

EXECUTED

TO SUPPRESS

HIS MESSAGE



Volume 2

Christ Did Not Appoint Pastors

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Introduction

Welcome to Volume 2 of *Executed to Suppress His Message*.

In Volume 1 we saw how money-funded, institutionalized religions suppress the teachings of Jesus Christ, so they can promote their own particular doctrines and beliefs. And now with this volume, we continue to address these suppressed teachings.

Institutionalized Christianity is founded on a single premise: Christians are unable to have a relationship with God, without the help of an ordained ministry. Therefore God appoints trained pastors and preachers, giving them the authority to watch over and teach Christ's Church.

Thus every week, in almost every city of every nation, Christians dutifully travel to church to hear instruction from their spiritual leaders. But there's a problem:

The premise that God provides a specially called and trained ministry is simply not true.

1 — Only One Christian Pastor

Christianity teaches:

That God “shepherds” His church through an ordained human ministry.

But Jesus Christ taught:

That He (Jesus) is the only spiritual shepherd, leader and teacher of God’s people.

Jesus told 1st Century Jews the solution to all their spiritual problems was to reject their religious leaders and begin to follow Him. But thanks to institutionalized Christianity, few Christians know that Jesus gave this same instruction to His Church.

Therefore, whether they consist of a dozen people meeting in homes or large congregations of thousands, almost all Christians base their spiritual welfare on following an “inspired leader,” whom they believe God has called to pastor, lead and teach their congregation.

Preachers have literally ushered Jesus out the door and taken upon themselves the responsibility for teaching God’s people.

To support their particular set of doctrines, most churches create and follow a Statement of Beliefs, which is a written document announcing what the church expects its members to believe. Such a statement also functions as a doctrinal test. If you are a member of a church and disagree with its Statement of Beliefs, you might have a spiritual problem. Perhaps you need counseling? And in some congregations, pastors will ask those who disagree with church doctrine to leave and find another church.

Thus we find modern Christianity divided into two levels: *leaders* and *laity*. Lay Christians never look to other brethren for spiritual information. Instead, they believe that God reveals all spiritual information through the leaders of their church.

But here we find another problem:

According to Jesus Christ, Christians are prohibited from using the leader-laity model within His Church.

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## 2 — No Hierarchy in Early Church

You may be surprised to learn how this two-tiered fellowship — with a teaching leadership and a non-teaching laity — was not practiced during the early years of Christ’s Church. For example, the apostle Paul was very much in favor of church leaders. Yet notice what Paul wrote to the Corinthian brethren about their worship services:

*Let two or three prophets speak ... (I Corinthians 14:29-31)*

Here the Greek translated “prophets” can mean either *prophet* or *inspired speaker*. But notice how in Luke 16:16, Jesus said “The Law and the Prophets were proclaimed until John (the Baptist); since that time the gospel of the kingdom of God has been preached.” And from this we can see how prophets no longer speak for God, because under the New covenant, God speaks directly through Jesus Christ ([John 12:49](#)). Therefore Paul was not writing about New Testament prophets. Instead, he was discussing those who share inspired messages among Christian fellowships.

Now let’s continue with what Paul wrote:

*... and let the others pass judgment. But if a revelation is made to another who is seated, the first one must keep silent. For you can **all** prophesy (share inspired messages) one by one, so that all may learn and all may be exhorted.*

These verses are a literal powerhouse of information. First, Paul thought that at least two or three people should speak at every assembly — so there was not a single “pastoral” speaker as there usually is today. Then Paul suggested that if a listener felt something was revealed to them during a sermon, the speaker was to allow that person to interrupt!

Then finally, Paul suggested the congregation should “judge” the presentation. Here the Greek means *to make a distinction* or *to discriminate*. One can imagine a scene where people sat together and discussed the sermon, giving their opinions on the subject matter and trying to reach a consensus on whether the speaker’s presentation was correct. Finally, Paul reiterated how all members of a fellowship should share their inspired thoughts with the congregation.

But of course, modern Christian churches would not allow any of these practices. I would be surprised if the reader has ever attended a church where members could interrupt the speaker and share their own point of view. And I'm quite certain you've never sat in a congregation that held group discussions to determine if the pastor's sermon was correct. With today's Christian fellowships, it's just assumed the preacher knows what he or she is talking about, and the rest of the congregation has nothing to offer.

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### The Early Church "Proved all Things"

Now let's look at another early church practice. In Acts 17:10-11, a group of people were listening to one of Paul's sermons. And I want you to notice how these people responded to what Paul said:

The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, *examining the Scriptures daily to see whether these things were so.*

Back in the 1<sup>st</sup> Century, potential converts didn't even accept the words of an apostle. Instead, they studied the Scriptures to determine whether Paul was telling the truth.

Furthermore, Paul was in complete agreement with what these people were doing — with how they were "testing" what he said against the Scriptures. The proof is in I Thessalonians 5:19-21:

*Do not quench the Spirit; do not despise prophetic utterances. But examine everything carefully; hold fast to that which is good.*

Paul was not against listeners questioning and dissecting what a speaker said. Moreover, he wrote that those who listen to sermons should retain only what they proved to be truthful and good.

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### Test the Spirits

The apostle John felt the same way. Read what he wrote in I John 4:1:

Beloved, do **not** believe every spirit, but test the spirits to see whether they are from God, *because many false prophets have gone out into the world.*

John wrote how evil spirits inspire “many” false preachers. Therefore Christians must try, test, and prove that those who claim to share Christ’s teachings are telling the truth.

### **Think About This**

Two of the most respected apostles warned us to never blindly accept what people preach to us. Instead, they cautioned us to check the Scriptures and prove what we hear. Moreover, we’ve seen several examples of how early Christians did just that.

Yet today, most Christians conclude something like this: “Well, our pastor and the other preachers have been specially trained in college to know and teach God’s truth — so we just *trust* them.”

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3 — Doctrine No Longer Proved

As related in Volume 1, Chapter 8 of *Executed to Suppress His Message*, a 1989 United Nations study concluded there were over 23,000 separate and distinct Christian denominations, with each having doctrines sufficiently different from all the others, that their members refuse to fellowship with Christians from other denominations.

And the problem has only gotten worse over time. Just 22 years later, a 2011 study by Gordon-Conwell Theological Seminary found there were over 45,000 denominations teaching different interpretations of Christ's gospel!

So which of these Christian denominations teach the correct gospel? Or perhaps there's a more pertinent question:

Do any of them teach the true gospel?

Today there are thousands upon thousands of versions of Christ's message. Yet back in the early church when there existed only a few variations of the gospel, Christians and potential converts didn't even trust what the apostles taught.

The followers of Jesus Christ verified doctrines on their own.

The Early Church: Where Everyone Preached

Finally, let's return to I Corinthians 14:31 and re-read something Paul wrote:

For you can all prophesy one by one, so that all may learn and all may be exhorted.

Within these early Christian fellowships, everyone shared their spiritual thoughts. Each member of the fellowship had opportunities to relate their spiritual knowledge, and preaching was not limited to a few educated leaders who followed an established Statement of Beliefs.

Instead, the fellowship taught itself.

Think About This

In the original church established by Jesus Christ, every member had a personal responsibility to study their Lord's teachings, then share those teachings with the rest of the congregation.

But today, we can only imagine the heartfelt spiritual discussions these brethren must have been having, as they discussed and considered the teachings of Jesus Christ.

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## 4 — Why God Calls Christians “Sheep”

The early church lived in an agrarian society where sheep were in abundance. Therefore, 1st Century Christians observed and understood how sheep and their shepherds interact. But today, most Christians haven't been within 100 feet of a sheep. So there's a lot we can learn about these animals and their shepherds.

Let's start by reading a familiar passage from the Psalms:

**The LORD is my shepherd; *I shall not want* (Psalm 23:1).**

This Psalm describes how a good and responsible shepherd provides everything his sheep require. And here the phrase “I shall not want” could be more accurately translated, “I won't lack anything.” Or as the *Contemporary English Version* states, “I will never be in need.”

But understand: this passage is not about animals. The subject is the relationship between Christ and His spiritual sheep (Christians). Thus when the Lord is your Shepherd, you will never lack for anything spiritual.

Now continue with verse 2:

***He* makes me lie down in green pastures; *He* leads me beside quiet waters ...**

The Psalm goes on to describe how the Spiritual Shepherd (Christ) personally leads God's people to their spiritual pasture (their spiritual food).

*Yet modern Christians do not consider Jesus their spiritual Shepherd — neither do they believe that Jesus personally leads His sheep to their spiritual nourishment. Instead, Christians have concluded that Christ uses a paid ministry to lead, teach, and guide His sheep.*

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### How Sheep and Shepherds Interact

My family owns a ranch where it has raised sheep for many generations. And once I was able to spend a week at this ranch. During my stay, this city-raised author was surprised to learn that sheep are grazing animals

— *and they feed themselves.*

So after decades of church attendance and countless sermons discussing how sheep are God's example of Christ's disciples, why was I never told this?

Here are some amazing facts about 1<sup>st</sup> Century sheep — those same sheep Jesus used to represent His disciples:

- *The ancient shepherds did not feed their sheep;*
- *Instead, shepherds led their sheep to a pasture; where the sheep fed themselves.*

Now it's true that some modern farmers place sheep in pens where they are fed hay, silage and grain. However, back in the days when Jesus walked the earth, sheep always found their own food on free pasture.

Thus when Psalm 23 states "the Lord is my Shepherd," this passage paints a very different picture than what we see in modern churches, where people go to church to be spiritually "fed" by their preachers.

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5 — Professional Pastors Rise Up

It's been a long time since God's people understood these scriptural analogies about the Savior and His sheep — analogies that show how God's people should seek out and obtain their own spiritual food. Within a few decades of the Lord's death, a new crop of Christian preachers were telling Christ's disciples they required specially-trained teachers. And this new doctrine grew so quickly, the apostle John had to refute it in [I John 2:27](#), where he wrote, "you have *no need* for anyone to teach you."

Yet few Christians believed what John wrote. And thus with each passing generation, God's people looked more and more to their human leaders, and less and less to the words of Christ. And by the time the first printed Bibles began to appear, Christianity's "one and only" Teacher and Spiritual Leader (Christ) had been totally replaced by human leader-teachers.

It was during this period that Bible translators began to modify Scripture, so it would appear that God supports professional preachers and church leaders. The oft-quoted Acts 20:28 in the KJV provides an excellent example:

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, *to feed the church of God, which he hath purchased with his own blood.*

Here the Greek translated into the English "feed" is *pot-mah'ee-no*. But this word does not now, nor has it ever referred to shepherds "feeding" their sheep. *Walter Bauer's Greek-English Lexicon of the Bible* documents how this word specifically means *to tend a flock*. And Bauer notes how the ancients used *pot-mah'ee-no* to refer to slaves that a shepherd would assign to watch over his sheep.

Thus *poy-mah'ee-no* describes a person who watches over, cares for, and protects the sheep — not someone who feeds the sheep. And we know this to be true, because back in the 1st Century, shepherds led their sheep to a pasture where the animals fed themselves.

This same Greek word is used in [John 21:16](#), where the King James Bible claims that Jesus told Peter to “feed my sheep.” But here again, there’s nothing in the original language commanding Peter to “give food” to anyone. What Jesus actually said was that Peter should “watch over and care for” His spiritual sheep.

And the verses preceding and following John 21:16 are similarly mistranslated:

John 21:15: So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my lambs.*

John 21:17: He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, *Feed my sheep.*

In both of these passages, the Greek verb *bos'-ko* is translated into the English “feed.” Bauer’s Lexicon states this word can mean either *feed* or *tend*. But we’ve already determined that ancient herdsmen led their sheep to a pasture where the animals fed themselves. And this is why the more accurate NASB translates these verses, “Tend my lambs” and “Tend my sheep”.

We find similar translator modifications within the Old Testament. One example is Ezekiel 34:10 in the KJV:

Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from *feeding the flock* ...

This is an obvious error, because the Hebrew translated “feeding” means either “to tend a flock,” or it refers to animals “grazing” in a pasture. Thus the original Hebrew portrays our Lord’s displeasure with irresponsible human shepherds who were tending God’s flock. The verse says nothing

about shepherds “feeding” God’s flock.

Also note how these translator-modified passages do not conform with [Psalm 23:1-2](#), which tell us Jesus is the sole Shepherd of God’s sheep. Neither do they agree with [Psalm 25:4-5](#) & [Psalm 31:1-3](#) which state that it’s Jesus who teaches, guides, and leads His followers to God’s pasture.

Contrary to what church-sponsored Bible translators would have us believe, the original Biblical writings never state that human leaders should “feed” God’s sheep.

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## 6 — Misled By False Teaching

When modern Christians hear all these mistranslated Bible passages, it's not surprising that they conclude their only spiritual responsibility is to go to church once a week and be "fed" by specially-trained leader/teachers. And after hundreds of years of such instruction, most Christians honestly believe their only duty toward a spiritual education is to go to church, sit in a chair, and listen to a trained minister plant spiritual food into their minds.

But perhaps you remember how the apostle Paul wrote that everyone in a fellowship should share what they learn? And how Paul stated that everyone should share, "so *that* all may learn and all may be exhorted"?

So given what Paul wrote, do you think everyone in a fellowship will prosper spiritually, if most of the fellowship remains silent?

Now look at Hebrews 5:12:

For though by this time *you ought to be teachers*, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.

The author of Hebrews (which many scholars now believe was a fellow named Appolos) taught that all Christians should be teachers (Greek: *instructors*) that are able to share Christ's gospel with others. Furthermore, when this biblical writer states "you ought to be teachers," the Greek refers to a "duty" each person is obligated to perform.

Jesus used this same word in Luke 17:10:

So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done only that which we ought (that's the word) to have done.'

Thus according to Hebrews, the job of being a Christian instructor is not something optional: *every Christian has a duty and obligation to share the gospel with other people.*

But how can individual Christians take this obligation seriously, when the salaried ministry never informs them of it? In most churches, preaching is carefully controlled by allowing only a few approved speakers, that are



hired to preach only those doctrines approved by the church's Statement of Beliefs.

### Think About This

When Christianity started out, Christ's followers were free to share whatever was on their minds. And the rest of the fellowship — feeding like sheep — would consume what spiritual food they chose to agree with, while rejecting that which they personally decided was untrue or not helpful.

*But today, such lively and enlightening discussions between brethren are virtually unknown among modern Christian assemblies.*

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#### An Important Distinction

Even though Christians are called to be spiritual teachers, we must always remember how Jesus only authorized His disciples to teach the specific knowledge He gave through His apostles:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, *teaching them to observe all that I commanded you*; and lo, I am with you always, even to the end of the age (Matthew 28:19-20).

So yes, Jesus wants — and needs — His followers to be teachers. But He does not approve of Christians sharing their own doctrines and theological formulations.

Instead, the Lord commands His followers to share the precise words He passed down to us through the apostles. We must always remember what Jesus said in Matthew 10:24:

A disciple is ***not*** above his teacher ...

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#### Christians: Called to Be Spiritual Experts?

Perhaps you're thinking: "Now hold on here: it's not *my* job to teach or to become an expert in God's word, because all that really matters is that I

accept Christ's sacrifice and repent." And of course, we're all entitled to this opinion.

But when a person states the above, isn't it much like saying: "Look, I've already repented and obtained my personal salvation, so there's really nothing more I need to do *for* Christ. Therefore, I've hitched my trailer up to my favorite church, and I'm going to follow them into to Kingdom of God."

Those who think this way might be surprised to learn how the apostle Peter disagreed with them. Look at II Peter 3:18:

*But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*

Peter was an old man when he wrote this, and Christianity had been around for over 30 years. Yet even after decades of learning and growing in Christian doctrine, Peter believed that he and every other Christian needed to continually "grow" in spiritual knowledge.

Now read what the apostle Paul wrote in Colossians 1:9-10:

*For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, so that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God.*

Paul didn't think it enough to read and memorize some denominational Statement of Beliefs, then listen to a 45 minute sermon each week. Instead, Paul wrote that Christianity is a life-long quest for the knowledge of God.

*But how can Christians embark on such a quest for spiritual knowledge, when everything they learn about God is funneled through one or two pastors, preaching in accordance with a rigidly-defined Statement of Beliefs?*

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Christians Cannot Share Their Beliefs

Earlier, I mentioned how some estimate there are over 45,000 Christian denominations, with each promoting their own set of doctrines. And I showed how the leadership of each of these denominations formulates the organization's particular beliefs about God's truth, while excluding all other views and beliefs. Furthermore, such denominations often are intolerant of members who share different doctrinal views, even if such sharing takes place within informal social environments.

So typically, if you are a member of a church and comfortable with your church's doctrines and beliefs, you probably accept that "your church" has God's truth, while all other churches preach that which is at least partially false. Moreover, you've likely concluded it best to avoid fellowship with Christians who believe differently than you. And if this is how you handle Christians with other beliefs, then you should know that Jesus does not approve of your behavior.

As an example, let's read Luke 9:49, where the apostles tried to use this same "my way is the only right way, and your way must take the highway" approach:

*... Master, we saw someone casting out demons in Your name; and we tried to prevent him because he does not follow along with us.*

Just like modern churches, the apostles applied their own "test doctrines" to this man — and he failed their test. So they *forbid* him from speaking about Christ, even though he was using the power of God to cure people possessed by demons!

Now look at how Jesus responded to the apostles, after they related what had happened:

*But Jesus said to him, "Do not hinder him; for he who is not against you is for you" (Luke 9:50).*

As Christians, we need to understand what happens when we use Statements of Belief or test doctrines. Whether we do it in our assemblies or within our own minds, we limit God's ability to work through individuals. Our God is enormous. He has unlimited power and wisdom. And He works in uncountable ways. Therefore, it's just plain foolishness to set limits on what God is doing or saying through other people.

And it's even more foolish for a church organization to think it can

approve or disapprove what Christians believe:

Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand (Romans 14:4).

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7 — The Pastor of God's Sheep

Now let's get back to the "shepherd" concept we previously discussed. In [John 10:11](#) Jesus said: "I am the good shepherd." And I especially want you to notice how Jesus did not say "I am 'one' of the good shepherds."

Jesus is the only good Shepherd.

Then a few verses later in John 10:16, Jesus said this:

And other (Gentile) sheep I have, which are not of this fold (the Jews): them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

So understand:

The Lord and Savior Christians claim to worship and obey, declared that His New Covenant incorporates only one "fold" (church) — and this single church has only one Shepherd, Jesus Christ.

Who Are You Following?

Our modern world is literally immersed in a Christianity where worshipers find it difficult to personally study and follow the words of Christ, while they are quite comfortable following the teachings of their human shepherds. And if you are one of these people, I want to remind you of Psalm 23:1-2, which God inspired the prophet David to write down for us:

The LORD is my shepherd, I shall not want. He makes me lie down in green pastures ...

(Note: Within most Bibles, the Greek translated into the English word "pastor" means *shepherd*.)

Then Psalm 25:4-5:

Make me know Your ways, O LORD; Teach me Your paths. Lead me in Your truth and teach me, For you are the God of my salvation; For you I wait all the day.

And Psalm 25:12:

Who is the man who fears the LORD? *He will instruct him in the way he should choose.*

Then finally, Psalm 31:3:

For You (the Lord) are my rock and my fortress; For Your name's sake *You will lead me and guide me.*

These informative Psalms remind Christians:

- The Lord Jesus Christ is your spiritual teacher.
- Jesus is the one who leads you.
- Jesus is the one who guides you.
- Jesus is your only spiritual Shepherd (pastor).

But even though modern Christians gather each week to worship and sing praise to Jesus Christ, most do not consider Him their “one and only” Spiritual Shepherd and Teacher.

Think About This

In John 10:27, Jesus said: "My sheep hear *My* voice, and I know them, and they follow *Me*."

So why do Christians ignore the words of their Lord and Savior as recorded their New Testament Bibles, and prefer to follow the teachings of their pastors and preachers?

But Don't Pastors Have Authority?

Many Christians will be quick to tell us that God appoints pastors to rule over the Church. But these people should read Luke 9:1-2:

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.

Did you notice how Jesus said nothing about the apostles having authority over the church and its doctrines?

Yet some Christian leaders will quote Matthew 16:18-19, claiming that

Jesus gave the apostle Peter all kinds of authority over his Christian brothers and sisters, and the church in general:

I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. I will give you the keys of the kingdom of heaven; *and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.*

Indeed, it certainly does sound like Jesus gave Peter a great deal of authority over many things — until you check it out.

Moving ahead only two chapters to Matthew 18, we find Jesus giving His disciples a procedure for when they believe a brother has harmed them. The Lord explained how a Christian is to go to their brother alone and discuss the offense. But if talking to their brother does not resolve the problem, they should convince two or three others of how they've been harmed. Then if these additional brothers or sisters agree, they should join with the one offended in confronting the errant brother.

Finally, if the errant brother refuses to hear several brothers and sisters, the offended Christian is to bring the matter to the entire fellowship. And if the fellowship agrees that the brother committed wrongdoing — and he still refuses to repent and make the problem right — Jesus explained what should happen in Matthew 18:17-18:

If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly I say to you, *whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven.*

Notice how the Lord used the very same “binding and loosing” language that He gave to Peter. Yet in Matthew 18, Jesus gave this instruction to ordinary disciples.

So understand: all Christians have the power to bind and loosen. Therefore in Matthew 16 where Jesus was speaking to His apostles, He did not bestow some special kind of “apostolic authority” upon Peter.

So what is this power to “bind and loosen?” In Matthew 16 where Jesus was talking to Peter, He associated “binding and loosing” with “the keys of the kingdom of heaven.” And Jesus told Peter he could bind and loosen *because* he had the “keys” of the Kingdom.

Now read Luke 11:52:

Woe to you lawyers! For you have taken away the *key of knowledge*; you yourselves did not *enter*, and you hindered those who were *entering*.

Notice how the Old Covenant religious authorities also had a “key.” And this key related to spiritual knowledge. Furthermore, these religious authorities were hindering people from entering something by withholding this key (this spiritual knowledge).

Now read Matthew 23:13:

But woe to you, scribes and Pharisees, hypocrites, because you shut off *the kingdom of heaven* from people; for you do not *enter* in yourselves, nor do you allow those who are *entering* to go in.

And when we read this additional information, the meaning of the keys becomes clear. These matters of knowledge or spiritual “keys” — when withheld — prevent people from entering the Kingdom of God. And of course, we understand this specific knowledge to be the gospel of Jesus Christ.

So Peter was given knowledge of the gospel. Therefore he could “loosen” people from their sins and bring them to salvation through sharing that knowledge. But Peter also could choose to “bind” people to their sins by refusing to share the gospel.

Matthew 18 discusses the same principle. If a congregation concluded a person was in rebellion against God’s ways, they could ask that person to leave the fellowship. And as a result, this person would lose access to knowledge of the gospel, which came through fellowship with other Christians. Remember, the early church didn’t have New Testament Bibles. The only way people could hear the gospel was through fellowship with Christians. Thus Jesus told ordinary, average Christians they could “bind and loosen” through their decision to share or not share the gospel.

So understand this critical point:

*Christ did **not** give the apostles any special authority over the church to establish doctrine and determine what you or I should believe.*

In fact, Jesus strictly commanded the apostles to preach only the commandments and teachings He had given to them. And we can prove this with Matthew 28:20, where Jesus had risen from the dead and returned to instruct His apostles. Here the Lord confirmed their apostolic mission and sent them out to evangelize. But notice specifically what Jesus told the apostles to teach:

... teaching them to observe *all that I commanded you*; and lo, I am with you always, even to the end of the age (Matthew 28:20).

Clearly, the apostles had no authority to express their own views or opinions on Christianity and its doctrines.

Think About This

No church pastor or minister — or even an apostle — has authority over what you believe as a Christian. Instead, your doctrinal beliefs are a personal matter between you and Jesus Christ.

Nevertheless, most Christians choose to believe the doctrines established by their church, rather than basing their Christianity on the words of Jesus Christ.

But Don't Churches Have Authority Over Doctrine?

Church authority is an important issue in the modern church. Churches claim to have authority “directly from God” to set doctrine, to tell Christians what they must believe, to counsel Christians with the wisdom of God, and to accept money on God's behalf. So I want you to read Matthew 20:25-27, where Jesus soundly refutes these concepts.

In this passage of Scripture, Jesus responded to the mother of two of His disciples. She had requested that her sons be allowed to sit at His right and left hand in Heaven. And of course, these would have been positions of great power and authority. So Jesus called the disciples together to make several important points:

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall **not** be so among you (Matthew 20:25-27 — KJV).

And that's not difficult to understand: *Jesus said there is no authority between brethren in His Church.*

But Jesus was not finished. Continuing with the rest of verse 26, He added the following:

... but whosoever will be great among you, let him be your minister;

Some people read this verse, thinking that Jesus was giving special credit to church pastors. But the Greek translated "minister" does not mean what these people think.

Today, a Christian minister is generally one who is "in charge." He's the one who controls the church, gives the sermons, and accepts "God's money." But in this verse where Jesus said "minister," He used a Greek word that means *an attendant who waits on tables*.

Thus those who are "great" in Christ's Church are not serving as spiritual leaders, but as lowly kitchen waiters.

Then Jesus continued in verse 27:

And whosoever will be chief among you, let him be your servant.

Modern churches tend to use the word "servant" to refer to their hard-working preachers. And indeed, Jesus did say such a servant would be called "chief" among the brethren. However, the Greek translated into the English "servant" never refers to a person in authority. Quite to the contrary, it means a *slave or bond servant*.

Therefore according to Jesus Christ, the "chief" among His Church are those who humble themselves and become servants, performing menial tasks as if they were slaves of their brothers and sisters.

The mother of these two apostles wanted Jesus to grant her sons the authority to sit in Heaven at His side, so they could exercise great power

and dominion over others. But Jesus said “no” to this woman. And in doing so, the Lord made it clear to the entire Church that God grants no authority to His human children.

Think About This

In the picture of the Church Jesus painted, no one is running around telling others what to believe. Neither are they telling others what to do. Nor are they stating that God has ordained them to personally represent Him, take charge of a congregation of believers, establish church doctrine, and collect money on His behalf.

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## 8 — One Lord, Leader and Teacher

Read what Jesus commanded of His followers in Matthew 23:8:

But do not be called Rabbi; for **One** is your Teacher, and you are all brothers.

There's a lot of information in this verse. So let's carefully analyze it.

First, our Lord instructed His disciples to never allow anyone to call them Rabbi, which a title of religious honor and authority. In the preceding verses, Jesus explained how the Jewish Rabbis loved to walk through the marketplace and be recognized for their positions within the religious establishment. But Jesus plainly and pointedly *prohibited* Christians from using a title that suggests they have authority over their brethren.

Next Jesus said, “for One is your Teacher.” The translators capitalized the words “one” and “teacher” because they knew Jesus was referring to Himself. Therefore Jesus commanded His followers — and this includes all Christians — to never call another human being their spiritual guide or teacher.

Next Jesus said “you are all brothers.” This phrase comes from a Greek word that means *the womb*. So here again, Jesus reminds His Church how it consists of equal spiritual brothers and sisters who share a family relationship, with everyone at the same level and no one in authority, except Christ.

Finally, the Lord summarized His teachings on this subject with this:

Do not be called leaders; for **One** is your Leader, that is, Christ (Matthew 23:10).

### Think About This

The Lord was clear and unambiguous: He does not allow any human being to have spiritual authority over His church. Therefore, we should never consider another Christian our spiritual guide, leader or teacher — because God's only spiritual leader and teacher is the Lord Jesus Christ.

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## The Apostle Peter Agreed With Jesus

Peter shared a great deal of information about Christian leadership. So let's read what he wrote in I Peter 5:1-3:

Therefore, I exhort *the elders* among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed ...

Referring to “elders,” Peter used a Greek word that specifically means people of senior age. So he was talking about older Christians, not those who were ordained to positions of authority.

Now verse 2:

... *shepherd* the flock of God among you ...

The Greek translated “shepherd the flock” is our old friend *poy-mah’ee-no*, which as we’ve already seen, means neither “shepherding” nor “feeding.” The most accurate translation is “watch over and care for the flock of God among you.” And take special note of how the flock *belongs to God*, not a church or its pastor.

Then Peter goes on:

... *exercising oversight* ...

Here the NASB, like other Bibles that promote pastoral authority, has mistranslated what Peter wrote. The original Greek translated into the English “oversight” is *episkopeō*, which means “to look over and care for.” This word never suggests authority over someone else. Instead, it describes a responsibility to care for another person. A good example is a baby sitter. A sitter may look over and care for your children, but we all understand that a baby sitter has no *authority* over your children.

Peter continues:

... *not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;*

The older brethren were to exercise their leadership function voluntarily — and never for financial gain.

Now notice what Peter wrote next:

... nor yet as lording it over those allotted to your charge ...

Here the Greek translated into the English “lording” means *to control or subjugate*. Thus according to Peter, the older brethren (elders) were not to take control the fellowship and have it in subjection. Furthermore, this is the same Greek word used in [Matthew 20:25-27](#), where we saw how Jesus prohibited such authoritative behavior within His Church.

Finally, take special note of how Peter closed this section of his letter:

... but proving to be *examples* to the flock.

And here we have the core and essence of Peter’s message about church leadership:

*Christian elders (the older brethren) “lead” by being living examples of proper Christian conduct.*

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### The Apostle John Agreed with Jesus

The apostle John also disapproved of those who try to exercise authority over God’s people. Notice what he wrote in III John 1:9-11 (KJV):

I wrote unto the church: but Diotrephes, *who loveth to have the preeminence among them*, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, *follow not that which is evil*, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

Here the English “preeminence” is translated from the Greek *fil-op-rot-yoo’-o*, which means *fond of being first*. In other words, Diotrephes elevated himself above his brothers and sisters and took charge of the fellowship. This man spoke against those who preached messages different than his (including the apostle John), and actually cast out Christians who disagreed with his views!

*And John wrote that by following Diotrephes, the brethren were following “evil.”*

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## But What About Hebrews 13:17?

Hebrews 13:17 is commonly used by pastors who claim God has placed them into positions of authority over the church. But if this verse really does support this view, then it openly contradicts the teachings of Jesus, Peter and John.

So let's take a closer look at this passage:

Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

This passage provides an excellent example of how church-sponsored Bible translators "craft" their work to support pastoral authority. Here the English "obey" is translated from the Greek *pi'-tho*. But *pi'-tho* means *to persuade, convince, trust or have confidence in* — while it never means to command obedience. Then there's the English "submit," which is translated from the Greek *hupeikō*. But *hupeikō* always means *to yield or give way*, unless it's used metaphorically in reference to submitting to authority, which is not the case here.

And when we combine these two facts, we can see how the more accurate translation of this passage is as follows: "be persuaded by and yield to those who watch over you." And we find a confirmation of this revised translation in the *Modern King James Version*:

*Yield to those leading you, and be submissive, for they watch for your souls, as those who must give account, that they may do it with joy and not with grief; for that is unprofitable for you.*

So once we understand the proper translation of this passage, we find the author of Hebrews agreeing with Peter: when the leaders of Christ's Church (the older brethren) set an example of proper conduct and behavior, younger Christians should submit themselves and try to emulate their example.

Nothing in Hebrews 13:17 suggests that God's people should submit to and obey those who claim to have authority over them. Christian leaders (the older brethren) have no power to tell other Christians what to do.

Neither do they have the authority to create or approve doctrine. Nor has God promised to give the elders special abilities to understand spiritual matters or to counsel other Christians.

Perhaps you remember what Jesus said in Matthew 5:16?

*Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.*

Thus our Lord was in full agreement with Peter and the author of Hebrews: “genuine” Christian leadership is carried out by those who live a holy life that serves as a witness and example to others.

### **Think About This**

Christian “leaders” are older brothers and sisters who serve by acting as living examples of mature Christian faith.

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9 — Gospel Suppression Begins

As we saw in Volume 1 of *Executed to Suppress His Message*, it wasn't long until the false preachers predicted by Jesus and His apostles began to appear on the scene. Naturally, these men wanted the same level of power, prestige and money the Jewish rabbis enjoyed. But there was a problem: those who attended churches raised up by the original apostles were well aware of the Lord's prohibitions against human authority and the use of money within the Church. So false preachers made little headway with the Jewish brethren.

However, dishonest preachers found fertile ground in the Gentile churches raised up by the apostle Paul. These brethren had been taught that Christ was not enough: they needed Christian preachers to get to heaven. And thanks to Paul and his unique views on church authority, Gentile Christians were actively seeking preachers that would take control of their assemblies and tell them what to believe and practice.

Two Opposing Views on Church Authority

The Bible contains two views on who is allowed to pastor (shepherd) God's people, along with how much authority God's people can exercise within Christ's Church. These two views can be summarized as follows:

View #1: As children of God the Father, all members of Christ's Church are spiritually equal brothers and sisters. Only Jesus has authority over the Church. And Christians are expressly prohibited from asserting dominance or control over their spiritual brothers and sisters. And as we have seen in previous chapters, this perspective was taught by Jesus, the apostles Peter and John, and the authors of Hebrews and Psalms.

View #2: Church authority resides with ordained human shepherds (today called pastors, preachers, evangelists, etc.) that God has specially called to rule over the church. God authorizes these people to raise up churches, establish and disseminate doctrine, define Christian ethics, and enforce what they consider to be proper conduct within congregations of God's people. This perspective was taught exclusively by the apostle Paul.

If you're an average Christian, then you are quite familiar with View #2. But you've probably never even heard of View #1.

And why?

Because modern churches suppress what Jesus and the other biblical writers taught about church authority.

Here is how most preachers present church authority. First they will claim the Bible is the inerrant word of God. And because the Bible is inerrant, there can be no contradictions within the Scriptures. Then they will quote Paul's views on pastoral authority. And finally, they will state the rest of the Bible must agree with Paul, because the Bible never contradicts itself.

But the rest of the Bible does not agree with the apostle Paul.

Paul's Views on Pastoral Authority

Before we examine Paul's views on church authority, let's review what Jesus and several other New Testament writers taught:

- Jesus said there is only one spiritual shepherd (pastor) — not many ([John 10:16](#)).
- Jesus told His disciples (which included the apostles) that He is their only spiritual teacher and leader. Furthermore, the Lord commanded His followers to never call another human being their spiritual teacher, leader, guide or father ([Matthew 23:8-10](#)). Finally, Jesus said, "My sheep hear my voice, and they follow me" ([John 10:27](#)).
- The apostle John wrote to Christians, "you have no need for anyone to teach you," because the words of Christ and the Holy Spirit reveal all things spiritual ([I John 2:27](#)).
- Jesus instructed the apostles and disciples to teach only what He had taught them ([Matthew 28:19-20](#)).
- Jesus said His disciples (which included the apostles) have no authority over their brethren. Instead, the Lord commanded all Christians to behave as slaves in the service of their spiritual brothers and sisters ([Matthew 20:25-27](#)).

- The apostle Peter wrote that elders (older brethren) should never Lord authority over other Christians. Instead, elders are to lead through their personal example of proper Christian conduct ([II Peter 5:1-3](#)).
- The apostle John wrote that it's "evil" for a brother to claim preeminence and try to assert authority over his spiritual brothers and sisters ([III John 1:9-11](#)).
- Jesus commanded Christians to never judge and condemn others ([Luke 6:37](#)).

The central themes of these passages are as follows:

- 1) Jesus is the only spiritual teacher, leader, and shepherd (pastor) of God's people.
- 2) Christ's sheep must follow their Lord and Savior and specifically *His* commandments.
- 3) Christians should never try to exercise authority over their brethren.
- 4) Christians have no need for professional teachers, because the teachings of Christ, combined with the power of the Holy Spirit, provide everything a Christian needs to know.

Now let's look at what the apostle Paul taught about pastors and church authority:

- Paul told the brethren to imitate him, rather than Christ ([I Corinthians 4:16](#), [I Corinthians 11:1](#)).
- Paul declared himself the spiritual "father" of brethren he claimed to have begotten through the gospel ([I Corinthians 4:15](#)).
- Paul claimed that God established positions of authority within the Church, such as apostles, prophets, shepherd/pastors and teachers ([I Corinthians 12:28](#) and [Ephesians 4:11-12](#)).
- Paul established the position of "bishop" to oversee and rule over congregations ([I Timothy 3:1-7](#)).
- Paul ordered that elders should be "appointed" in every city ([Titus](#)

[1:5-9](#)).

- Paul commanded the brethren to refuse food to those who were not working ([II Thessalonians 3:10](#)).
- Paul ordered women to remain silent in church meetings ([I Corinthians 14:34](#)).
- Paul established limits on the brethren helping widows ([I Timothy 5:3-6](#)).
- Paul stipulated when married couples can divorce and remarry ([I Corinthians 7:10-15](#)).
- Contradicting what Jesus commanded in [Luke 6:37](#), Paul passed judgment on an individual and commanded the brethren to cast him out of the Church ([I Corinthians 5:1-5](#)).
- Contradicting the Lord's instructions in [Matthew 18:15](#), Paul told Timothy to rebuke sinners before the entire congregation ([I Timothy 5:20](#)).
- Contradicting Christ's instructions in [Luke 9:49-50](#), Paul instructed Titus to severely reprove and silence those who disagreed with his views on doctrine ([Titus 1:10-13](#)).
- Paul told Titus to "Reprove with all authority. Let no one disregard you" ([Titus 2:15](#)).

The central themes of Paul's instruction are as follows:

- 1) God appoints specially-called and chosen human leaders (pastors, evangelists, and professional teachers) to act as a communication channel between Himself and lay Christians.
- 2) God's appointed human leaders have great authority. And Christians must follow the instruction of their pastors and human spiritual leaders.
- 3) God gives His appointed church leaders the authority to establish and regulate what Christians believe, what they can donate to others, who they can marry, whether or not they can divorce, and whether they can speak during Christian assemblies.
- 4) God authorizes Christian leaders to publicly rebuke Christians.

The “Way” of Jesus Christ — Or The “Rules” of Paul

Although Jesus had harsh words for Old Testament preachers who were trying to deceive God’s people, He always treated His disciples with respect. Unlike Paul, the Lord never addressed His followers as if they were children. Furthermore, the only time Jesus publicly rebuked a disciple was when Peter first did the same to Him.

Instead of Paul’s constant correction and rebuke, Jesus taught His religion by setting an example of the “way” to eternal life in the Kingdom of God, then leaving it up to the individual to choose to follow that way. Luke 12:13-14 provides an excellent example of how Jesus encouraged His disciples to follow and emulate the ways of God:

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he (Jesus) said unto him, *Man, who made me a judge or a divider over you?* (Luke 12:13-14).

Rather than directing this disciple and his brother as a parent might his children, Jesus effectively said: “Look, you’re an adult. So go and take the principles I taught you and work this out with your brother.” The solution to this man’s problem was to look into the Lord’s teachings and personal examples, then do what Jesus would have done in this situation.

The Consequences of Trusting Preachers

Matthew Chapter 4 relates how Jesus and the disciples traveled through Galilee, teaching in the synagogues and healing numerous sick people. And as the Lord’s fame spread because of these miraculous events, great multitudes of people from Galilee, Decapolis, Jerusalem, Judaea, and from beyond the Jordan River gathered together and followed Him everywhere He went.

Then in Matthew Chapters 5 through 7, we see how Jesus went up to a high mountain so he could speak to this multitude of people (this was the famous Sermon on the Mount). Here Jesus discussed many issues,

which included spiritual behavior, persecution, the duty to be a light to others, keeping God's commandments, forgiving and loving others, giving alms, how to pray, how God cares for His people, and how Christians should not judge others.

But then at the end of this long speech about godly behavior, Jesus warned His followers to not be led astray by false spiritual teachers:

Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves (Matthew 7:15).

The most striking part of this passage is the Lord's description of these false preachers as "ravenous wolves," which is a frightful description of how a wolf kills and then tears open the flesh of its prey. But since there's no biblical account of a preacher tearing open the flesh of God's people, it's obvious that Jesus was warning about a different kind of danger.

In the above verse, the the English word "wolves" is translated from the Greek word λύκος, which means "wolf." However, Greek dictionaries tell us this word was also used metaphorically to describe people who are cruel, destructive greedy or rapacious.

Matthew 7:15 also uses the word "ravenous." This is translated from the Greek ἄρπαξ, which also means "rapacious." So now we have a Greek adjective (translated *ravenous*) that can mean "rapacious", followed by a Greek noun (translated *wolves*) describing a "rapacious" person. And since the Lord spoke these words, we must assume that Jesus meant exactly what He said.

So let's read Matthew 17:15 the way it was meant to be understood:

Beware of the false prophets, who come to you in sheep's clothing, but inwardly are *exceedingly rapacious*.

So now the question is: What did Jesus mean by "rapacious"? Any English dictionary will tell us that "rapacious" means *aggressively greedy*. Common synonyms are grasping, greedy, covetous; mercenary, insatiable, predatory and avaricious (extreme greed for wealth or material gain). Therefore, Jesus warned that even though these preachers appeared spiritual, they were secretly driven by an insatiable desire for money.

And this greedy conduct by those who promoted themselves as God's shepherds was nothing new. Over 600 years before Jesus warned this crowd of people about false preachers, He inspired the prophet Ezekiel to write the following:

"As I live," declares the Lord GOD, "surely because My flock has become a prey, My flock has even become food for all the beasts of the field for lack of a shepherd, and My shepherds did not search for My flock, but rather *the shepherds fed themselves and did not feed My flock*; (Ezekiel 34:8).

Think About This

After a large crowd of followers had gathered to hear the words of Jesus, the Lord concluded His "Sermon on the Mount" with a strict warning about false preachers *who would behave like predatory animals having an insatiable desire for money*.

Damage From Dishonest Preachers

In Volume 1 of *Executed to Suppress His Message*, we saw how Jesus prohibited the use of money within His church. So these rapacious 1st Century preachers needed a way to overcome the Lord's prohibitions against preachers asking for and accepting money.

But when Paul began publishing epistles authorizing and promoting pastoral authority, dishonest preachers found just what they needed to demand money from God's people. By emphasizing Paul's teachings and claiming that God had ordained them to positions of authority over the church, dishonest preachers were able to control what Christian assemblies were taught, which allowed them to suppress the Lord's prohibitions against using money within the Church, along with His warnings about false preachers who desired money from God's people.

Of course, some Christians will respond to what is written above by stating, "I suspect you're making a big deal out of nothing. Everyone needs to make a living. And I don't see a good reason for not paying

preachers.”

So let’s look at Revelation Chapter 3, where Jesus evaluated these 1st Century Gentile Christians who were following money-hungry preachers that rose up after the Lord’s death. You may be surprised to learn how much spiritual damage these preachers inflicted on these people:

“I know your deeds, that you have a name that you are alive, *but you are dead.*

“I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. *So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth.*”

“Because you say, ‘I am rich, and have become wealthy, and have need of nothing,’ *and you do not know that you are wretched and miserable and poor and blind and naked,* I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, *and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see.*”

These Gentile congregations were located in the precise geographical areas where Paul preached and promoted his errant doctrine of pastoral authority. And notice how these people had completely rejected the Lord’s teachings and leadership, as they placed their trust in the doctrines, rules and instructions of dishonest preachers who, according to Jesus, were seeking nothing but financial gain.

Then finally in Revelation 3:20, the Lord described how these same people had lost all desire to follow His teachings:

*‘Behold, I stand at the door and knock; if **anyone** hears My voice and opens the door, I will come in to him and will dine with him, and he with Me (Revelation 3:20).*

These pastor-following Christians had moved so far away from Christ, that they saw no need to invite Him into their fellowships! Choosing to completely ignore the Lord’s instructions in [John 10:27](#), they actually *preferred* to hear and follow their self-appointed preachers, rather than the words of the Lord Jesus Christ.

A Warning to Modern Christians

These 1st Century Gentile churches provide a startling example of why Christians must reject the teachings of human preachers, then place their complete trust in the words of their Lord and Savior. As Jesus said in Matthew 28:19-20:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, *teaching them to observe all that I commanded you ...*

The Lord was most clear: the job of every disciple — whether they be an apostle, an elder or a newly-baptized Christian — is to learn and then share precisely what their Lord and Savior taught and commanded.

Think About This

According to Jesus Christ, Christianity has no place for the thoughts, ideas and doctrines of human beings.

So do your Christian beliefs come directly from the words of Jesus Christ? Or do they come from the leaders of church organizations?

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## 10 — The True Christian Shepherd

Now that we've seen the Lord's views on church authority, along with the apostles' perspectives on church leadership, let's return to the One True Shepherd and His pasture.

We've already seen how ancient shepherds were not feeding their sheep; instead, they brought the sheep to a pasture or field, where the animals found their own food. Now add Psalm 95:7:

For He is our God, And we are the people of His pasture and the sheep of His hand ...

This psalm reveals something important: the spiritual pasture *belongs to God*. God's pasture is not owned by a church; neither does it belong to the leadership within any such church.

Now read John 10:9, where Jesus adds something profound:

I am the door; if anyone enters through Me, he will be saved, and will go in and out *and find pasture*.

Here Jesus calls Himself "the door." The Greek means *portal* or *entrance*. And the Lord said He is the portal or entrance *through which* His disciples find God's pasture.

We're quickly closing in on the true nature of God's spiritual pasture.

So now read John 6:63 (ASV):

It is the spirit that giveth life; the flesh profiteth nothing: *the words that I have spoken to you are spirit and are life*.

In our physical world, animal sheep eat grass to sustain their physical lives. But in the spiritual world, Christ's sheep require the spiritual food of Christ's words.

Perhaps you remember what Jesus said in John 5:24:

Truly, truly, I say to you, *he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life*.

Finally, let's add one more description of God's spiritual food:

... My teaching is not Mine, *but His who sent Me* (John 7:16).

So just as sheep eat plants to stay alive, Christians require the nourishment of God the Father's words, which are passed down to us through a special "door" to the Father — a door that is the person of Jesus Christ, the "Spokesman of God" ([John 1:1](#)).

### **Think About This**

Since no one other than Jesus Christ is capable of acting as a portal to God the Father and His words, the Lord's teachings are by nature superior to and must supersede all human teachings — even those of an apostle.

*The thoughts and words of an apostle are not the thoughts and words of God.*

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11 — But What About Paul?

You've probably noticed that I have not shied away from Paul's writings to support the thesis of my books. Yes, when it comes to pastoral authority, Paul's views were at odds with Jesus and the other apostles. But if we can put that problem aside, we can appreciate Paul's insight into many other areas of Christianity — insight the other apostles could not have, because they were not knowledgeable of Old Covenant theology.

When trying to understand the actions of Paul, we need to remember the nature of his formal education. Before he became a Christian, Paul was a practicing Pharisee. And as such, he was literally immersed in the ways and attitudes of a strict and demanding sect obsessed with Old Covenant law. Paul was trained by Gamaliel, the grandson of the famous Rabbi Hillel. And by his own words he claimed to be “a Hebrew of Hebrews, born of a Hebrew; as to the Law, a Pharisee; as to zeal, a persecutor of the church” (Philippians 3:5).

The Pharisees were strict and demanding about the observance of their spiritual codes. And they enacted heavy penalties upon those who broke the rules. For example, [John 8:3-5](#) discusses how the Pharisees were about to stone a woman to death for committing adultery. Then in [John 8:58-59](#), the Pharisees tried to stone Jesus, simply because He claimed to exist before Abraham.

And as an acting Pharisee, Paul also persecuted Christians. Both [Acts 8:3](#) and [Acts 9:1-2](#) describe how Paul ravaged the church and even dragged Christians off to prison.

The Roots of Paul's Education

The Pharisees viewed religion through the Covenant God made with Israel. So if we are to understand Paul's views and actions, we first must review the nature of God's Covenant with Israel.

God blessed Israel with everything a physical nation could possibly desire. He freed the nation from slavery in Egypt, gave the Israelites food from heaven, and protected them from their enemies. Then the Lord

came down from heaven and personally spoke to the people, giving them perfect laws and civil regulations, sacrifices to atone for their sins, and the promise of physical blessings if they were obedient.

Yet even with all these blessings and promises, Israel's sins continued to abound, seemingly without limit. As Christians, we know Israel's problem was one of the heart: her people needed to be changed by the power of the Holy Spirit, which God did not offer them. Yet by withholding His Spirit from the Israelites, God demonstrated something of profound importance:

Even when a nation has a perfect God, who implements a perfect government, that operates according to perfect rules and regulations, human nature will not and cannot change.

And it seems that Paul did not understand this.

The Progression of Paul's Ministry

Paul's ministry started when Jesus confronted and humbled him, causing Paul to repent of his Pharisaical ways. Thus in the early years of his ministry (50-53 CE), we find Paul writing to the brethren:

Do not quench the Spirit; do not despise prophetic utterances. But examine everything carefully; hold fast to that which is good (I Thessalonians 5:19-21).

Notice how pastoral authority is not mentioned here. In the early years of Paul's ministry, he admonished Christians to "not despise" [Greek: *treat with contempt*] the inspired speaking of other Christians, regardless of whether or not they agreed with what was said. And instead of trying to regulate what people preached, Paul promoted the idea that Christians have a personal responsibility to prove the spiritual information they hear from others.

Then a few years later in 53-54 CE, we find Paul encouraging the Corinthian brethren to share their ideas on spiritual matters with the congregation:

Let two or three prophets speak, and let the others pass judgment. But if a revelation is made to another who is seated, the first one

must keep silent. *For you can all prophesy one by one, so that all may learn and all may be exhorted (I Corinthians 14:29-31).*

Finally, notice what Paul wrote to the Roman Christians around 56-57 CE:

I myself am convinced, my brothers, that you yourselves are filled with goodness and full of all the knowledge you need to be able to instruct each other (Romans 15:14).

During the early years of his ministry, Paul had no problem with Christians speaking whatever was on their mind. Furthermore, he encouraged the brethren to decide for themselves what is truthful and good.

Paul Grows Tired of Rebellious Christians

But after many tedious years of starting up churches, we find Paul establishing rules and regulations, just as God did with the Israelites. For example, around 64-65 CE (over a decade after he started his ministry), Paul commands Titus to “ordain” elders in every city. And notice Paul’s motivation:

For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, who must be silenced (Titus 1:10-11).

Paul then went on to restrict what the brethren could give to widows, refused food to those who were not working, decided when married couples could divorce and remarry, prohibited women from speaking during worship services, and even commanded that certain people be cast out of the Church! These commandments stand in stark contrast to the writings of the other apostles. And throughout the gospels of Matthew, Mark, Luke and John, you will not find a single instance of these men commanding the brethren to do anything.

Thus after a decade of preaching to rebellious Gentiles that had come out of paganism, it seems that Paul drifted away from the Lord’s practice of sharing God’s way of life by setting an example for others to follow. The Pharisees had strict regulations on what believers could do in both

religious and civil life. And Paul was well-versed in these matters. So he must have concluded that such regulations would be beneficial to the Gentile Christians. Paul was only human. And we certainly can understand his frustration with Christians that had little desire to repent and follow Christ.

However, we must never forget how Paul's heavy-handed approach caused great harm to these Gentile Christians. And this should be a continual reminder of how our zeal to promote Christianity must always be tempered by the commandments, instructions and personal examples of Jesus Christ.

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## 12 — Conclusion

Today there are thousands of Christian denominations, with each having their own unique views on the nature of God, prophecy, God's plan, how God judges, and who gets saved and punished. Yet in John 14:23, our Lord and Savior said this:

*If anyone loves Me, he will keep My word.*

Jesus Christ most assuredly does not want Christians picking-and-choosing their own versions of Christian doctrine. Instead, our Lord strictly commanded His disciples to follow and obey *His* teachings.

God designed the Church so that Christ's sheep would feed upon the Father's doctrines, passed down through our Lord and Savior, and then on to us through the apostles. Yet modern Christianity — the Christianity we see and hear all around us — is based on spiritual feedings that consist of concepts and doctrines created by error-prone human beings. And even though every Christian in a Western nation has access to a Bible containing the teachings the Father gave through Christ, most *prefer* to follow the teachings of institutionalized churches — organizations that suppress much of Christ's message, so they can replace the Father's doctrines with theological formulations created by flawed human beings.

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So let's summarize what we have learned:

- 1) Jesus raised-up one church — a single *spiritual* entity consisting of all born-again Christians possessing the Holy Spirit. Christ's Church is aware of no geographical boundaries, neither is it regulated or bound by human institutions and their leaders.
- 2) In the church owned and controlled by Jesus Christ, all Christians are equal brothers and sisters possessing no authority over their brethren. Older and more mature Christians (elders) are responsible for being examples to the Church. However, Jesus never gave the elders any authority over their brethren. Instead, older brethren are to lead by their personal example.



3) In John 10:16, Jesus declared that His church has only one Shepherd (Pastor). And the Lord strongly admonished His followers to never forget how He is their only spiritual guide, teacher and leader. As He said in John 10:27, “*My sheep hear my voice ... and they follow me.*”

4) Jesus never gave any human being the authority to decide what His followers should believe. What a Christian believes is a private matter between a disciple and his or her Lord.

5) Christians have a duty to share what they study and learn with their spiritual brothers and sisters, along with interested friends and neighbors. Furthermore, Jesus never gave any human being — *in any capacity* — the authority to limit or regulate the carrying out of this Christian obligation.

6) Christians are truly in God’s pasture, when they are free to learn, study, and discuss the teachings of Jesus Christ, as God inspires them through the Holy Spirit.

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### **Think About This**

The “pasture” containing the spiritual food required for eternal life is found among those who make Jesus Christ their only spiritual guide, teacher and leader.

And he who does not take his cross and follow after Me is not worthy of Me (Matthew 10:38).

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13 — Scripture References

[John 12:49](#) For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

[I John 2:27](#) As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

[John 21:16](#) He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

[Psalm 23:1-2](#) A Psalm of David. The LORD is my shepherd, I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters.

[Psalm 25:4-5](#) Make me know Your ways, O LORD; Teach me Your paths. Lead me in Your truth and teach me, For You are the God of my salvation; For You I wait all the day.

[Psalm 31:1-3](#) In You, O LORD, I have taken refuge; Let me never be ashamed; In Your righteousness deliver me. Incline Your ear to me, rescue me quickly; Be to me a rock of strength, A stronghold to save me. For You are my rock and my fortress; For Your name's sake You will lead me and guide me.

[John 10:11](#) I am the good shepherd; the good shepherd lays down His life for the sheep.

[Matthew 20:25-27](#) But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. "It is not this way among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave.

[Matthew 20:25-27](#) But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. "It is not this way among you, but whoever

wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave.

[John 10:16](#) I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd.

[John 10:27](#) My sheep hear My voice, and I know them, and they follow Me.

[Matthew 28:19-20](#) Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.

[I John 2:27](#) As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

[III John 1:9-11](#) I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say. For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, he himself does not receive the brethren, either, and he forbids those who desire to do so and puts them out of the church. Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.

[Matthew 23:8-10](#) But do not be called Rabbi; for One is your Teacher, and you are all brothers. "Do not call anyone on earth your father; for One is your Father, He who is in heaven. "Do not be called leaders; for One is your Leader, that is, Christ.

[II Peter 5:1-3](#) Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.

[Luke 6:37](#) Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned.

[I Corinthians 4:16](#) Therefore I exhort you, be imitators of me.

[I Corinthians 11:1](#) Be imitators of me, just as I also am of Christ.

[I Corinthians 4:15](#) For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel.

[I Corinthians 12:28](#) And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues.

[Ephesians 4:11-12](#) And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ.

[I Timothy 3:1-7 \(KJV\)](#) This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

[Titus 1:5-9](#) For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.

[II Thessalonians 3:10](#) For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either.

[I Corinthians 14:-34](#) women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says.

[I Timothy 5:3-6](#) Honor widows who are widows indeed; but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God. Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day. But she who gives herself to wanton pleasure is dead even while she lives.

[I Corinthians 7:10-15](#) But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife. But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away. For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.

[Luke 6:37](#) Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned.

[I Corinthians 5:1-5](#) It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst. For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our

Lord Jesus, I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus (emphasis added by author).

[Matthew 18:15](#) If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother.

[1 Timothy 5:20](#) Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning.

[Luke 9:49-50](#) John answered and said, "Master, we saw someone casting out demons in Your name; and we tried to prevent him because he does not follow along with us." But Jesus said to him, "Do not hinder him; for he who is not against you is for you."

[Titus 1:10-13](#) For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain. One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." This testimony is true. For this reason reprove them severely so that they may be sound in the faith.

[Titus 2:15](#) These things speak and exhort and reprove with all authority. Let no one disregard you.

[John 10:27](#) My sheep hear My voice, and I know them, and they follow Me.

[John 1:1](#) In the beginning was the Word, and the Word was with God, and the Word was God.

[John 8:3-5](#) The scribes and the Pharisees brought a woman caught in adultery, and having set her in the center of the court, they said to Him, "Teacher, this woman has been caught in adultery, in the very act. "Now in the Law Moses commanded us to stone such women; what then do You say?"

[John 8:58-59](#) Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.

[Acts 8:3](#) Saul began ravaging the church, entering house after house,

and dragging off men and women, he would put them in prison.

[Acts 9:1-2](#) Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.

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