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SPIRIT OF LIFE MINISTRIES INTERNATIONAL
BIBLE SCHOOL – THIRD EDITION
SESSION 32 – THE FIVEFOLD MINISTRY PART 3
THE EVANGELIST AND PASTOR

As we begin our Session, we go once again to two key passages in scripture:

Ephesians 4: 11, 12, “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.”

I Corinthians 12:28, “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that MIRACLES, then GIFTS OF HEALINGS, HELPS, GOVERNMENTS, DIVERSITIES OF TONGUES.”

- A. The word “evangelist” occurs only three times in the New Testament.
 - 1. In **Ephesians 4:11**, quoted above.
 - 2. In **Acts 21:8** the Bible speaks of **“Philip the evangelist.”**
 - 3. In **II Timothy 4:5**, Paul told Timothy, who was the pastor of a New Testament church at the time, to **“do the work of an evangelist.”**
- B. The meaning of the word “evangelist” is: One who brings the evangel (the good news); a messenger of good tidings.
- C. The evangelist brings the message of the redeeming grace of God.
- D. The Evangelist’s favorite theme is salvation in its simplest form.
- E. The only New Testament example we have of an evangelist is Philip. Philip’s ministry is the model because it is the only one that God gave us.
 - 1. Philip had just one message, and that was Jesus Christ.
 - a. Philip’s message to Samaria is found in **Acts 8:5**, **“Then Philip went down to the city of Samaria, and PREACHED CHRIST UNTO THEM”.**

- b. Philip’s message to the eunuch is found in Acts 8:35, “**Then Philip opened his mouth, and began at the same scripture, and PREACHED UNTO HIM JESUS.**”
 - c. One notable characteristic of evangelists is this: No matter what scripture they begin with, *they preach Jesus*. That is their calling. That is their message.
- F. The supernatural gifting that accompanies the evangelist’s ministry includes “miracles” and “gifts of healings.”
- 1. The evangelist is plainly a direct endowment or ministry gift from the Lord (Eph. 4:11). Yet, in I Corinthians 12:28, the evangelist is not mentioned by name in this list. (Neither is the pastor mentioned by name in this list. The apostle is. The prophet is. The teacher is. But the evangelist and the pastor are not.)
 - 2. I believe the evangelist is mentioned in the I Corinthians 12:28 list when it says “miracles, then gifts of healings.”
 - a. Miracles and gifts of healings can also go with other offices, but we know from the only New Testament model, Philip, that they should accompany the evangelist’s ministry.

We see this in Acts 8:5-8, “**Then Philip went down to the city of Samaria, and preached Christ unto them. 6 and the people with one accord gave heed unto those things which Philip spake, HEARING AND SEEING THE MIRACLES WHICH HE DID. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, WERE HEALED. 8 And there was great joy in that city.**”
 - b. Healings followed the preaching of Christ. If, as the Scripture says in Matthew 8:17, “**Himself took our infirmities, and bare our sicknesses,**” you could not preach Christ in His fullness without preaching the healing part of our redemption also.
 - 3. In my opinion, what we call an “evangelist” many times is an exhorter.”
 - a. There is the ministry of exhortation (Romans 12:8)

- b. An “exhorter” exhorts people to be saved.
 - c. The supernatural equipment of miracles and gifts of healings *does not follow* the ministry of exhortation.
 - d. One may start out as an exhorter and as he/she proves faithful, God may set him/her into the office of the evangelist later.
- G. If the divine gift or endowment is within a person, the person will need no pleading to be an evangelist. There will be a divine urge burning within him or her.
- 1. Philip is first seen as a deacon (a helper or servant) in the church (Acts 6:1-6). It would be safe to say that the apostles ordained Philip as a deacon, but they gave him no commission to evangelize. Yet we see him down in Samaria with this heavenly gift burning in his spirit, which urged him to preach the gospel with glorious results.
 - 2. Paul said, **“woe is unto me, if I preach not the gospel!”** (1 Cor. 9:16). If one really has a divine call burning within him, no matter what the office, he will say like Paul, “Woe is me if I preach not the gospel.”
 - 3. God told Jeremiah to prophesy against Israel. God also told Jeremiah no one would listen and that he wouldn’t have any followers. Jeremiah grew weary and once said, in effect, **“I’m not going to prophesy anymore unto this people. I’m not going to speak anymore in His name.”** (We would say, “I’m not going to preach anymore.”) Then Jeremiah said, **“...But his word was in mine heart as a burning fire shut up in my bones...”** (Jeremiah 20:9).
- H. The marks of a true evangelist are evident in the ministry of Philip, our one New Testament model:
- 1. Supernatural advertisement.
 - a. There was something to see and hear in Philip’s ministry: “and the people with one accord gave heed unto those things which Philip spake, HEARING and SEEING THE MIRACLES which he did.” (Acts 8:6).

- b. Philip the evangelist was equipped with the particular spiritual gifts needed for his ministry – working of miracles and gifts of healings. The display of these spiritual gifts through him is the finest form of advertising there can be.

2. The evangelists must preach the Word.

- a. In the ministry of the evangelist, the preaching of the Word of God is essential.
- b. Divine power will draw a crowd. Miracles and healings arrest and compel people’s attention. But it is in believing the Word that men are saved.

Acts 8:12: “But WHEN THEY BELIEVED PHILIP PREACHING THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF Jesus Christ, they were baptized, both men and women.”

- 1. Miracles and healings were mentioned earlier in **Acts 8:6-7**. The people saw these things in demonstration. But the bible does *not say* people were saved, it does say, **“When they believed what they SAW....”** It says they were saved. *“When they believed Philip PREACHING...”*
- 2. No one was saved until Philip preached the Word. People were saved as a result of his preaching.
- c. Paul told Timothy (and remember Paul also told Timothy to do the work of an evangelist), **“Preach the word”** (**2 Tim. 4:2**).
- d. Only the preaching of the Word affects the will of the sinner.

3. Individual Decision.

- A. Conversion is an individual matter. It is something personal between the human spirit and God.

- B. God is trying to get something over to us when He records the mass conversions in Samaria, and then He finishes the chapter with the account of the evangelist and the Ethiopian – one person.
- C. The supreme gift of a real evangelist *is the power to bring a person's soul to a decision for Christ.*

4. The evangelist's need for others.

- A. The diversity of ministry gifts God has set in the Church are dependent upon one another for their fullest expression and most lasting results.
- B. Sending Peter and John to Samaria is significant in this regard.

Acts 8:14 says ***“Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.”***

1. As an evangelist, Philip had the ability to get people saved, but his ministry did not extend beyond bringing people into salvation.
 2. Philip had no ability to establish a church, or to get people rooted and grounded in the Word, or to teach them.
 3. He seemingly did not have the ministry to impart the baptism in the Holy Spirit that Peter and John had (**vv. 14-17**)
 3. Philip did his job in getting the people to God by preaching salvation through Jesus Christ. Then the apostle sent others to take them on in God.
- C. One person will never be able to do everything. And he should not. All of us are limited. Every minister is limited. But God is not limited. *That's why we need one another!*
 - I. The evangelist's ministry is more of a roving ministry, ministering to the unsaved.

THE PASTOR

Ephesians 4:11 *“And he gave some, apostles; and some, prophets; and some, evangelists; and some, PASTORS...”*

- A. The word “pastor” is used only once in the King James translation of the New Testament. And that is here in **Ephesians 4:11**. This seems strange when we realize that the office of pastor is probably the most widely recognized office in Christian ministry today. Yet we must agree there are many references to this “pastoral” office.
- B. The Greek word translated “pastor” (poimen) which literally means “shepherd.”
- C. It is so translated referring to Our Lord and Savior, The Lord Jesus Christ, who is the greatest example of a true pastor or shepherd:

John 10:11 says, *“I am the GOOD SHEPHERD: the GOOD SHEPHERD giveth his life for the sheep.”*

Hebrews 13:20 says, *“Now the God of peace, that brought again from the dead our Lord Jesus, THAT GREAT SHEPHERD of the sheep...”*

1 Peter 2:25 says, *“For ye were as sheep going astray; but are now returned unto the SHEPHERD AND BISHOP of your souls.”*

1 Peter 5:4 says, *“And when the CHIEF SHEPHERD shall appear, ye shall receive a crown of glory that fadeth not away.”*

- D. *Jesus is the Great Shepherd, the Chief Shepherd, of all God’s sheep.*
- E. Jesus has under-shepherds. *A pastor is an under-shepherd.* A pastor is a shepherd of God’s sheep in the local body.
- F. God calls men and equips them to shepherd, or pastor, a flock.
- G. Shepherds are necessary for the maturing and equipping of the saints.
 - 1. In New Testament days, as believers began to gather together in recognized local churches, groups, or assemblies, they needed certain ones to exercise a

position of loving oversight and care. That is the position of the pastor or the shepherd.

2. Jesus had compassion upon people **“scattered abroad, as sheep having no shepherd”** (Matt. 9:36).

a. Sheep without shepherds are scattered abroad – they go astray.

b. We see this in groups where there is no shepherd.

H. This office is a more settled or stationary office.

1. A person called to be a shepherd or pastor to a flock would be more or less settled in the locality of the flock he is to oversee.

I. The shepherd (pastor) has oversight of the flock.

1. Jesus is the Great Shepherd. He is the Head, the Overseer, of the whole Church – the Body of Christ. The pastor is the under-shepherd. He is the head or the overseer of the local flock or group. The local body is headed up by the pastor. The head governs. Therefore, the governing ability of the local body heads up in the pastoral or shepherd’s office.

2. The office of pastor is not mentioned by name in **I Corinthians 12:28**, but “governments” is listed. I believe in this list of ministry gifts that God has set in the Church, “governments” is the pastor’s office. The word governments come from the Greek word “kubernesis” which means to pilot or to steer, as in a ship.

3. Is it scriptural for deacon boards or boards of elders to run the local church?

a. In the early days of the Church when the Church was in the babyhood stage of development, the assemblies were put in the charge of local elders until ministry gifts could develop.

The Greek word translated “elder” (presbuteros) means an older or senior person. These elders were older possibly in age, but older in their walk with the Lord, someone fitted to a place of position and responsibility.

The only ministries the Church had at first were the twelve Apostles of the Lamb. A novice could not be set in as a pastor or shepherd of the flock (I Timothy 3:6). So, until some of those newly saved converts were called into the ministry by God and had developed into pastors – and this takes time – older men with maturity, both mentally and in character, were put in charge of the flock.

We don't have that situation today. The Church is no longer in an infancy stage of development. Ministry gifts have already been developed in the Church.

It has created problems when people have said, "We want a New Testament church. Let's go back to the Acts of the Apostles." Then they appointed elders to run the church.

(Yes, we are to get back to the Acts of the Apostles in doctrine and in the demonstration of the Holy Spirit. In other words, the same Holy Ghost experiences that were available to those in the Early Church are available to us too. But if we do as the Early Church did *in practice* in their formative stage of government, we will stay in a baby hood state of Christianity. The New Testament clearly reveals God's plan for the Church and that is to grow up!)

Many of the elders appointed by men today have no call of God upon them. They know nothing about the pastoral office because the *call* is not there; the *anointing* is not there.

That is reverting back to the babyhood stage of development as in the Early Church and acknowledging, "We've never grown beyond that. We are all spiritual babies."

A church made up of this cannot be blessed in full measure because God cannot put his approval on man's ideas.

4. Overseer. Originally in the Early Church, the term "elders" had special reference to age, maturity, and standing. Then as ministry gifts developed in the Early Church, the more official title of "overseer" or "bishop" was used, which referred to those who were called and anointed by God to stand in the pastoral office.

Both “overseer” and “bishop” are translated from the same Greek word, *episkopos*. It conveys the meaning of definite leadership and official position.

- a. The Greek word *episkopos* is translated “overseer” in Paul’s admonition to the elders of the Church at Ephesus:

Acts 20:28 says, **“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.”**

In order to feed the Church of God with the Word, these people must have been teachers who were spiritually equipped to feed the flock. They could not have been just older persons who oversaw what was happening but had no anointing or call to the ministry. But then, over the course of time, some of these elders or older men who were put over the flocks did develop into ministry gifts because they had the call of God on them. God made ministers out of them.

- b. The Greek word *episkopos* is translated “bishop” here:

I Timothy 3:1 says, **“This is a true saying, if a man desire the OFFICE OF A BISHOP, he desireth a good work.”**

Remember, *episkopos* is translated “overseer” elsewhere. This is talking about the pastoral ministry. The pastor or shepherd would naturally have the oversight of the flock.

1. The picture used in the Bible for the Pastoral office is that of a shepherd and a flock. The shepherd is the leader of the flock. The shepherd does not get up in the morning and say, “We’d better get some of the chief sheep together and get their opinion as to where we’ll graze today.” No, the shepherd has the oversight of the sheep. He is the overseer of the flock. He heads out, and the *flock follows* him.
2. Notice **I Timothy 3:1** calls it the **“office of a bishop”** (or overseer), which is referring to the pastoral office. If this office is not the pastoral office, then it is an office Jesus didn’t set in the church because all the ministry gifts are listed in **Ephesians 4:11**. There aren’t any others. No, this office

of bishop must of necessity be the pastoral office because that is the ministry gift that has the oversight of the flock.

I Timothy 3:2-3 says, “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...”

3. It is the duty of the flock to support the pastor. But the pastor is not to serve for filthy lucre (money). His motive must be to serve God and to put the people first.

I Timothy 3:3-5 says, “3...but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of THE CHURCH OF GOD?)”

4. This is definitely the office of the pastor.

I Timothy 3:6 says, “NOT A NOVICE, lest being lifted up with pride he fall into the condemnation of the devil.”

5. *Not a novice*. You can see they could not have had the pastoral office to begin with because initially the Early Church was in its infancy and the believers were novices, except for the Apostles of the Lamb. It took time for God to develop these ministries, including the pastoral ministry.

- c. We see the overseer’s office here again, which heads up in the pastor’s office:

I Timothy 5:17 says, “Let the ELDERS that rule well be counted worthy of double honour, especially they who labour IN THE WORD AND doctrine.”

1. The Church here is growing out of the babyhood stage of development. By this time, elders or older men who were appointed to oversee the flock had developed into ministry gifts.

2. Those who “labor in the Word and doctrine” are preachers and teachers. Some of the elders or older people had developed and matured spiritually and had the call of God on their lives so they could stand in the pastoral office and deal in the Word and in doctrine.
 3. Really, the Early Church came to the place where the other elders – older men/women with no anointing or call to the ministry – were no longer needed in this position.
6. It is important to see that the Early Church started out as a baby church. Babies always – whether spiritually, or in the natural – outgrow babyhood characteristics. But it takes time.
- a. In the early days of the Pentecostal movement in this century, in some instances almost of necessity, the Church had to revert back to the baby-hood stage of government as in the Acts of the Apostles.

The early older pioneers would go into areas where there was no Full Gospel Church for many miles. Sometimes an Evangelist, not a pastor would help get a church started. When he left there was no pastor available, so he appointed some of the older men to oversee the flock until a pastor was called and developed by God and placed in the Church.

Sometimes it was two or three years before some of these new flocks had pastors.

J. The pastor is one of the most important offices.

1. Without the ministry gift of pastor operating in the Body of Christ, then all other ministry is practically in vain. No matter how great the evangelist is and how many he gets saved -- if there is not someone to shepherd the lambs – to pastor and take them on in God – they are apt to fall by the wayside.

It is the same way in the natural realm. No matter how many babies are born in a large city hospital, if someone doesn't care for them, they will die.

2. No other office has been given so much instruction in the New Testament as the pastoral office. Virtually no instruction is given to the apostle. No instruction is given to the evangelist. Little instruction is given to the other offices. But when you consider that elder, overseer, and bishop are all referring to the pastoral office, more direct instruction is given to the office of pastor than to any other office.
 3. There is not a higher, more respected, or more needed office that God could call you to than the office of pastor. It is a noble cause. Yet, you have to function where you are called. If you are not called to Pastor, then God has the perfect fit for you doing something else!
- K. It is the Holy Spirit that makes men overseers, not man.
- L. God has provided supernatural equipment for the pastor. The pastor should be equipped with supernatural equipment.
1. The gifts of the Spirit (**I Corinthians 12**) can be manifested in the lives of individual members of the Body of Christ. But I am convinced that these supernatural gifts are the supernatural equipment for those who stand in ministry gift offices.
 2. I am convinced that the pastor ought to be equipped with the word of wisdom, the word of knowledge, and even with tongues and interpretation. I am also convinced that if he is not, that if he will ask for that spiritual equipment, he will get it.
 - a. Sometimes these gifts are not as spectacular in display through the pastor as they are through the prophet, although they are in operation.
 - b. Pastoring supernaturally. We should look to God for supernatural equipment in ministry. He has furnished it.
 1. Paul wrote a letter to the Church at Corinth and said in **I Cor. 12:31**, ***“...covet earnestly the best gifts...”*** Also, he said in **I Cor. 14:1**, ***“desire spiritual gifts.”***

He did not write John Smith at the Church of Corinth; it was written to the body at Corinth.

2. He told the whole Church, **“Covet spiritual gifts.”** The Amplified Bible says, “earnestly desire” spiritual gifts. If a body of people will covet and earnestly desire the supernatural demonstration of God, then as the Holy Spirit wills, He will manifest Himself through different people in the local body, particularly through this pastoral office.

- c. Some seminaries teach psychology. Psychology is the study of the mind and behavior of man. But man is more than just *mind*. (I Thess. 5:23). In a moment of time the Holy Spirit can deal with matters by the gifts of the Spirit that psychology or psychiatry could not solve in months or years.
- d. The Spirit of God has equipped the New Testament Church with supernatural ability, supernatural power, and supernatural gifts. He has called men and women to the ministry, and He equips them to stand in their offices supernaturally.
- e. Expect God to help you. Train your spirit to be sensitive to the Holy Spirit. Expect the Holy Spirit to manifest Himself through you and to use you for His glory. Listen to Him. Yield to him!

M. The most outstanding characteristic of a pastor is a shepherd’s heart.

- 1. The shepherd’s heart is a gift from God to the local body.
 - a. Thank God for those who have a shepherd’s heart and who love people. They are loyal to the flock, sometimes even at the expense of depriving themselves of some of the simple pleasures of life in order to serve their congregations.
 - b. It takes the shepherd’s heart to see after baby Christians – to love and nurture them, to nourish them with the Word, and to bear with them when they first start trying to walk spiritually.

- c. People understand love. Even an old cur dog understands love. People may not understand tongues, but they understand love. You have to prove to people that you love them.
2. The greatest example of a shepherd is the Lord Jesus Christ Himself. Remember what He said in **John 10:11**, ***“I am the good shepherd: the good shepherd giveth his life for the sheep.”***