from the work itself but from the honor of laboring for God. The "**fruitful accomplishment**" he refers to in verse 22 is the fruit of the Spirit or the production of divine good preordained for Him by God. Though Paul has a preference to go to heaven and be with the Lord he is not going to bring attention to his own desires but rather, he draws the attention to Christ.

Acts 5:29 informs us that in a matter of spiritual decisions we must obey God rather than man, which includes our own desires. Paul is a spiritually mature believer with the very thinking of Christ and though he preferred to be face to face with the One he loved, Christ, he of course wanted to execute and fulfill God's plan for his life right to its completion here on earth.

Although we should look forward to heaven, none of us should prefer death until we complete the course God has laid out for us and run the race to its finish line, fighting the good fight, 2 Timothy 4:7. God's plan is different for each of us; we each have a different calling on our lives but whatever that calling may be it always includes others. Through all of Paul's trials and pressures he always

remained concerned for others! How many of us actually regard the interests of others as important as our own interests? The concept of selfishness has nothing whatsoever to do with Christ. In living for Christ we will live for others even if it happens to infringe on our own personal desires.

So, for Paul to remain upon the earth at this present time was more needful for the sake of the Philippians church as well as many other believers right up to our own congregation, seeing that Paul wrote half of the New Testament! At this time in the ancient world there was no one teaching advanced doctrine or mystery doctrine like Paul was. At this time there is no other pastor- teacher who could lead the Philippians to spiritual maturity and ultra super grace. Therefore, God leaves Paul behind to lead the way.

In fact, the next five years of Paul's life was his very best. Paul traveled to Spain, Southern France, cross the Mediterranean Sea to Ephesus where turned Timothy around from his reversionism, then he moved on to Colosse, Troy, Corinth, to Athens and then on to the Balkin Islands where the Romans finally took him to prison and Nero ordered his death by decapitation. During these five years Paul saw a tremendous response to the word of God, and he enjoyed a magnificent triumphal procession in the ancient world. God revealed to the angels that Paul is "**the man**"! God will vindicate him before all his enemies and he will experience the ultra super-grace life before he finally moves on to heaven.

God leaves us alive for our own sake in that we are afforded the time to attain spiritual maturity. Paul did this and so did the apostles John and Peter. There is no where in Scripture that indicates any of the other apostles ever reached spiritual maturity except Paul, John, and Peter. To reach the place of spiritual maturity one will find very little company, it's not a road that is widely traveled. Unfortunately there are very few pastors communicating the pertinent mystery doctrine to carry their congregation to spiritual maturity.

There are four categories of pastors who cannot lead their congregation to spiritual maturity:

- **The Cosmic Pastor** - who is distracted by works crusades, social action, and being moral. Such a pastor is generally arrogant and involved in self righteousness. He may be born again or never born again who verbally claimed his sincere love for God. This pastor is a servant of Satan rather than of God.
- **The Celebrity Pastor** – who is more of an actor and politician preaching divine establishment principles and satanic policies of human good works. He pushes multiple church programs and activities at the same time. This pastor is building his own kingdom and financial empire.

- **Immature Pastor** - this is the pastor who never learned Bible doctrine hence spends most of his time in the cosmic system. And though he does evangelize his congregation weekly, he can never take them on to spiritual growth. He spends his time lecturing on morality and high profiling his own personality.
- **The Adolescent Pastor** - who has some truth of Bible doctrine but is distracted by various forms of high profile temptations. The truth he has is buried in arrogance and he is ambitious for approbation. This type of pastor can also be emotional which appeals to those who want something to do once a week to appease their own conscience.

It is important to understand that your capacity for the details of life will not go beyond the measure of doctrine that is imparted to you categorically. A believer cannot reach maturity if they are not given mature instructions. The Pastor cannot live beyond the content of what he thinks and cannot think beyond the content of what he has received. He cannot receive if he is never in a position to hear the Word of God Romans 10:17 "For faith comes from hearing, and hearing by the word of Christ." The same is true for each believer.

A church member that doesn't go to the right church may hear false teaching but they are responsible for all that God has appointed them to hear. God will require accountability for what you are suppose to hear, ignorance is of no excuse. If they don't make a choice toward categorical doctrine, although the church is prepared to present the right premise to them, they will never escape the responsibility by claiming that they are ignorant, 1 Corinthians 10:1 "For I do not want you to be ignorant, brethren,"

He generally appeals to those believers with negative volition toward doctrine (NVTD) and so has a congregation filled with spiritual sophomores, i.e., believers with a little knowledge who think they have all the answers. *Remember, knowledge fills a large head but merely inflates a small head.*

On the other hand, a mature pastor, such as Paul, through his faithful Bible teaching, personal study, and avoidance of the high profile distractions, advances in the pre-designed plan of God (PPOG) to S.M. and leads his congregation there as well. The mature pastor as well as the mature believer realizes the truth of John 3:30 "**I must decrease while Christ must increase.**" The mature pastor also recognizes that he must possess the love mentioned by our Lord in John 21:15-18, an impersonal, unconditional, virtuous love needed in feeding the sheep of God. In this passage the Lord was saying you cannot serve me without this virtue or this impersonal love.

This impersonal love stems from personal love toward God. And, our personal love for God is not based upon who and what we are but upon who and what He is! When the Lord asked Peter if he loved Him more than these in John 21, there

is a very important principle here. No man can function as a pastor- teacher with his eyes on people. Secondly, the motivational virtue for the gift of pastor-teacher must come from personal love of The Lord Jesus Christ. If people are more important than the Lord the pastor (or believer) becomes a people pleaser and therefore a loser pastor/ loser believer. If the believer is controlled by people he will inevitably end up in some form of depression and eventually quit the ministry. So, a reversionistic pastor is a case of the blind leading the blind, both falling into the ditch. Both the teacher and the congregation end up under the satanic policy of evil, usually manifesting itself in the **"program church"**. The principle which the believer needs to adhere to is that of Philippians 1:21, to live and die for The Lord Jesus Christ which only comes when we allow ourselves to be taken anywhere that the Lord desires us to go!

We find a unique example of such a one in the apostle Paul. At this time in history there needed to be a demonstration of the power of doctrine historically and Paul is the one that God chose. Paul stayed alive for five more years plus, and as a result there was a whole generation of super grace believers to show for it. From AD 96 to AD 192 was the finest period in human history to be alive in the devil's world, because doctrine had its maximum impact in the Roman Empire.

And Paul was the leader of it all! This changed the whole course of history proving that God never leaves the earth entirely destitute of great men. Such a man we find in the apostle Paul... a unique example of what it means to possess the mind of Christ! The one key word in cultivating the mind of Christ is... others. This does not mean sucking up to others and pleasing everyone's flesh, but instead, keeping the spiritual interest of others as important as your own.

1 Timothy 2:4 gives us insight into God's two-fold will for mankind. The first half of His desire is that all men be saved through belief in His Son, Jesus Christ. The second half of His will is that all believers come to know the truth of His word. Now, we know that not all men become saved and not all believers grow in God's grace and knowledge. In order to fulfill the second half of God's will the believer must be taught by the pastor assigned to him and whom he has been assigned to.

Therefore, after salvation the most important thing the believer can do is identify his right pastor-teacher and submit to his teachings, daily inculcating his system of thinking, Romans 12:2. The Apostle Paul instructs of the importance of finding and remaining under one's pastor in our passage.

Phi 2:16 "Be concentrating on the word of life so that I may have a basis for boasting with reference to the day of Christ [Rapture] because I did not run without profit nor work hard in vain." Phi 2:17 "But even if I am being poured out as a libation on the altar of sacrifice and service in reference to your doctrine I

keep on having inner happiness and I congratulate all of you." As we have noted three of the greatest gifts God has given to man are as follows:

- The greatest grace gift of all, salvation from the Lord Jesus Christ which offers all men eternal life.
- The second greatest grace gift after salvation is finding your right pastor teacher who can teach Bible doctrine and the mechanics of predestination leading the way to spiritual happiness.
- The third greatest grace gift is to find your right man/right woman, the ultimate in human happiness.

The gifts which the Lord Jesus Christ left behind for believers before his ascension to heaven after His resurrection are noted in Eph 4:12 " the gift of apostles, prophets, evangelists, and pastor-teachers". The gift of apostles and prophets are no longer applicable for this dispensation seeing that we have the completed canon of Scripture. That leaves the gift of evangelism for the unbeliever and the gift of pastor-teacher for the believer.

The gift of pastor-teacher holds a three-fold purpose:

- For the equipping of the royal family of God for spiritual combat.
- For the vocation of the ministry, that is, the training of future pastors.
- For the edification of the body of Christ, that is, to teach, study, discipline (publicly), reprimand (privately), and encourage by steadfastness and doctrine.

In 1Thess 5:12, Paul taught that there were certain men who had charge over certain individuals in the Lord. 1 Thessalonians 5:12 tells us that we are to appreciate those who diligently labor among us. The Greek word for appreciate is *eidenai* and it means to know, to perceive, to recognize, to become aware of, to discover those who work hard and toil to the point of exhaustion, that is, the pastor-teacher who has charge over your instruction.

Another verse in which Paul addresses the subject of the pastor-teacher is Acts 20:28. Here Paul is speaking to the elders, which is one and the same as the pastors. He tells them that God has made them overseers of the flock/ the church. The Greek word for overseers is *episkopous* which means guardian of the flock, overseer, supervisor, superintendent, and policy maker. Notice that it is one flock and one church the pastor is overseer of. It is singular illustrating that there is ONE pastor for ONE congregation. This verse teaches three principles:

- One flock with one shepherd over that flock.
- One church with one overseer over that church.
- And, this one pastor is assigned or appointed by God the Holy Spirit.

Now, there must also be the right congregation for the pastor-teacher. They too must recognize their place. That place is not a building, a church, a location, but rather, the calling is to a particular pastor-teacher. 1 Peter 5:3 tells us there are certain members allotted to the charge of a certain pastor. The Greek word of "allotted to your charge" is *kleron* which means those assigned to a certain pastor-teacher, those allotted or distributed to a certain pastor-teacher, those whose care and oversight has been assigned to one presbyter i.e., pastor. Also in this verse Peter speaks of the example that the pastor is to set. This example never points to the man himself but to his message. The Greek word *topoi* means an impression made, a mark made, or a pattern established through the doctrine taught.

Every Church age believer, under logistical grace, has his own right pastor to satisfy his need and desire for Bible doctrine. Wherever positive volition exists, God provides a communicator of Bible doctrine face to face or non-face to face. What should you look for in finding your right pastor-teacher? One who is faithful in the communication of Bible doctrine, under the principle of line upon line, precept upon precept. And then on your part what is required is consistent daily exposure to his Bible teachings. Finding and sticking with your right pastor-teacher is of great importance since it is the basis for your spiritual walk.

No man can ever fulfill his primary mission of teaching the mystery doctrine of the Church age apart from several factors:

- The possession of the spiritual gift of pastor-teacher. This needs to be stated since there are many men (and women) who stand behind the pulpit who simply do not have the spiritual gift of pastor-teacher. Some erroneously think they have the gift; some do not and are mere opportunists.
- The proper preparation is also required for the spiritual gift of pastor-teacher to function properly.
- The proper recognition of the spiritual gift is also needed
- Intensive training which is designed so the pastor can use the original languages and dig out things for himself daily. This requires that the pastor spend the majority of his time in studying and teaching the word of God.

Eph 4:11, in speaking of the pastor, uses the noun *didaskalos* pointing to one person teaching a group with the authority residing in the teacher and the congregation subordinating to that authority based on the word of God. This noun should never be translated "bishop" as the King James Version has it incorrectly translated it.

The term gives rise to an ecclesiastical system never authorized by the word of God. A pastor's function is to establish policy based on grace and truth. The authority of the pastor is also noted in such passages as Eph 3:7; Col 1:23; Heb 6:10; 1 Timothy 5:17, 19; Titus 1:5; James 5:14; 1 Peter 5:1; 2 John 1; 3 John 1.

Peter was not an elder he was an apostle and a teacher of doctrine. Every local church has only one commander. There is no Biblical basis for a plurality of elders.

The pastor is the herald of the king, one who announces the policy of the king, sometimes translated preacher, 1 Timothy 2:7; 2 Timothy 1:11; 2 Peter 2:5. But the Kings news, i.e., the word of God is not always sought after. Among the many generations that come and go there are few believers who are truly positive. Some generations may hold a larger or smaller percentage of positive believers, and it is the positive volition which counts.

All positive volition in a given generation will be honored by the logistical grace provision of a pastor-teacher to satisfy the desire of believers to know the will, purpose, and plan of God. Every segment of positive volition will have a prepared pastor to satisfy their need and longing to understand God, be it face to face or non-face to face. If any man is willing to do God's will he shall know the doctrine, John 7:17.

God always provides a pastor for positive volition. However, the greatest doctrinal message in the world from any pastor is no guarantee of spiritual growth; it is merely the first phase in bringing the believer up to the point of metabolized doctrine in the soul. Positive volition requires constant feeding, like a baby.

There is a great effort involved which is why the half-hearted and lazy fall by the way side. Jeremiah 29:13 tells us that only those who seek for God with all their heart will find Him. Proverbs 23:23 informs us that we can sell out on truth and understanding. God has blessed us with every spiritual blessing in the heavenly places in Christ, Eph 1:3, but it is up to us to recognize the provisions God has made and to become devoted to receiving and supporting that which God has provided.

Authority in the local church

There is no God ordained authority beyond the local church. Denominational authority is absolutely not of the biblical teaching. The Holy Spirit is the Officer in Charge in every doctrinal–grace oriented local church.

- The Holy Spirit places the individual with a particular group of believers (John 10:2-3, Acts 20:28, 1 Peter 5:3). The Holy Spirit will lead a positive volition believer to a congregation that teaches Bible doctrine.
- The Holy Spirit establishes the right pastor with a right congregation over the years (2 Corinthians 1:21).
- The Holy Spirit assigned one right pastor-teacher per congregation (Revelation 2-3).

- The right pastor-teacher has one right congregation (2 Corinthians 10:13-16, Acts 20:28).
- Doctrinal and grace oriented pastor-teacher do not exchange pulpits or visit churches, since the sheep can not follow a stranger (John 10:5, 2 Timothy 4:3).

The term right pastor refers to doctrinal – grace oriented pastor, spiritually mature, trained and skilled in Bible doctrine. The term right congregation refers to a group of positive volition believers continually, progressively and systematically studying Bible doctrine on daily basis.

The apostle Peter was instructed (John 21:15-17) by the Lord Jesus Christ to take care of the believers in three different spiritual statuses:

- Tend my lambs (*arnion*) refers to the work of feeding the new believers with Bible doctrine.
- Shepherd my sheep (*poimano*) refers to the work of clobbering (hitting with the staff) the young and wild believers with Bible doctrine.
- Tend my sheep (*bosko*) refers to the work of feeding the prudent and humble sheep (those with genuine humility) with Bible doctrine.