

Ephesians 4:11-16 ¹¹ And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ¹⁴ That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; ¹⁵ But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: ¹⁶ From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

- This passage does not give a “three-fold job description” to the “five-fold ministry”! Since there is no punctuation in the Greek language, verse 12 should be understood: **“for the perfecting of the saints, that they might do the work of the ministry, that the body of Christ might be edified.”**
- The number five is significant in Scripture and in the natural realm:
 - There were five bars that bound the Tabernacle of Moses together as one building
 - There were five pillars of entrance into the Holy Place of Moses Tabernacle
 - There were five articles of furniture in the Tabernacle of Moses
 - Aaron and his four sons camped between the tribes of Israel and the Tabernacle
 - Jesus used five loaves to feed the multitude
 - The cloud the size of a Man’s Hand – representing revival/renewal – had five fingers
 - There are five senses in the human body for its protection and care
- **THE MINISTRY OF A PASTOR IS ONE OF THE FIVE-FOLD MINISTRY GIFTS TO THE CHURCH**
- The Hebrew word “ra’ah” which is translated “pastor(s)” in the book of Jeremiah, is also translated as “shepherd, herdsman, keeper, feed” elsewhere in the Old Testament
- The Greek word “poimen” which is translated “pastors” in Ephesians, is also translated “shepherd” elsewhere in the New Testament
- These words show that a pastor is a shepherd, one who tends or herds flocks, feeding, guiding and supervising them. The concept of shepherding is one of the oldest in the Bible.
- The “shepherding ministry” was an abomination to the Egyptians, just like the “pastoral ministry” is offensive today to a godless world.

Genesis 46:33-34 ³³ And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? ³⁴ That ye shall say, Thy servants’ trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

- As with all ministries, Jesus Christ is a pastor’s supreme example. He is the Good Shepherd (John 10:10), the Great Shepherd (Hebrews 13:20), and the Chief Shepherd (1 Peter 5:4). He is the Shepherd and Bishop of our souls (1 Peter 2:25). He is Jehovah-Ra’ah, “The Lord is My Shepherd, I shall not want” (Psalm 23:1). In John 10, Jesus is a “pattern shepherd” for pastors to emulate:

John 10:1-16 ¹ Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. ² But he that entereth in by the door is the shepherd of the sheep. ³ To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. ⁴ And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. ⁵ And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

⁶ This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. ⁷ Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. ⁸ All that ever came before me are thieves and robbers: but the sheep did not hear them. ⁹ I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. ¹⁰ The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. ¹¹ I am the good shepherd: the good shepherd giveth his life for the sheep. ¹² But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. ¹³ The hireling fleeth, because he is an hireling, and careth not for the sheep. ¹⁴ I am the good shepherd, and know my sheep, and am known of mine. ¹⁵ As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. ¹⁶ And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

- In John 9, Jesus had healed a blind man at the Feast of Lights. Because of his testimony, the man had been excommunicated from the Jewish “sheepfold,” cast out by “false shepherds.” Now Christ, the Good Shepherd, comes and brings him into His fold. John 10 arises out of this background.
 - Jesus (Jehovah-Ra’ah incarnate) is the Good Shepherd who gives His life for the sheep. All other shepherds in the Bible were “under-shepherds” that pointed to THE shepherd.
 - The Israelites were God’s sheep, but Jesus spoke of “other sheep” that would come into the flock (the sheepfold would still be “one fold”) – these are Gentiles added to the church.
 - Jesus Himself is the Door of the Sheepfold. Only through His body and blood can you find entrance into the church. You can’t “get out” except by trampling over His body and blood!
- There are several enemies of the sheep mentioned in John 10:
 - THE STRANGER (v.5) whose voice the sheep do not recognize, so they wander away.
 - THE THIEF (v.1,9,10) who steals from the flock by craftiness.
 - THE ROBBER (v.1,9,10) who steals from the flock by violent force.
 - THE HIRELING (v.12,13) who leads the flock only for pay, and flees when the wolf comes.
 - THE WOLF (v.12,13) who devours and scatters the flock. (Did you know the phrase “a wolf in sheep’s clothing” came originally from the lips of Jesus in Matthew 7:15?)

Matthew 7:15 ¹⁵ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

- Pastoral ministry is shepherding ministry, and you can easily recognize a real shepherd!
 - A Pastor will be one whose voice the sheep recognize through an inner spiritual sense.
 - A Pastor will be sensitive to the sheep, “sit where they sit” and identify with them.
 - A Pastor will “call his sheep by name,” having personal contact with them.
 - A Pastor will lead the sheep into fresh pastures of the Word which he searches out.
 - A Pastor goes before the sheep as a leader and they are happy to follow him. They know he will not lead them astray, because he leads by example in attitude, word and lifestyle.
 - A Pastor rules the sheep with love, not with force or cruelty. They naturally return his love.
 - A Pastor is willing to lay down his life for the protection of the sheep.
 - A Pastor is willing to stay with the sheep when he sees the wolf coming.
 - A Pastor is always on the alert for “other sheep” to bring into the fold.
 - A Pastor recognizes that there is only “one fold,” and that his flock is just part of that fold.
 - A Pastor recognizes that the sheep are not his, but they belong to the Chief Shepherd.
 - A Pastor ministers healing to the flock, seeking out the lost and binding up the broken.
 - A Pastor uses the rod (correction) and the staff (direction) to lead his sheep.
 - A Pastor protects the sheep from their enemies – and sometimes from themselves.
 - A Pastor will be opposed by False Shepherds, and the sheep will have to discern the true.

- Just as Shepherds have responsibilities before God, so the Sheep have certain responsibilities!
 - Sheep must recognize their need of a Shepherd who is God-appointed and God-anointed.
 - Sheep must recognize their need of a Sheepfold (local church). The words translated “fold” in Scripture mean “hedged or fenced place, pasture land, home, restrained place.”
 - Sheep must learn to obey the Shepherd’s voice, and to flee from strange voices.
 - Sheep must be willing to follow the Shepherd, as he follows the Chief Shepherd.
 - Sheep recognize that their purpose is to reproduce. Sheep beget sheep, not shepherds!
 - Sheep must learn to graze with the flock of God, wherever their shepherd leads them.
 - Sheep must watch that they do not foul the water of God for other sheep who follow them.
 - Sheep must always remember that they are different than another other animal!
 - Without a shepherd they will wander astray and cannot find their way home.
 - Without a shepherd they are helpless and defenseless against their enemies.
 - They need the shepherd to cleanse them, as they cannot cleanse themselves.
 - They need the shepherd to lead them, as they cannot lead themselves.
 - They cannot risk being independent; they must stay in the flock where it is safe.

- At the coming of the Chief Shepherd, all nations will be gathered before Him. He will divide them as a shepherd does his sheep and goats. Goats in Bible times were characterized by their stench and their stubbornness and were basically worthless. Sheep on the other hand were valuable for their milk, wool and skin, and as sacrifices in the Temple.

- **The five foolish virgins, unprofitable servant, and goats in Matthew 25 are not unsaved because they didn’t KNOW, but because they didn’t HEED! We need a shepherd!**

Hebrews 13:17 *Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*