

Cling to Your Sword

Pita Taimani's Licensing & HFMTS Commencement
Church on the Park | Sunday, 31 JAN 2016

Text: 2 Sam. 23:9-10; 1 Peter 5:1-4

Theme: Pastors are called to help lead the battle of the Kingdom and if all retreat they must stand their ground.

Intro: Today's message is specifically address to Pita Taimani who will be licensed and anointed as an apprentice pastor, as well as the graduates of Holy Fire Ministry Training School. But, it applies to us all because Jesus, the Great Shepherd, lives in you, and as you mature wants to shepherd others through you (Heb. 13:20-21; 1 Pet. 2:25, 5:4). Now, my whole message is summed up in this P-plate sign, which in Australia means a provisional license. It's the first proper license you get after completing your practical exam—you can drive alone, but also have some restrictions as a beginner. I want to share with you 10 'P' words in seven short points that will enable you to be a faithful servant and pastor.

1) Pastor

- What is a pastor?
 - Simply put, the word means **shepherd**.
 - The call and ministry of the shepherd both naturally and spiritually is continually repeated from the **beginning** to the **end** of the **Scripture**.
 - **John 21:15-17** - *bosko & poimaino*
 - First, being a pastor means **loving God more** than **anything**—loving him more than **“these”**—loving him more than people, work, food (fish) and family.
 - Second, Jesus says to Peter that if he **loves** him, he will **feed, tend** and **care** for God's lambs and sheep.
 - You **begin** with the **lambs** and then you **grow** into caring for the **sheep**.
 - Being a pastor means **loving** God's sheep, **leading** God's sheep and **laying** down your life for God's sheep.
 - *What you usually don't learn in seminary and Bible school is that this is an **impossible task!!!***
 - That's why a large percentage of pastors **quit**.
 - And, we will see even **Moses** wanted to **quit** being a pastor of God's people (Num. 11:10-15).

2) Power & Presence

- In your **own ability** and strength **pastoring** (even with all your good intentions) is **impossible** (Num. 11:10-15).
- But, with God's **power** and **presence**, he makes the **impossible, possible** (Acts 1:8)
- It's the **Holy Spirit within you**, the presence of **Jesus** doing his **ministry** through you.
- **SHOW** first gift—the **anointing oil**. This symbolises God's **power**, the Holy Spirit's **anointing**.
- Jesus is the **Great Shepherd** and he **first** must **shepherd you** so that you can **shepherd others**.

3) Pause & Pray

- Exodus 33:12-15
 - “If your **presence** does not go with us, do not lead us up from here...”
- In order to **walk** in God’s **power** and **presence**, you need to constantly **pause** and **pray**.
- **Watch out** that you don’t keep going and going **without daily, weekly, monthly and yearly pausing**.
- Your whole ministry will **rise** or **fall** on these **pregnant pauses**.
- Remember what the bride said in **Song of Songs**: “That made me **caretaker** of the **vineyards**, but I have **not** taken care of **my own vineyard**” (SOS 1:6b)
 - Watch out that this doesn’t happen with you.

4) Preach

- **Preach!** But not just anything. Preach **God’s Word**. **Stick to Scripture**. **Study** to show yourself approved (2 Tim. 2:15; *4:1-5).
- **Cling** to the **Sword**, though all **retreat**. The example of **Eleazar**. ***2 Sam. 23:9-10***
- **SHOW** second git—the **sword**. This symbolises God’s Word, which is short and stings the flesh.
- Preach **prophetically**.
 - In other words, get your messages from **heaven**. Let these words be **sent** by God. **Wait** on God for his Word. Let the **Holy Spirit speak** through you, rather than making stuff up.
- This takes **time** and **attention** (Acts 6:1-4).

5) Practice

- **Practice** what you **preach**.
- Don’t just preach, **live** it!
- Be an **example** (1 Peter 5:1-4).
- Your **life** will be the **greatest sermon** you ever **preach**.
- Live **pure** and **uncorrupted** from sin and the world’s ways.

6) Persevere

- After the **honeymoon** of being a pastor fades, you will go through some **dark** and **hard** times.
- People will **complain** and some will be **led astray**.
- Some people may even **leave** you for the latest **fad** or a “**bigger**” ministry.
- **Persevere**. Keep going! Knowing that God’s is with you and don’t lose sight of the **original calling**.
- “Even though I **walk** through the **valley** of the shadow of death, the Lord is **with** me.”
- Moses **persevered** because he saw him that was **invisible** (Heb. 11:27).

7) Provision & Protection

- **Perseverance** is impossible **without** God’s **provision** and **protection**.
- He will **provide**. He will **protect**.
- Continually **rely on** and **trust** in him.
- Let the **Psalms** be your best friends.

Conclusion: In your own ability pastoring is impossible. But with God’s power and presence, he makes Jesus’ ministry through you possible. You must live each day supernaturally—pausing, praying, preaching, practicing and persevering through the Lord’s provision and protection.

END NOTES

1006. βόσκω *bóskō*; fut. *boskēsō*. To feed sheep, to pasture or tend while grazing, trans. Mid. *bóskomai* (Matt. 8:30, 33; Mark 5:11, 14; Luke 8:32, 34; 15:15; Sept.: Gen. 29:7, 9; 37:12, 16; Ezek. 34:2, 3, 8, 10f.; John 21:15, 17 used metaphorically of a Christian teacher meaning to instruct).

In John 21:15–17, the Lord commands Peter to feed (*bóske*) first the lambs (*arníon* [721]) and secondly the sheep (*próbaton* [4263]), perhaps representing the young and old, both of whom need feeding, although it is also possible to understand the latter as a term of endearment used to intensify Jesus' appeal to Peter. In verse sixteen, however, the Lord did not use the same word for “feed [*bóske*],” but “shepherd [*poímaine*]” my sheep, which involves total care. In the spiritual realm the Lord wanted to teach Peter that caring for older Christians involves much more than caring for lambs, representative of younger Christians. In verse seventeen the Lord repeated the commandment *bóske*, feed, because He wanted to make sure that the feeding is included in the shepherding. Compare the meanings of *agapáō* (25), to love for the sake of meeting another's need, and *philéō* (5368), to be a friend of and consequently to adopt the same interests as the one befriended. Peter did not want to come down to the level of confessing that he simply loved Jesus for the sake of having his needs met by Him, but that he elected to be His friend (contrary to his earlier behavior, Matt. 26:69–75) and adopt for himself the same interests as the Lord Jesus had. It was because of this higher confession of Peter that the Lord commanded him both to feed and to shepherd, for those were the interests of the Lord Jesus in coming into the world.

Deriv.: *botánē* (1008), herbage, plants.

Syn.: *poimainō* (4165), to shepherd, to act as shepherd, tend, involving much more than feeding

23.10 βόσκω^a: to cause animals to eat, particularly pasturing animals—‘to feed, to cause to eat.’ λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου ‘he said to him, Feed my lambs’ Jn 21:15. It is possible to interpret βόσκω in Jn 21:15 as meaning ‘to tend’ or ‘to take care of,’ especially since βόσκω occurs in a figurative context referring to people. Such an interpretation may be classified in Domain 35D as a figurative meaning. However, it seems more likely that βόσκω in Jn 21:15 should be understood as an instance of figurative usage, and as such it may also be interpreted as βόσκω^b ‘to take care of,’ 44.1.

4165. ποιμαίνω *poimainō*; fut. *poimanō*, from *poimén* (4166), shepherd. To shepherd, tend. Used particularly (Luke 17:7, shepherding; 1 Cor. 9:7; Sept.: Gen. 30:31, 36; Ex. 3:1); figuratively, to care for, provide, referring to kings and princes in regard to their people (Matt. 2:6; Rev. 7:17); in regard to pastors and teachers in the church (John 21:16; Acts 20:28; 1 Pet. 5:2; Sept.: 2 Sam. 5:2; 1 Chr. 11:2). From the context, to rule, to govern with severity (Rev. 2:27; 12:5; 19:15; Sept.: Mic. 5:3; 7:14). The realization of Christ's ruling activity is understood by some scholars to occur exclusively in the future (during an earthly Millennium). Others identify it with the present spiritual Lordship of Christ in which He shepherds His people and sovereignly controls all of human history.

In a bad sense, with *heautón* (1438), himself, to feed or cherish oneself, to take care of oneself at the expense of others (Jude 1:12 [cf. Sept.: Ezek. 34:8]).

Syn.: *bóskō* (1006), to feed, distinguished from *poimainō* in that the latter implies the whole office of the shepherd as guiding, guarding, folding of the flock as well as leading it to nourishment; *árchō* (757), rule; *hēgéomai* (2233), to lead; *cheiragōgēō* (5496), to lead by the hand; *kateuthúnō* (2720), to guide, direct; *hēgemoneúō* (2230), to act as ruler; *basileúō* (936), to reign.

Ant.: *akolouthéō* (190), to follow.

4166. ποιμήν *poimēn*; gen. *poiménos*, masc. noun. Shepherd, one who generally cares for flocks.

(I) Particularly (Matt. 9:36, “sheep having no shepherd”; 25:32; Mark 6:34; Luke 2:8, 15, 18, 20; Sept.: Gen. 4:2; Num. 27:17).

(II) Metaphorically of Jesus as the Great Shepherd who watches over and provides for the welfare of the Church, His flock (Matt. 26:31; Mark 14:27 quoted from Zech. 13:7; John 10:2, 11, 12, 14, 16; Heb. 13:20; 1 Pet. 2:25; Sept. of the Messiah: Ezek. 34:23; 37:24). The spiritual guide of a particular church (Eph. 4:11; Sept.: Jer. 2:8; 3:15; Ezek. 34:2, 5).

Deriv.: *archipoimēn* (750), chief shepherd; *poimainō* (4165), to tend, take general care of the flock; *poimnē* (4167) and *poimnion* (4168), flock.

Syn.: *hēgemōn* (2232), a leader; *archēgós* (747), leader; *presbúteros* (4245), elder, spiritual leader; *didáskalos* (1320), teacher; *epískopos* (1985), overseer, superintendent.

Ant.: *próbaton* (4263), sheep, in its metaphorical sense; *mathētēs* (3101), a learner, disciple.

4167. ποίμνη *poimnē*; gen. *poimnēs*, fem. noun from *poimēn* (4166), shepherd. A flock of sheep (Luke 2:8; 1 Cor. 9:7). A spiritual group of people (Matt. 26:31; John 10:16, the flock of Christ, His disciples, the Church; Sept.: Gen. 32:17); *ekklēsia* (1577), church, assembly.

Syn.: *poimnion* (4168), a flock.

4168. ποίμνιον *poimnion*; gen. *poimníou*, neut. noun from *poimēn* (4166), shepherd. A flock. In the NT, it is applied only spiritually (Luke 12:32; Acts 20:28, 29; 1 Pet. 5:2, 3; Sept.: Gen. 29:2, 3; 31:4; 1 Sam. 14:32; Jer. 13:17; Zech. 10:3). A diminutive of *poimnē* (4167).

Syn.: *mathētaí* (3101), disciples; *próbata* (4263), sheep; *hágioi* (40), saints; *pistoí* (4103), the faithful ones, believers; *ekklēsia* (1577), church.

44.3 ποιμαίνω^a: to herd and tend flocks of sheep or goats—‘to shepherd, to take care of, to tend, to pasture.’ λέγει αὐτῷ, Ποίμινε τὰ πρόβατά μου ‘he said to him, Shepherd my sheep’ or ‘..., Take care of my sheep’ Jn 21:16. In a number of cultures sheep are not herded or taken care of; they serve primarily as scavengers, and therefore it may be necessary to introduce some type of marginal note, especially in passages which have figurative significance.

44.4 ποιμήν^a, ένος m: (derivative of ποιμαίνω^a ‘to take care of sheep or goats,’ 44.3) one who takes care of sheep or goats—‘shepherd.’ έρριμμένοι ώσει πρόβατα μη έχοντα ποιμένα ‘dejected like sheep without a shepherd’ Mt 9:36.

44.5 άρχιποίμην, ενος m: the head shepherd who directs the activities of other shepherds—‘chief shepherd, head shepherd’ (in its only NT occurrence, a figurative reference to Christ). και φανερωθέντος του άρχιποίμενος κομεισθε τον άμαράντινον της δόξης στέφανον ‘and when the Chief Shepherd appears, you will receive the glorious crown which will never lose its brightness’ 1 Pe 5:4.