

Four Aspects Of Biblical Pastoral Leadership

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We are at a time now in our preaching from first Peter. We're at chapter 5. And I want to just kind of share something that God placed on my heart. It's been burning me to share with you. And it's the thought that Peter again was addressing men and women, children, that they were going to experience suffering that they have never experienced in their life before, namely what Nero would do to them blaming them for the fire in Rome that they would make them into literally burning torches, flaming torches and just that kind of evil heart in him. And so with that pressing in the mind of the apostle Peter, knowing that this is going to happen, and it's going to be for a very long period of time, Peter speaks in ways that carries a lot of weight.

It carries a lot of weight in the sense that his love for the brethren is deep within his soul, his love for those who are scattered to all areas of Asia Minor and then speaking to all the churches, the local churches that are scattered, speaking to the Christians first and then we're going to see in chapter 5, he speaks to the elders of the churches and what he does is quite amazing. It's quite amazing the level of humility that the apostle Peter is at at this stage of his life. The level of maturity, the level of again the love for the people of God is evidently much different than when I first started this series where I mentioned about the Apostle Peter, how he was in many ways very bold, many ways the one that would be the first one to engage in ministry. But after failure after failure after failure, Jesus corrects him and he learns from it. He learns from that impatience, that immaturity, that pride that many of us can relate to in our first walk with the Lord. But that's God's grace. That's God's patience evident in not only the Apostle Peter but in all Christians alike and knowing that this theme of suffering is reoccurring. We started with suffering of Christ in chapter one and it kept being repeated: chapter 2, chapter 3, chapter 4, and now here in five, it's again right in the first verse.

But we're going to see here what Apostle Peter does. He goes from showing how much they are loved in their suffering. We saw that back in verse 12 in chapter 4. And then we saw him saying, "Rejoice in your suffering." In verse 13, right immediate from that. And then what he's going to do here is he goes to the pastors and goes, "Be encouraged. Be encouraged because God loves what you are doing. Here are the instructions. Continue in what you are doing," faithful men. And I want you to notice something. I just shared with you. It was a dark time here in First Peter. But I want you to just walk through dark periods of church history where Christians would look back at this part of the book in scripture when all the times of suffering has been in the history of the church.

Christianity is still alive and well today. Do you realize that? In the dark ages there were Christians who were suffering and continued the Christian witness. What about the bubonic plague in those dark times? Yes, they were also faithful. There were faithful elders preaching, feeding the flock, protecting the flock. And then just recently COVID 19, the suffering that Christians experienced and yet the Christian witness continues on because of faithful elders. And then it comes to me here at Calvary Road preaching to you that I will continue that succession of faithful men preaching, teaching, admonishing, correcting, training in righteousness for the glory of Christ. For the glory of Christ.

So with that, step in with me now in verse one of chapter 5 as we began in this part of the study. It starts right away with "The elders which are among you I exhort." Peter concludes his general exhortations to the Christians of the churches that are scattered around about. But now he focuses on here patience for the elders that he would exhort to at this time in this part of the book that we're about to read. He gives specific instructions to the elders having previously addressed the behavior of subjects in various social orders. We saw that in 1 Peter chapter 3 beginning at verse 13 all the way to chapter 4 verse 7 namely toward government leaders, servant towards masters and the mutual duties of husbands and wives. Now the apostle proceeds to instruct elders on the fulfillment of their office and duty. This term elders here does not refer namely to simply old age. No, even though in verse five he does differentiate the old and the young, that's not primarily the focus here in the attention. It is rather the **official position** that is appointed task of the elder. The appointed task of the elder. And the text brings to our attention the role of elders. And we're going to see this in verse two. And it suggests that an elder is one that is mature and prudent in the way he carries himself. And the text notes that also is many instructions that the elder is supposed to do in this office, in this position. We're going to see how a pastor feeds the flock. We're going to see that he also has authority in the local body to manage and oversee the flock. And all of this, by the way, pastors, bishops, elders, overseers are synonymous with the same position, namely the eldership. And these elders are as described as being among the congregation members. And the group that the elders are serving in are in fact members of that church that are given this pastoral office. And they were set over the church in the Lord and were expected to reside within and among their flocks. They weren't supposed to just go from one church to the next. They were supposed to remain faithful to a specific local congregation.

And so with each of these fixed locations distinguished by the various elders appointed in the church, Apostle Peter addresses all of them in this letter and he gives them instructions again. And notice that the apostle Peter here doesn't say as it were, "I am an apostle." He doesn't say that here. He did that in chapter one namely to show his authority as an apostle. But here you'll see that he doesn't use that same title, that position. Instead he uses **fellow elder**. Look with me here in verse one says, "Who am also an elder and a witness of the sufferings of Christ and also a partaker of the glory that shall be revealed." You see, he wants to take away the authoritative tone of the apostle position and then shift gears and give it the elder tone in this part of the text. And the idea of exhort by the way it is another way of saying exhortation, another way of saying intreaty, another way of saying beseeching or addressing and he's naming them

as equals. Do you see that? Says among you he says, "who am also an elder." We're on the same page in this position in those local churches. That's what he's doing here. He's he's showing humility when it's not even said here, but again, it's showing the difference in Peter. He's he's showing the importance of humility and not focusing so much on the title, but on the instructions, on the faithfulness. This is the apostle Peter here at this stage and he wants to model this type of character quality of an elder.

And the Jewish individuals in the churches because there were Jewish and Gentiles. The Jewish synagogues were using this title elder so they would be familiar with it. And so here it is also used similarly. Peter avoids again discerning the apostolic authority which is superior in many ways than an elder because they were the ones that had an eyewitness of the Lord Jesus Christ. Right? We are as believers in Christ not eyewitnesses but witnesses. Amen. We are witnesses of Christ. But even though he had an eyewitness account of Christ, notice how the similarity ties in where he says here, he doesn't say an eyewitness of the sufferings of Christ, but a **witness of the sufferings of Christ**, which all of us can play a part in that similarity. And so he grounds us with this humility. He's very careful with his word choices and his position. And he shares this way of with the elders. Look, I don't want you to focus so much on the elder position. I want you to focus on **experience**. And that's what this part of the text where it says a witness of sufferings of Christ. I've experienced the sufferings of Christ. I've experienced him because before it wasn't like that. We're in a study in in Luke on Wednesday evenings and we touched on one of the texts in Luke 9 where Peter and the other apostles were trying to see who's going to be the highest position in the kingdom. Do you remember that if you were here on Wednesdays? He was thinking about glory, glory, glory and putting that first. But here not the same Peter is it? Instead he puts **suffering as priority**. Suffering as priority which is synonymous similar to again the tone of humility.

The importance of sufferings of Christ because if you don't know what he suffered for, how will you know to feed the flock? Another way of putting it. And so he's putting extra tension right at the beginning. Humility, serving instead of position and being served as it were. That's not where his heart is. Not at this level of maturity. Not at this level of eldership. So I love that tone again as if he's speaking to me as an elder, that acceptance to accept the way Peter addresses the elders. And in 2 Corinthians 1:24, it puts it this way, "not for that we have dominion over your faith, but are helpers of your joy, for by faith ye stand." What Paul is saying here is echoes this same tone. The idea that we're not lording over you over your faith. We're not we're not trying to dictate for you. No, we want to share in the same experience that you are going through as church members that we are all equal in.

And then Peter rightly counsels the church elders and then gives a level of shared standing and experience even more in the sense that he wants to share in some foundational truths. Number one, the official position of an elder. We're going to get into it. Number two, as I mentioned, his own personal experience that we can all relate to in the witness of the sufferings of Christ. And then number three, the **shared hope**. Shared hope. And that's partaker. See there it says, "And also a partaker of the glory

that shall be revealed." So glory is in there, but it's now at the end, not at the beginning. Glory is not the thing that we're looking for. It is what's going to be revealed. Not by us elders, not by us choosing, not by us trying to reveal who that is, but we're going to find out it's not of any man, but only of Christ. He is going to reveal it. And so, we wait upon him to show us the glory, not ourselves. Now I want to go to some of those texts that I mentioned. I had it in my notes. Luke 9:33. The Apostle Peter was at the transfiguration and he says, "Master, it is good for us to be here. Let us make three tabernacles." So Apostle Peter wanted to build tabernacles to hold on to glory. And then Luke notes here, he says he did not know what he was saying. He did not know what he was saying in that same verse. And then Luke 9:46 says, "Shortly after the disciples argue which of them was the greatest, Peter's instinct was to bypass suffering with status and position, **not sacrifice**." Not sacrifice. So later as an elder writing to the church, he goes completely different. He goes completely differently. Suffering comes before glory because he saw Christ suffer and he saw him rise. That changed everything. That changed everything. And now he calls elders not to chase status or cling to comfort, but to follow Christ's path. And we saw that that we follow in his footsteps in what? In the sufferings, in the sufferings as Christians. And Peter's understanding is clear that an elder knows this. He knows the order. He knows the importance for himself to be corrected so that he can be an example to the church that they are serving. So again, Peter's maturity is at a different level here and we're going to see his subsequent council from this level of maturity because mature individuals make mature decisions. Immature individuals make immature decisions. How important it is than the quality of an immature individual instructing us with mature thoughts. And we're going to see that this is how a mature elder thinks. This is someone who has wisdom. This is someone who has experienced suffering, not just theory. Because Peter did suffer much, didn't he? He did.

So, let's look at verse two, shall we? "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind." I want you to take notice. It says, "Feed the flock, taking the oversight." And then, so he gets the positive and then he goes the negative, "not by constraint." And he goes back to have a willing be willingly. And then he goes back to "not for filthy lucre but of a ready mind." This is a mature individual. How a mature individual thinks. He looks at the positive and the negative. One direction you go this way, one direction you go this way. Which one are you going to choose? Only two clear paths. I shared this before. Wisdom is you come down and narrow it down to two paths. Which one will you take? And it was rhetorical because the idea was these are elders. They knew it was take on the positive and not the negative. But if there are unqualified elders, namely those that don't do the positive, they're unqualified because they're not called by the Lord. So they fall into the traps of the negative things which is foolish. That's not what an elder does. And so we see here the first aspect of biblical pastoral leadership is **good shepherding**. Good shepherding. Pastoral leadership is central to the local church. The Lord Jesus himself adopted this image to describe his relationship with his followers in John 10. The key themes there is he feeds and they hear their hear his voice and then follow him. But he feeds, he feeds first before they hear his voice before following him. And the key in chapter 10 is eternal life. The theme is on eternal life. That as you follow the good

shepherd, you have eternal life. You know that's not just in heaven. That's eternal life. Now your quality of life has been changed and we I've said this in in past. It's it's it's we love the things of God and and now we hate the things that we used to love which is sin. He changes the whole heart so that we can hear him and we can follow him. So it's regeneration of course that he's speaking to of here. So if you're a believer, the wonderful thing is if I preach from this book, you will hear his voice and you will follow him. So the more I can preach from here, the better. That's the example that Jesus set for the elders in John 10 as the good shepherd. So we are not good shepherds in of itself. I've done this theme before, right? We are faithful because he is faithful. We love because he loves. We pray. We are good shepherds because he is a good shepherd. Amen.

So the shepherd figure was used even earlier by prophets. Let me go back to Jeremiah 23:1-4. Not going to read the whole text, but it's the prophecy warning that God will punish corrupt pastors. It actually uses the word pastor there who have scattered and driven away and not visited his people. This is a shame that most pastors that are corrupt do they they just love to just speak but never visit, never take care of the flock. And so they're they're just scattered because they're not being taken care of. They're not being taken care of. And this was one of the warnings of Jeremiah. And thank God that he has given me a burden for the believers here. I can tell you countless amount of time when I'm praying and then God just shares with me, go call this person, go text this person, go visit this person. That's God. I could be praying for something and then he just interjects. You see, that's the experience of a real pastor cares for the people. Ezekiel 34:2-31, another prophecy detailing God will hold the selfish shepherds accountable and bring his scattered flock back to safety. Speaking of Jesus, the good shepherd, he will ultimately bring the scattered ones into a healthy biblical church with a healthy biblical pastor. So we we don't as God's people, we don't have to be concerned so much that there are scattered people out there that are true believers. They God will draw them in. Of course, God uses the instrumentality of us going out and reaching people, but know that he will use one of you. Amen. If you're a believer in Christ, he will go and use you to bring in the scattered ones through evangelism.

So, biblical shepherd encompasses two main responsibilities. Number one, namely, feed the flock. That's the instructions for me, instructions for Pastor Walder. All faithful, godly pastors, preaching the sincere word of God to the people and then leading them according to the direction and discipline prescribed by the word of God. This is visiting people. This is this is the direction you're going. I don't think that's good, brother. That's good, sister. I think you're going too far. Let's redirect. This is what the word of God says. It's clearly said, "What are you going to do?" And if you are a follower of Christ, you will listen to his voice, the good shepherd, and I am just to be a messenger to share from this good book, faithful God. So shepherding encompasses more than preaching and teaching, which is true. There's so much more than that. It involves providing and tending and correcting the flock. As I mentioned with the leading aspect of a pastor. So Peter, the apostle Peter here effectively he says shepherding is fundamentally characterized by the absence of **selfseeking motives**. The absence of selfseeking motives. There is no such thing as being an elder and having a selfserving ambition in

leadership. There's no such thing as manifesting one thing and doing another, saying one thing and doing another. No such thing. There is agreement in what we say and what we do. Our actions must back with what we preach and what we teach. Not using our position for financial gain or for our own gratification of, oh, look at me. I'm in charge and I can do whatever I want. None of that foolishness. The focus here should be solely on the positive characteristics shared here in verse two. To have effective pastoral care requires skill of the elder requires the ability to feed himself with the word of God. Tending to his own soul and his spirit in order to reflect the same characteristic in others. And so it is fully understood this way by the apostle Peter to consider these responsibilities towards the flock.

Number two, so you're going from good shepherding. Number two is **wise authority**. Wise authority. The oversight should be exercised willingly as God desires rather than under compulsion. We see that there in verse two. You see a lack of this willingness which will transform service into an act of love can occur when someone assumes this office this position of an elder that if there is no love there is no true eldership. That's the idea. Willingness is love. You know Jesus willingly went to the cross out of love and it's the same idea. We are willingly serving feeding you as an elder out of love. It is expressed out of love. That is a willing that's the willingly one. The one that's willing is expressed with love. And John in in John 21:15 Christ indicates here as an example for us as elders is if you love me then go feed my sheep. That's what he told to who? Peter. So he knows love is feeding. It requires feeding. It's good to be fed. It's a loving thing, isn't it? And it's a priority for Jesus speaking to the Apostle Peter and then through all the other elders after him because you see Jesus knew his heart and he was loving one thing that kept coming over and over again three times. It was fishing. He loved fishing. And this was the context that Jesus speaks to the Apostle Peter. Is your love divided, Peter? Because I'm noticing you're going fishing a lot. What are you going to do? Are you going to be the shepherd? I mean, the undershepherd, the elder, or are you going to be the great fisherman? Which one is it going to be? Because not cannot love, your love cannot be divided here. The love of money, right? So he says, "No, I love you." Then he says, "Feed my sheep. That's what you're called to do." I felt that calling in myself. I knew that there was something that the Lord was doing in my life where I knew I'm being fed. I knew that I could at least understand scripture enough to feed the flock. And but I remember that moment where this took priority was to be an elder than what I was doing before. And what joy that was, what peace that brought. That is something a quality just not here in the text, but just some personal experience of what I know how the apostle Peter feels here. So the question is also seen here as a way to help Peter move from pride to humility because he was proud. I'm a fisherman. That brings humility, doesn't it? that brought humility to me and and then he was restored to the relationship with the Lord Jesus Christ even after the denials the three denials and then so he realizes the importance of self-sacrifice, love to lead the church, to die to self, die to what I want to do, to do what God ultimately wants me to do. So that is effective wise authority in a church that belongs to a leader who loves the members, loves feeding the sheep, the flock, prioritizes the ultimate well-being of the church members rather than himself and consistently prepares to set aside personal gain or preference to achieve

whatever I want. It's laid down for the local congregation. That is effective, sound authority.

Number three, out of a **pure motive**. Out of a pure motive. Another aspect of biblical pastoral leadership requires a pure motivation. You see it in the text here where it says to be of a **ready mind**. It means to give not take. To give not take for service rather than a desire for a **filthy lucer**. Filthy lucer. You might think I don't hear this word a lot these days, but you're going to be surprised. Actually, we use this word. But I'm going to share a little bit more on what it is, namely **personal gain**. That is what it means. The office within Christ Church is fundamentally about serving others. So he adds this here. It's not your personal gain. It's serving others. Not about lording it over the charge of others. Not domineering. No, but being a servant. using this position not for personal end, not for personal end. And this is often my prayer that I have the faith to help others by prioritizing the act of giving. That's why I keep sharing the same text from 2 Corinthians 9:7, the act of giving as a church member. That's a healthy place to be, do you realize that? When you're giving it's a healthy place to be, not only for the elder because it brings happiness, it brings cheer. That's what God says, you'll be a cheerful giver. You'll be cheerful. You'll be fulfilled in doing that. And here's what Paul says to the Ephesians elders. Acts 20:35, "In all things I have shown you that by working hard in this way, you'll see what that is. We must help the weak." And remember to the words of the Lord Jesus how himself said, "It is more blessed to give than to receive." That's the way you worked hard to give. Give, give, give, give. So the official should office of the elders should pursue non-personal benefits for gain or even personal authority? No. Because all these fit in the realm of self-interest, self-love. And so the term lucer, I'm getting to it now. It consistently carries a **negative connotation** in the scriptures and appears five times in the Bible and is always unfavorable meaning in every instance. Every instance because the admonition against the love of money, again filthy lucer, your love cannot be divided, cannot be money. He's saying it's got to be the love for the people. And so he consensually directs the ministers of the gospel and the elder that this is a warning to address those holding this very important spiritual office to not employ on people this attitude of personal gain. And it's a caution for all of us as well. Starts with leadership. Starts with leadership. And so the term lucer means gain by itself and is inherently negative. Again, as I mentioned, but it comes from this word we can we use it all the time in business actually. It's for a profitable business. Lucrative. There it is. A lucrative deal. So it doesn't necessarily mean bad in of itself lucer. But when you add filthy lucer, Yeah. then then you understand it's not good. It's not good. It's filthy. It's filthy. It's it's a it's a negative connotation because the idea is we this position offers opportunities for it. And a lot of corrupt pastors have taken this way too far. I'm not going to go to that right now. But there are times in church history and even now that take this foolish attitude and direction.

Going back to the profitable business, usually when you're a profitable business, you have diligent workers. You have hardworking people who are devoted to learning and spending a lot of time studying and reading the various markets that they are in and interested in desiring a profit at the end. Nothing wrong with gaining a profit at the end. That means they're doing something good if it's done right. of course in the in the

context of lucer that it's it's gaining for positive reasons but here it's it's saying filthy lucer again and that's the problem that it is hard work but it's hard work in a negative way, you're taking advantage of people, you're lying to people. That's the idea and he's saying have none of this is not the way the elders should conduct himself. And so he says earning money through honest work and trade is not condemned in scripture. We don't see that. The word of God tends to approve actually and encourage men to pursue it. So I I want to throw that in there. It's not just be lazy. No, there is other use of words for encouraging work and doing good work. But here again is is harming people morally and spiritually. And that's what Peter's mainly pointing out here. So the pursuit of this kind of filthy lucer has the capacity to do destructive damage to the local body. And that's why he brings this out. And and let me just accentuate this. By the way, I already share with you it could be through lies and and of all sorts. But you know, some people make filthy lucer through **violence, through fraud, through falsehood, misrepresentation, and acting cruel to neighbors**. These are some of the things that I've taken notice when people do go in this direction. And it's a real shame that a lot of so-called corrupt pastors claim to be of a religious sort and gain so much trust, but ultimately their end is destruction. And not only them, but the ones that the ones that follow them. It's a very dangerous place. And Jesus said, "Leave them alone" to the Pharisees that are doing stuff like that. It's a ferocerical spirit because it is a lie and it is living a lie. It says, "Don't experience this. Avoid it."

So, that's verse two. Let's go to verse three. Verse three. "neither as being lords over God's heritage but being in samples to the clock." So verse three, this is the fourth aspect and the final one is to have to be a **good example**. To have a good example and we're going to see this here in examples to the flock. It gives personal example, profound significance of this important role as an elder that church elders must be exemplary Christians, models not only in how they execute their duties but also in their individual character. Again, backing up what you preach and teach. That's what he's saying. Not perfectly. No one is perfect of course but always gaining more maturity, gaining better character qualities. That's the idea. Isn't that what the Apostle Peter experienced? It wasn't just from immaturity to maturity. It was a lot of qualification process for him. And I can tell you it was a lot for me. And I can probably just go down the list of all pastors I've talked with. So it's very real. It's very experiential of this qualification process. But he shares here importance of example. Are you are you are you leading people the right way? Another way of putting it. And so the church elders again have that Christlike character to be faithful in what they preach and teach that they recognize it in their own selves if they're living it, approving it unto God namely and then sharing it with the flock. And then and it's ultimately **God's heritage** you see there. That means it's it's I'm an undersheperd. Another way of putting it. He is the one that carries the family. Heritage is God's family. Another way of putting it. You are part of God's family. He's the one that adopted you into the church family. And so it's a great privilege to know that as undershepherds that we have this great task of making sure that we are being good examples to you as followers of Christ.

Now let's look at more into this text and the idea of pastoral duties should be performed with a willing heart. That was verse two at the end. Ready mind also means a willing

mind. A ready mind means a willing mind that we take we we desire this work. And in 1 Timothy 3:1 talks about that if you are are called to be an elder that you would desire this noble task. That desire is there, must be there in order to not do it out of compulsion. No one has to tell you what to do. No one has to force you to do the elder work. It's because I have a desire. He has a desire in the task and it's a noble task. It's a high task. It's a worthy task of feeding the flock and being example. And so no peer pressure, no fear of man, no shame in this role, but knowing that we have a level of power, but we're not positioned to display power. Very important. We're not just wielding our sword just out of nowhere, but it's precise. There's precision involved. And that's what an elder must do. Not only in the way he speaks, but also in the way he carries his life. Not being just doing whatever he wants. Again, there's precision in the way I'm supposed to walk. There should be that closeness to our preaching and teaching. Now, a true shepherd follows after God's heart, leads by example. Again, it's not the one that's from the back and saying just do whatever I tell you. It actually is I'm going in front of you. Let's go. That's the posture that the Apostle Peter is wanting us to cultivate. I'm going to go out. I might get I might get hit, but I'm willing to go. I desire to do this. You see, because there's no fear of man. There's no shame. There's no peer pressure. It's from God. It's God's call. And that's what a ready mind is. I'm ready to do it. That's when I meant when I felt called. I was ready to do it.

Now, look at that again in verse four. This is where we're going to end this this morning. Verse four says, "And when the **chief shepherd** shall appear, he shall receive a **crown of glory that fadeth not away**." Now this is the very promise that elders hold on to, no other promise, because if you know yourself, we fail all the time, don't we? So the idea is he doesn't want you to be going up and down up and down with all the failures but just to be steady knowing that your ultimate my ultimate reward is not on this side of heaven but it's in future in glory when the chief shepherd will be the one that will appear to me and will give me a crown of glory that will not fade away because you see anything that I receive a reward here is going to fade away and I just have to come to real realization of that and every faithful pastor, every faithful pastor will acknowledge that and that keeps the disappointment low again that keeps all the negative stuff away and just always the positive in the forefront because that's the most positive thing that's going to happen and it's going to happen if I am faithful. And so I don't need to be discouraged. Doesn't matter how bad the suffering gets. It doesn't matter because I trust in the Lord with my whole heart and don't lean on my own understanding on this. That's the comfort of all comforts. The father of all comforts gives to the one that is faithful.

Let me give some application because there is application to unbelievers here and it's this. You see, the first Adam shifted blame. I want you to think about this, okay? We're going to go all the way back. Just just spare with me some time here. Going all the way back to Adam. And his whole bent in his sin was he just kept shifting blame. Shifting blame. And who did it start with first? His own wife. "Oh, I didn't. It was your, you know, her fault and then the serpent's fault and then family's fault and then that generation and the next generation, hundreds of generations that **blame cycle** has continue on. Nobody wants to take an account. Blame, blame, blame, blame, blame." You know, you know what Jesus does? He stops the blame and he says, "**I'll take the blame**. I'll take

the blame and he took all the blame of all man's sin because he is God. He's the one only that can do that. He stood up in the courtroom where everyone's saying guilty. Just picture a courtroom. You're guilty. You're guilty. Yeah, you deserve that punishment. He walks in and he says, "I'll take that. Put that guilt on me." all of it to me. I'll take what Adam did to curse humankind and make it into a blessing. That's for you if you're still an unbeliever. That that story can become your story, his story. The love of Christ that surpasses all understanding because all of us will go astray. All of us are will disappoint. But he will never ever disappoint. He never leaves you nor forsake you. That relationship is forever. That relationship is forever. You will continue to be blessed and blessed being in the Lord.

So 1 Corinthians 15:45, the first I'm sorry, Romans 5:19, "the first Adam was made a living soul. The last Adam was made a quickening spirit." You know what that means is? It's that his Adam disobedience once causing it to curse all mankind just act out of **one act of obedience**, one act of obedience made many sinners become righteous. So if you understand that, why not come to the Lord Jesus Christ? Today is this idea of salvation and I hope you will trust in the Lord Jesus Christ and we'll experience a new life in him which is **eternal life** free from sin forever and ever because he took our guilt. Amen.

Let's pray. Father, thank you so much for this time that you have given Lord all of us time to ponder and think and not only think about it but to follow what you say and Lord as believers we know Lord that you've given us the ability to hear your voice and to follow you. I follow you Lord in this call to be a faithful elder. I feel burdened to not only just speak on the instructions but to preach and share the gospel of Jesus Christ that he suffered once for us on the cross and it was it is finished. He said he took all of our blaming all of the guilt that we deserve. He absorbed all that wrath. He He suffered so much for us and it was out of his love that he did it and we rejoice in that. We have peace in that. So, Father, I pray for those that are truly the called ones that they will also hear your voice, Lord Jesus, and they will they will listen and they will follow you. I trust you in that, Lord. I pray that that will be done in those that are here that are those that are called. Please bless father salvation. Father please bless strengthening of the Christians. We'll thank you in Jesus name. Amen.