

QUALIFICATIONS FOR ORDINATION

Transcribed from a tape entitled:

Tape #S130-B

MINISTRIES IN THE CHURCH

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Okay, in this session I want to speak on the subject of qualifications for ordination.

To Titus, mine own son after the common faith; Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city, as I had appointed thee; If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision; Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith (Titus 1:4-13). So we see some of the qualifications there for an elder. He said to ordain elders in every city. They must be blameless. The husband of one wife. Faithful children, not accused of riot or unruly.

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 behavior, 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?) (1 Timothy 3:1-5).

It was the day before yesterday, the last meeting I had with my association there with the pastors and ministers in Missoula. We've had some great strides towards unifying the city-wide church in some respects. It was the day before when I should have been preparing to come here, and yet I had so much to do that day that I kind of woke up and in my spirit I felt like I ought to take Martin Luther's example because he said, "I have so much to do today that I must spend the first three hours in prayer or the devil might get an advantage of me." I had so much to do that day that I figured I'd better spend at least

three hours in prayer to just show the devil he's not going to get an advantage over me. I'd already spent an hour in prayer with my one prayer group before I went to the pastor's prayer group, which was three hours on its own. In the first prayer group I had a real heavy burden for certain things, to share certain things when I got there. One of the things I said, especially to the three, it was specifically to the three, the president, vice president and treasurer of our ministerial association who are great examples, who have put themselves forth in many ways to help to unify the city. But I said to them, I said, "You know in 1 Timothy chapter three it says in order to be a bishop one of the requirements is that you rule well your own house." I asked them, I said, "I saw this, this morning as I was praying for you in a different sense." I said, "I know that's talking about your wife and kids, but..." I said, "In the sense of your own home church, how are you doing there? You've been putting the city-wide church first and you've been putting the unity of all of us together first, but how are you doing at home? Are you ruling your own home well?" I said, "Are your tithes coming in? Are your people blessed? Are they getting their needs met? Or do we need to help you out? Do we need to come in and assist you in any way?" The response was actually remarkable. I thought it really blessed them. The Lord was really thinking about that and it made them stop and take a look again that yes, we do want to unify the church, but yes we do need to remember these people that are of our own house, so to speak, our own home church. So we need to rule well our own house, too. I saw that in prayer and in a different sense than what it actually says in the Bible, but it fit in that circumstance. Yes they need to back up a little bit and make sure everything's good at home. So praise God. We need to be aware of that because what good is it to unify the churches in a city and have a city-wide church and have those people that are in those individual churches not have their needs met and quit coming. By the time we unify the church, there's three people there. We can't do that. We want to reach more people by unifying the church.

You see in talking in terms of unifying the church as I shared with those guys, you know I said, "We need all of us. We need our diversities, also, of how the Lord works with you, the Southern Baptists, and you the Pentecostals, and you the Lutherans and those of us that non-denominational. He needs all of us in the way He works with us. As long as we're doing what His will is, that's what He needs because we're each going to reach a different segment of society and I believe it takes a city-wide church to reach a city. My point was that we still have to have the same understanding that our real goal is to preach the gospel to all. We have to have the same attitude regardless of what denomination we might call, what kind of clothes we might put on when we go to work. We still have to have the same prayer that nobody goes to hell from our city. Working together we can make that a reality that nobody goes to hell from our city. That's our goal.

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. Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their

children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus (1 Timothy 3:6-13).

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And The laborer is worthy of his reward (1 Timothy 5:17-18). Now we just read over here that the deacons should not be doing this for filthy lucre's sake. So his motivation is not for the money. So if he's doing it, but his motivation is not for the money, but yet over here it says, "Don't muzzle the ox that treads out the corn and he's worthy of double honor" what's the difference? This seems to me to be saying that we ought to be helping them out. We ought to be supporting him. It fits with where it says that they ought to be able to, that preach the gospel, to live the gospel. Do you know what that means? That puts the responsibility back on the congregation to take care also of their elders.

I believe that there is a judgment coming on God's people if they don't fulfill this duty because if you have a leader and he has a family to support and he has things and needs in his life that he needs money for, and yet he's serving you and you expect him not to have an attitude that's he's doing it for filthy lucre's sake and yet when he has a need because his shoes wore out, and you say well he aint supposed to be doing this for the money anyway. God's got to bless him. Hey, my Bible says, "Give and it shall be given unto you, pressed down, shaken together and running over shall men give unto your bosom." Oh, oh. I never did understand that because I always thought God was supposed to give unto my bosom. I thought He was supposed to drop money from heaven, pennies from heaven. I hope they're not in rolls. They might hurt. Do you see that they're worthy of double honor. But I think there's a responsibility in both respects. You should not have to wait around until somebody asks you or somebody twists your arm. Don't put your leader in the position to where he has to, where he has to go and get on his knees all the time and say, "Lord, I've never seen the righteous forsaken until this day. And I'm not going to go out and beg bread, but boy I could use some bread." Don't put them in that position. Put them in the position where they don't have to think about the physical so they can think about you and they can think about the spiritual, especially if they labor in the word and in doctrine. They are worthy of double honor and there is a respect that goes with that, also.

I believe that it says in Romans 13 to give tribute where tribute is due and give honor where honor is due. Really those are different types of finances. But for different reasons, but in reality I like that word honor because there is respect that should go with the office, also. You earn respect. A person doesn't just demand respect, they earn it. I know plenty of ministers that have earned it and still are not receiving it. Because the people of God haven't woken up enough, they still have to be told what to do. So listen to the Word of God. If they are worthy of double honor, then let's give them some double honor, okay? Then when it's time for you to receive double honor in your area of where you are serving then it will be there also, but let's give and let's have it given back unto us pressed down and shaken together and running over and let men give unto our bosoms also.

Let's give. Thou shalt not muzzle the ox that treadeth out the corn and the laborer is worthy of his reward. Again it is an elder receive, not an accusation, but before two or three witnesses. Then that same rebuke before all that others may also fear. I charge thee before God and the Lord Jesus. And the elect angels that thou observe these things without preferring one before the other, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, (don't be twisting arms) but willingly, not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being examples to the flock (1 Peter 5:1-3). Remember I said the elder, the shepherd, doesn't ride the sheep and he doesn't fleece the sheep. Right? But he ought to be able to live with the gospel if there are enough people, if he is serving you well, then we ought to be able to bring tribute to whom tribute is due and bring honor to whom honor...

If we understand our rulership in terms of an eldership, we also have no problem understanding that there is more than one, too many times, that we receive sustenance from so we do not have that problem with trying to figure out "how do I do this?" Do you understand that you have eldership that comes in the plural form, too. Now you may have your church where you have a church that's not big enough to support full-time number of people. That's not my point. The point is that you may, in your church, understand okay we're going to go ahead and put the tithes at this one person's feet because we need this person as an elder full-time. So you make that choice and that is exactly what you need to do for that church. Other churches need a number of people full-time. It depends on where we are because we should ought to always in a state of growth. We ought to be able to be flexible and go by the Spirit. But there is not such a big problem with changing if you understand in terms of leadership that we will eventually grow. If we continue to grow and use the principles of God, we'll have other people doing different things. We'll see some more examples from the book of Acts here. Not being a lord over God' heritage but be an example to the flock and when the Chief Shepherd shall appear He shall receive the crown of glory that fadeth not away.

Now we've covered a lot of different things there in Timothy and Titus all about ruling your house and watching over your children and your family so can you tell me briefly what are the requirements of ordination into a gift-ministry? Answers....

But let me tell you. I kind of tricked you guys. I'm sorry I had to do that, but I tricked you. Because the only requirement for ordination into a gift-ministry is that you are called. And yet what we just looked at is many times confused with the gift-ministries because these are all requirements for leadership in the church. We just read all those. It said we have to have all those things, didn't it? Remember it said he who desires the office of a bishop desires a good work.

There is a difference between a good work and a gift of God's grace. A gift-ministry is a gift of God's grace. An eldership position is a good work. They are both great things, but they are two different things. One is a ministry and one is a position or a job that needs to be filled. We need to have those requirements for the eldership but we don't have any requirements for the gift-ministry because the only requirement is that the Lord called you and that you accepted the call. Now when it said there in Titus to lay hands suddenly on no man. How many times has that kept you from laying hands on somebody that you wanted to pray for? But you were afraid you might pick up something you didn't want.

Let me tell you exactly what it means. What is the context? What are we talking about? Remember he told Titus to go in there and ordain elders. Right? So the context of laying hands in that context is to lay hands to ordain elders. And yet an elder has to have these requirements fulfilled so when he told them to lay hands suddenly on no man, what he was saying was don't just jump in there and pick that person or this person or this person to be an elder until you see if they are proven. The context of to lay hands suddenly is in order to ordain them to a rulership position as an elder. It's not talking about ordination to a ministry which the Lord might show you. If the Lord reveals to you that a person is ordained to be an evangelist, then you go ahead and reveal that to them as the Lord so shows it to you.

I've had situations and heard of situations where an individual, a prophet, may have ministered to somebody and revealed unto them that they were called to be an evangelist. Or called as a pastor. Or called as a prophet and then the pastor over that church got really upset because it was his church and that person didn't have a right to do that. Now he had a right to get upset if that person was ordained to an eldership role. You just ordained them as the bishop over the church. I'd be upset, too, because you don't have a right to be picking the elders of my church. But if the Lord reveals to you something about a person in my church that He has placed inside of them, I had nothing to do with putting it there in the first place. You see the difference? Do you see the distinction? Do you see how easy it is to jump back and forth between the two?

I mean, I've done it for years, myself. I've done it for years myself. I've jumped back and forth and I read one book on the ministry-gifts and they went so far to say that somebody that didn't have a full-time job working in a ministry could not have a gift-ministry. What happened to Paul every time he started building tents? You know, he must have lost it and yet he did it as an example. What about Noah? Was he stopped being a prophet while he was a zoo keeper? I don't think so. See your job has very little to do with your ministry. Now if the Lord calls you out to operate that ministry in the job and it happens to be the job in your church of a deacon or an elder or a bishop, then fine. Utilize your ministry, but what I want you to understand is that your ministry goes with you wherever you go and the gifts and the calling of God are without repentance. But you can lose your job of an elder. I mean you can move on and the Lord can call you out to do something else. I might pastor a church and be the chief elder over a church, let's say. I might do it faithfully for twenty years and the Lord might call me out to go be a missionary somewhere. I gave up that job, didn't I? No. I took it with me wherever I sent to.

For the gifts and calling of God are without repentance (Romans 11:29). That word "gifts" is charisma. The same thing as the gift of apostle, the gift of prophet, gift of shepherd, etc. The gifts and calling of God are without repentance. You can give up the job of a bishop. You can lose it. Have you ever seen a television evangelist that was so great and then had an affair or started stealing money? What happened? They lost their job, didn't they? And probably rightly so, but were they still an evangelist after they lost their job? They sure were. They might not have been as effective, but they lost their job, they didn't lose their ministry because the gifts and calling of God are without repentance. You don't lose them. God doesn't take them back and you can't give them back.

We'll talk some more about the evangelist. The evangelist, one thing we talked there as far as an evangelist being the, they have special gifts in healing and in miracles and specifically the only person in the Bible, we'll see maybe we'll get into this a little bit more, the only person specifically in the Bible that's called an evangelist is Philip. So a lot of what we have to understand of it, what an evangelist is we have to understand from Philip. I think there is another person identified as an evangelist and I believe Paul was an evangelist. That will probably come up also. We'll see some more about what that does, but the evangelist ministers in many ways with wonders but it is in order to bring specifically to bring individuals into the church into the body. I think again as the midwives of the spirit world, they bring people into the family. That's a little bit of what an evangelist is.

Woe be unto the pastors that destroy and scatter the sheep of my pasture! Saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people. Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord (Jeremiah 23:1-4).

Throughout all that information about the elders in the church and the example sets the highest. These guys didn't do their job and they scattered the sheep, but the Lord wants to bring them back and He was going to set up shepherds and He was going to set up shop all over again. He was going to bring elders over them to watch over them and to keep them and to feed them and that there would be fruit.

And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock; (See they don't feed the flock; instead they're killing them and they're being clothed with the fleeces of those that they've killed off.) The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; neither have ye sought that which was lost; but with force and

with cruelty have ye ruled them. And they were scattered because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them (Ezekiel 34:1-6).

I realized when it is talking about they wandered to every high hill, it is making a reference to the high places where all the other false gods were set up. That's where the people of God go when they don't have good shepherds. Jesus Christ is the Good Shepherd and what we need to do is we need to have elders and we need to have shepherds in the church that will introduce us to the Lord Jesus Christ.

In the Old Testament you see basically only two ministries. You see the prophet and in that's prophet's office you see what we have in terms of apostles, prophets and teachers. And then in the shepherds you see what we have in terms of a more fuller understanding of what the pastor is to do and to watch over the sheep and go after the lost to bring them back. And to lead them in the way, but which way are they supposed to go? In the way that the prophet, apostle, and teacher showed them where the pasture was. That's what the shepherd's supposed to do. He's not suppose to decide where he wants to take them. Because he's not the one that goes out and finds the new pasture. He's supposed to follow orders and steer them in the right direction.

The one ministry, at least I don't see it in the Old Testament, is the ministry of the evangelist. Which we see in the New Testament. The Old Testament you just have them called seers or prophets. Which is those ministries as the Lord needs and then the shepherd which is what we would call the shepherd ministry. Okay?

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 (Acts 20:28). See to feed the flock in this sense, do you understand what it is talking about now? As overseers, in a sense, it includes the ministry of the pastor, but it also includes the other ministries. I want you to understand when we talk about ordination to an office of a bishop, elder, or overseer, in a sense we put ourselves in a position to operate all the five ministries and then the sixth one including the ministry of intercession that we saw in 1 Corinthians 12:28, the diversities of tongues.

Really when a person is risen up into an eldership position, they put themselves in a position where they may have to walk in any of those positions. Just like the prophets in the Old Testament, sometimes were called upon to walk in the office that we consider a prophet. Sometimes they were to teach. Sometimes they were as Moses was, to lead their people as an apostle to bring them into a new country. I believe there are times when a person is in a position of an eldership role that they are called upon to do any of those. In a sense I believe any person in the body of Christ may be called upon at times by the Lord to walk in an anointing of one of those ministries that they may not be called to in the sense of a gift-ministry, but they may need that information. That's up to the Lord, isn't it? Because He's the Lord.

What about when Simeon prophesied over the Lord Jesus as a baby? Remember that? Was Simeon a prophet? Simeon was just a certain man, an aged man. Well, you might say there were no prophets in Israel because between Malachi and John the Baptist there were no prophets. Oh yeah? What about Anna? Anna the prophetess was right there handy serving the Lord in the temple. Why didn't the Lord call on her? I don't know. Ask Him. He's not prejudiced against women because she was a prophetess. And yet she didn't prophesy over the Lord. He called upon Simeon who was just a certain man to prophesy over His Son. Well, he wasn't supposed to do that, because only the priests or the prophet or the king had the Spirit in the Old Testament. Well I guess God never read about that. Because Simeon had it.

How about when Mary walked in where Elizabeth was and the baby leapt in her womb and Elizabeth prophesied. Didn't she know she wasn't supposed to do that? Then Mary prophesied right back, didn't she? Didn't she know she wasn't supposed to do that? Do you see what I'm saying? Let's not have such rigid rules over who gets to do what and let's just go by the Spirit.

If you have a ministry to perform something in the body of Christ, then fine get out and start ministering. But if somebody else happens to do something that might be a little bit into your part, let them. Praise the Lord. Take Anna's example. She magnified the Lord and she went out and told everybody about the words of Simeon. She didn't kick him in the shins and ask him for his prophet card. She was thankful to God and she blessed the Lord. Maybe that's why she was a prophet. He could count on her.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery (1 Timothy 4:14). Remember the gift is in you, right? Regardless of your job that you have, in other words a job is something you earn a living by. If you happen to be in a bishop position and you're being paid by the tithes and offerings of the people, then fine. You take your gift with you to do that job. If down the road you go work in a tire shop, are you any less a man or woman of God? No. Have you taken the gift with you? Yes. Let's do all things hardily as unto the Lord. I remember years ago I was in a ministry and they had a headquarters and everybody, well not everybody, but a lot of my friends, wanted to go there. It was the big thing. It was like if you went there and worked there and got a job there dumping trash you were more spiritual than if you had a job somewhere else dumping somebody else's trash. I guarantee you, some of those people were called to go there and some of those people, weren't. The ones that weren't called to go there, I guarantee you are not going to be blessed in the doing of that labor that they did. Whereas I as the time being in college and going to college full-time and working in a cabinet shop, part of the time and working at McDonalds for part of the time. I did different jobs, whatever I needed to do. While I was sitting there flipping hamburgers this is what the Lord wants me to do right now and so therefore I'm doing the will of the Lord. So I'm in the right place at the right time and there's somebody that He wants me to speak His word to here and so therefore I had a profitable ministry. Even though I was young and I was flipping burgers or I was cutting word, or whatever I was doing cleaning windows. The thing is those were my jobs that I

had. The ministry that I had to supply to the people always has gone with me. I've grown in it and I've grown in my understanding of how to supply it.

That's what we have to understand that each of us walks in our ministries. Don't confuse your job and your ministry. The Lord does call you into a position of leadership in the church or eldership and even if you someday are working in a pastoral position where you are receiving tithes and offerings and you're living off that. Then great. But don't confuse that with your gift, either. Because the gift you take with you no matter what you make your living from.

You know in all those requirements that we read for the bishop, the deacon, the elder, did you realize there was not a single mention of a gift-ministry in any of those? God did not require in any of those any of the ministries. Let me ask you a question. If you have somebody that's qualified and they have a ministry, wouldn't you also like to have that ministry come into that eldership role? Of course you would. Of course the Lord always leads in that direction. But my point is that God, I believe, specifically left out those requirements because He wants you to covet earnestly the best gift. He wants you to have to go to the Chief Shepherd to see what you need in your church operating and what kind of eldership you need. Someone that tells me that all the deacons, bishops, and elders are synonymous with one in the ministries, I say to them, "Sorry. I don't agree with you." I believe that any of the ministries can rise up into a bishop, deacon, or eldership position. Any or all might be needed in your church. We ought not to limit ourselves to one or to two. We ought to let the Lord lead and let Him be the Shepherd over our church. Then word within that context of Him being the leader.

Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away (Acts 13:1-3). Barnabas and Paul were called out to be apostles. You had prophets and teachers here. We had apostles back there and Peter, also.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering; or he that teacheth, on teaching (Romans 12:6). That word "wait" is added, but actually in the Old English if you understand it in terms of not waiting, sitting around waiting in time, but waiting as a waiter in terms of service. It fit in the Old English because they understood what a waiter was. We still call it a waiter now, but when we say, "Would you please wait, we mean sit around and hold your breath. But in this case wait means to serve. Get busy and service in the area where God has called you to serve.

Now there are diversities of gifts, but he same Spirit. (1 Corinthians 12:4). We all have the Spirit, but many different gifts. We need to see those operated. But covet earnestly the best gifts; and yet show I unto you a more excellent way (v.31). The covet earnestly the best gifts, if you only had one choice it's not too hard to covet that one. But we have

choices because the Lord has to lead. The Lord, through the Holy Spirit will call out those ministries that we need. In the case we saw there where those prophets and teachers got together and the Holy Spirit said to separate Barnabas and Saul and ordain them as apostles.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands (2 Timothy 1:6). Now I've also heard it taught because in Timothy where we read before it says to neglect not the gift that's in thee by the laying on of hands of the presbytery, right? Which is the word for elder. The only one that can ordain to a ministry is someone that is a pastor or in an eldership role. But yet right here we see that the laying on of hands was done by Paul in this situation. And we know that Paul was an apostle among other things.

In reality if you'll look through the word, I think you'll see it said it was laying on of hands of the presbytery and the prophesy I believe in that case with Timothy's ordination in that there were prophets in that group. In my understanding, and please don't make a law out of this, but in my understanding of the word, if you'll see that ordinations to ministries are generally shown forth through the ministry of a prophet and yet ordination to an eldership role are done through the ministry of an apostle sent in to ordain elders. Please don't make a law out of that because the Lord can rise up whom He needs when He needs. But just understand if you are risen up, in order to ordain elders in that church, then you are doing the work of an apostle, so thank God for the apostolic anointing that you received to do that job.

If you're called upon to prophesy over a person the Lord shows unto you that reveals unto them a gift-ministry and you prophesy this over them and you just were anointed to do the work of a prophet in case you're not a prophet. Feel free to do it because the same thing happened to Simeon. He didn't apologize and Anna didn't get mad at him. And neither did Jesus. Of course He was kind of young.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God (1 Peter 4:10). You see that could be talking about the gift that you receive, the gift of God's grace, eternal life. But you know in reality I really am one of those guys that believes that everybody has a gift of God's grace also. That has a ministry to the church of service to bring to the church. We ought to stir up that gift that's in us and we ought to bring it. We have to understand it is clearly not your job. Don't mix up your job and your service to the church. Not everyone is called to be an elder in terms of rulership in or over the church. Not everyone is called to be a bishop. But we all are called to serve in one form or fashion through the Lord working through us if we will allow.

We have to understand there are different types of ordination and we need to not mix them up and we'll see a much clearer vision and we won't frustrate the work of God in our lives as we have in the past because we have not been taught the simplicity of the two different types of ordination and ministries. Thank God.

