

A Community of Pastors

a sermon in the series
A Gospel-Oriented, Mission Driven, and Community-Centered Church

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Romans 15:14

Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

Romans 15:14 AMP

Personally I am satisfied about you, my brethren, that you yourselves are rich in goodness, amply filled with all [spiritual] knowledge and competent to admonish and counsel and instruct one another also.

There is no doubt that Jesus our Lord has built His church using individuals He called men to give their lives to the ministry of apostolic leadership, others to a prophetic vision, and others to proclaim the Gospel to the unconverted. Others He has called to shepherd the flocks of God, and others to teach those same flocks. The Apostle Paul said it this way, “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers” (Ephesians 4:11).

But what is too often overlooked and misunderstood is the purpose for why Jesus established these ministries. Paul continues by stating the purpose of these five different ministries, “for the equipping of the saints for the work of ministry, for the edifying of the body of Christ” (Ephesians 4:12).

Paul established the reason why God called men into pastoral, evangelistic, or teaching ministries is for the sole purpose of not doing all ministry, but to equip the saints of God—their brothers and sisters—for the ministry God has called *them* to do. Paul says the same in our text of Romans 15:14—the real ministers of Jesus are the people seated before me today, those washed in the blood, justified by His resurrection. You are His ministers, competent to counsel, admonish, and instruct one another. You are the ministry of Oak Grove Baptist Church.

Sadly, for many centuries we have reversed God's purpose and said the ministry is limited to a few, those who are special in some way either in education, ordination, or accreditation. According to the Bible, that is not God's design for the church.

Today I want to press upon you and try to prove beyond reasonable doubt that God has called all of you who are born again to be His able ministers and that without all of us assuming the role of God called, God graced ministry, the church cannot minister to the culture it finds itself in.

I. IT TAKES A COMMUNITY TO PASTOR

In the last couple of messages we've been talking about church as a community. If, by chance, you haven't heard those messages let me encourage you to do so. They are very important to the future of this series.

What is community? It's a group of believers coming together to depend upon each other. That dependence is lived out day by day by interaction with each other. They interact in relationship with each other in order to advance the kingdom of God in each other and in the world.

Oak Grove Baptist Church is supposed to be one of those communities of faith in this area. Solid Rock Baptist Church is supposed to be one of those communities of faith in this area. There ought to be a dependency upon your brother and your sister, one that you may have ignored up to this point but now, by God's grace, you will say, "No longer will I trash God's design for me and my community. I'm going to start depending upon my brothers and my sisters and I'm going to become dependable to them." We are accountable to all believers no matter what stripe or denomination, no matter where they are, if they're here or abroad, we are accountable to all believers. But most often in the New Testament when the idea of church is mentioned it's almost always talking about a local community of believers.

Your faith cannot be lived out between just you and Jesus. God does not have such a kind of Christianity. Your faith can only be lived out in a community of other believers upon whom you depend and who depend on you. It takes a community to pastor a people. Read again the text. Here's a group of people in Rome whom the Apostle Paul has never met. Some of them he has, if you read the sixteenth chapter you'll see he's met a great many of them but he doesn't know the church, he's never been there. In fact, what's interesting is that at the time of the writing of

this epistle no apostle had been to Rome. A few were getting ready to go but not necessarily by free will. Paul would go as a criminal, arrested by Rome, a prisoner. Peter would go where he too will give his life as Paul did.

It is a historical fact that no apostle planted this Roman church. Therefore, it's amazing to me that a church that has had no apostolic teaching could be so sound and so spiritual that Paul could say, "I'm quite confident that you're able to admonish, counsel, and instruct one another."

"competent to admonish and counsel and instruct one another also." (Romans 15:14)

It takes a community of members to pastor one another. That's what Paul is saying.

A. The Plan of God Was Never One Pastor.

We see in the New Testament a plurality of elders, several men, which is why today is a historic day for this church. In all of this church's existence there has only been one pastor at a time. Today we are saying, by God's grace—who has been longsuffering and patient with us for us to catch up with Him—we're not going to try to get by and limp with just one pastor. We are going to have a plurality of elders.

But God's plan was not just a plurality of elders. Not even a plurality of elders is enough. We could have five or 10 elders here and it still wouldn't be enough. Elders or pastors were never meant to personally shepherd each person. It would be like expecting the CEO or the owner of a business to spend time with each employee everyday. That cannot happen, nor can one man really shepherd everyone in his congregation.

God designed shepherding to occur at different levels.

For example, in the most basic unit in a community of believers is the family, God called husbands and fathers to shepherd their families. Men, it is your God-given call and responsibility to be the pastor of your home. God has given you this privilege and solemn responsibility because no one like you can do it better for your wife and children. You say, "Well, I'm not doing it very well at all." That may very well be the case but no one can do it better than you, not even I. There are certain things a pastor in my position cannot do for your wife or children like you can.

There is something about a God-ordained man in the home who represents the Father and His love that speaks even more than when I am in the pulpit. It will make what I say in this pulpit more attractive to the wife and children, when they see you live it out in the house. It is not the responsibility of surrogates, Sunday school teachers, youth pastors, or even senior pastors to shepherd your wife or your children. They can come alongside and help you but that's about all the responsibility God has given these folks. It's your responsibility. You will stand before God and give an account of your shepherding your family.

I realize that is a sober note on such a joyous morning but in the midst of our joy let sobriety never be far. Otherwise it becomes nothing more than fleshly ecstasy. There is a sobriety in our joy and it's this: there is a responsibility we have as a husbands and a fathers for which we will answer to God. In the local church God has a level of shepherding in the family unit.

There's another level. Older men and women are to teach younger men and women.

This is how God has designed the local church to work. If you leave it all up to me and now, after today, Bobby, we will fail you because you've asked us to do something that is, first of all, not Scriptural and, second, it is impossible. What is not Scriptural is not possible in the kingdom of God. Older men and older women are to take responsibility of their younger counterparts.

“But as for you, speak the things which are proper for sound doctrine: ² that the older men be sober, reverent, temperate, sound in faith, in love, in patience; ³ the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things— ⁴ that they admonish the young women to love their husbands, to love their children, ⁵ to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. ⁶ Likewise exhort the young men to be sober-minded, ⁷ in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, ⁸ sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.” (Titus 2:1-8)

The Apostle Paul shows us in this passage another God-created level in the local church to insure everyone is being shepherded: older Christians. They are to take on the responsibility of loving the younger brothers and sisters by teaching them how to live the Christian life. For example, in verse seven and eight, he says to the older men it's your responsibility to teach the younger men

doctrine and be able to teach it so well that if an opponent of Christianity approaches you or one of these younger men under your tutelage that they will be able to give an answer that makes the opponent ashamed. Who is Paul addressing this to? Not to Titus. What is Titus' function in all of this? He says in verse one that it was to teach the older men and women sound doctrine so they'll have something to teach the younger ones. Again, the pulpit is to equip the church for their ministry of shepherding one another.

Why has God built this system? Because Christianity is not just an academic lesson where if you get the lesson right then you're a good Christian. It's not theory; it's real life. Who better than older Christians who've learned by their failures how to apply the Word of God to their lives, to teach the younger? You demonstrate the Gospel and you proclaim the Gospel to them.

There's another level. God has a fool-proof system to make sure everyone has a pastor and shepherd.

B. We Are Our "Brother's Keeper."

Not only am I a shepherd, I'm also a sheep. In that same way the sheep are to be shepherds—shepherds of each other. I'm a shepherd of a flock. The Bible uses the metaphor of a flock of sheep to represent the church and a shepherd to personify a pastor who oversees that flock. But pastors are also sheep, right? I'm just a brother in the Lord. I need shepherding too. You say, "Yeah, you've got Jesus, the Great Shepherd." True. But I also need the Jesus in you to help me. We are our brother's keeper.

Just as a shepherd is a sheep, so the sheep are to be shepherds of each other.

In 1 Thessalonians 5:11 and 14 we see that all of us have the responsibility to shepherd. It's not just myself, Bobby, or any other ordained man. It's all of us. We are in this thing together. The sooner we erase and remove the distinction between clergy and laity, the sooner we'll be more New Testament than we are. My major responsibility is to equip you for your ministry. The real ministry is going on amongst yourself. The day when there was a problem and you picked up the phone and the first person you called was the pastor, should be no more. It's not biblical. That flies all over some of us who have grown up knowing that is the way it's always been, that's the system, but I dare you to compare your system to the Scriptures. Your system won't fit within

the perimeter of the New Testament. Are there times when you should call me? Yes! But in most cases, I should not be, nor any pastor, the first phone call. Why? Because you have one another to shepherd each other. When those shepherds can't handle it, then you'll call other shepherds, but one way or the other the whole flock is pastoring and being pastored.

“Therefore encourage (admonish, exhort) one another and edify (strengthen and build up) one another, just as you are doing. . . .¹⁴ And we earnestly beseech you, brethren, admonish (warn and seriously advise) those who are out of line [the loafers, the disorderly, and the unruly]; encourage the timid and fainthearted, help and give your support to the weak souls, [and] be very patient with everybody [always keeping your temper].” (1 Thessalonians 5:11, 14 AMP)

That's not written to the elders of Thessalonica but to the individual believers of that church. We're to shepherd one another. We are our brother's keeper. Paul wrote this to the Colossians.

“Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” (Colossians 3:16)

Why does it take a community of pastors in order to pastor?

II. WE NEED PASTORING EVERYDAY

We need a community of pastors because we need pastoring everyday. What day have you lived when you didn't need encouragement or needed to be an encouragement? Can you name one day? Can you name one day when you didn't need encouragement and, if you didn't need encouragement, you didn't need to be an encourager either?

If you're a hermit or a recluse, then maybe you can name one or two such days, but if you have any ability or opportunity to rub shoulders with people you are going to have days where you need encouraging.

Life is not easy. Being a Christian does not take away the problems but what God does do is give you a solution to the problems. And these solutions work. If you don't have Jesus your solutions aren't going to work. God is true and His solutions work. We all have days where we need encouragement, therefore, we need brothers and sisters in our lives who know us best to encourage us.

On the days you don't need encouragement you need to be an encourager. There's a whole host of people that you're rubbing shoulders with at work and home that need encouraging. They don't always need to be told what's right and wrong, but they do need to be told that with God they are already overcomers. They need the encouragement to remember who they are in Christ and that we're going to be with them every step of the way. We are there to love them even when they fail, and will pray for them that their strength will endure. We tell them they will get through this and be able to encourage others.

You also need to be an encourager, not just because others around you need encouragement, but if you are really walking in the Lord and your fellowship is right with Him, there is an inner compulsion to bless people. You have a need to take the cup that's flowing and running over in your life and let it spill out on others; you can't help it, you *need* to do that.

So, can you tell me a day where you've not needed encouragement or not needed to be an encourager? That's why it takes a community of pastors. Do you see God's logic? It's much better than a senior pastor or even a plurality of pastors.

How often should we be doing this? What does the Bible say in Hebrews 10:25? "...not forsaking the assembling of yourselves together, as is the manner of some, but exhorting one another and all the more, as you see the day approaching." I have made this absolutely clear, that's not talking about missing Sunday worship, it's talking about living life together. Why do I know that? Because in Hebrews 3:13, the author tells you how often you ought to be together exhorting one another. "But exhort one another daily..." Daily, why? "...lest anyone of you be hardened by the deceitfulness of sin."

Brother, I am always susceptible to the deceitfulness of sin. I've not learned so much that I'm not a potential victim of sin's deception. I need people around me who can encourage me by showing me that what I just did or said didn't look so much like Jesus. I need to be warned when I start down an exit ramp. Warning me is the most loving thing you can do. If you love me you will try to stop me from detouring away from the Gospel. To exhort, admonish, and warn me is necessary. The mercy folks really struggle with these kinds of texts and many of you have the gift of mercy and want to console us when we take a detour ramp. I'm thankful for those who can console us in our misery but even mercy people have to learn how to admonish. And prophets, well, we're really good to point out when somebody is out of line. But we need to learn how to be compas-

sionate and tender when we correct a brother or sister. We all need to learn how to admonish in mercy because we need pastoring everyday.

III. OUR PASTORING IS THE APPLICATION OF THE GOSPEL

You never graduate beyond the Gospel. The school of the Gospel has different grades but you never graduate. There are different levels, different grades, some are more mature than others, but it's still the same school, the school of the Gospel. The only graduation day is when we're in heaven and then you'll spend eternity praising God for what He did by that Gospel. We never outgrow the Gospel.

If we're going to pastor one another we have to learn how to apply the Gospel to each other's lives. This is the sad problem of our times. We have so reduced Christianity that we have shrunk the Gospel to a manageable little thing you can put in your back pocket and say, "I'm a Christian, I got that taken care of." But beloved, please listen, there is not a person exempt from what I'm about to say: we all need a community of believers.

You don't need a title at that church to be plugged into that church. You don't need to have a Sunday responsibility, whether it be ushering or leading worship or folding bulletins or running the PowerPoint or teaching a Sunday school class, to be plugged in. We've made that mistake too. We think the only people plugged into the church are the ones who have some office, position, or title. Absolutely not! God has created this thing so that we're all pastors. You don't only need to come to church on Sunday. I'm glad to see each one of you here. I'm not trying to cut myself off at the knees. I want to have more people here. But you don't need *here*. What you need is those *who* are here. That's what you need. We need one another. That's the church.

We've got to start pastoring by learning how to apply the Gospel to each other's lives. Why? Because we all believe lies. My first job as a pastor, not just as a senior pastor, but as a fellow brother in the Lord, is to determine the lie believed. That's your job.

A. Determine the Lie Believed.

If you're going to help your brother or sister you're going to have to first determine the lie they're believing.

If I were to walk up to you and say, “You are an unbeliever,” how many would thank me for that? No, we would be highly offended. We consider the term *unbeliever* offensive because we do believe truth. How many of you believe the Bible is the Word of God? How many of you believe Jesus was born of a virgin, died on a cross, and raised from the dead? You believe the truth.

Therefore, if I said you were an unbeliever, you would say, *No, I’m not an unbeliever, I know the truth, I accept Jesus and His death as the only way to God. I’ve accepted the Gospel! I’m a believer!* But my question now would be are you functioning according to that truth?

You can believe the truth in the mind but in the heart not act on it. Some call this *functional unbelief*. Intellectually you believe the truth but in life you act like you the truth doesn’t exist. What happens is we know the truth, and when the lie comes we don’t even know that we have believed it because we’re still clinging to the facts of the Gospel that we have lodged in our brain. We’re not trusting the truth we have stored in the intellect but functioning according to the lie we have believed with the heart. However, we cannot see this about us because we know the truth. But believing the truth and knowing the truth is not necessarily the truth about us.

Our task is to know what lie is being believed. What is the lie about God our brother, or sister, or non-Christian friend is believing? We must remember that all sin is the result of not believing the truth about God.

“...who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.” (Romans 1:25)

According to Tim Chester, a pastor and church planter in Great Britain, there are only four basic categories of lies about God.

If there’s an issue in your life and there’s difficulty, there is a possibility you are believing a lie about God. You must ask yourself if you’re believing a lie about God in one of these four areas.

Here are the categories Chester has stated:

God is not Great

God is not Glorious

God is not Good

God is not Gracious

God is not **great** means God is not Sovereign. He is not really in control as He claims. If God is not in control, then I need to be. If you're functioning as if you are controlling your life or the lives of those around you, you are showing that you believe this lie about God. There is a compulsion in some of us more than others to regiment and control our lives and the lives of those around us. Why? Because we cannot be content if our life or those around us are not function according to our expectations. Thus, because I can't trust God to be in control, I try to fix myself or those in my world that are not living up to my desires.

Why is there so much anger in our world? Why does anger creep up in our lives? Because somebody has frustrated us and that frustration moves to anger and we feel this inner compulsion to solve the issue. The only reason we feel this compulsion is because of the lie that we can't trust God to be in control. And if we act on the lie we function in unbelief even though with the intellect we can say that God is sovereign.

You would never say that you believe theologically God is not in control, but what there is a lot of things you can believe theologically but not functionally. Is God really in control? If you're frustrated this morning is it possible that you've believed the lie that God is not great?

God is not **glorious** means God is not awe-inspiring, worthy of worship, or should be feared. If God is not glorious, if God is not excellent, if God is not beautiful, and all-powerful, then something or someone else is. And whatever that something or someone is, that's what we are worshipping. Why do certain people make you uncomfortable? Perhaps it is because you believe the lie that God is not glorious. In other words, you do not fear God enough so now you fear people. If you knew how glorious and awesome God was, how frighteningly beautiful He is, a little man wouldn't bother you and you wouldn't be concerned half as much about what people think about you. But the truth is we worship what people think of us. Many of us get our satisfaction and validation by what people think about us and that means we do not fear the Lord. Why does the Bible say the fear of the Lord is the beginning of wisdom? Because when you know God and you fear Him in a reverent, holy way, you're not afraid of people. The fear of people is diminished when you behold the beauty of this awe-inspiring God.

God is not **good** means God is not looking out for my best interests. He can't be trusted. If God can't be trusted for His goodness, then I need to look elsewhere to find goodness and pleasure.

Why do husbands and wives have difficulties? Why are there often challenges between parents and children? In some instances it's because we believe the lie that God is not good. That's not always the case, but often it is.

If you're looking to your spouse for your satisfaction, joy, and contentment, then you're barking up a tree you can't climb. No human being can make you happy and contented and fulfilled. We do our best, as husbands and wives, to provide a realm of safety and security in love and acceptance but we cannot provide fully satisfy the heart of another, only God can. If I feel rejected by someone and am discontent to the point I have lost all joy in God, then I have to stop and ask, "Am I believing the lie that says God is not good enough? Am I looking to someone else to stroke me and satisfy me?" God is not enough so we turn somewhere else. The problem is you're not happy or content with God and your looking for someone to do for you what only God can. If you're single, and the person you hope to have, is so consuming you that you cannot enjoy the pleasure and satisfaction of God is because God is not enough.

Please don't misunderstand me. I'm not asking you to put on this austere front and plastic smile acting as if nothing can penetrate you because you're superman or superwoman. Bullets do not bounce off of you and there are problems than can make you unhappy or dissatisfied. Even Jesus groaned in His Spirit. He was a man acquainted with sorrows and grief. Job said, "Man who is born of woman is of few days and full of trouble." It is not possible to get through life without pain and problems.

Even though life isn't, if I can see God is good and that He is good to me, then I can cope with rejection. It will not devastate me and be the end of my life and joy. I can maintain contentment because God is good and I believe it.

God is not **gracious** means God must be shown that we deserve His favor. We have to prove to God that it's good for Him to give us His blessings, favor, and His acceptance. Why? Because we believe God is not gracious thus we have to prove ourselves to God. If you don't satisfy God, then you believe you will be under His condemnation and displeasure. That's what that lie says. If you need to work to get God to approve you, you don't believe God is gracious.

Now, I'm sure everyone in this room is going to say, "That's not what I believe. I believe God is gracious. He saved me by grace. I'm saved by grace alone through faith, I know I couldn't ever

save myself.” That’s true. You know that and you’ve experienced that, but my question is how are you functioning today? Do you walk around with a clipboard and a checklist examining your life, checking off the list, fearful that if you don’t complete the list that God can’t be good to you? You, my friend, are believing a lie. You’re believing a lie.

We must live by the truth we know that we have only one righteousness and it’s not our own, it’s Jesus’ righteousness. I have only one answer for all of my sins and unrighteousness: Jesus. One of the ways that will prove whether or not that you’re struggling to believe God is gracious is to observe how you deal with people. When somebody sins against you, how do you respond? Do you respond with mercy and forgiveness or do you expect them to make it up to you? Can you or not maintain your joy in Christ if they do not make it right with you. The people that struggle to believe God is gracious usually manipulate the people around them, and they often do so with guilt. We guilt them into doing right by us because we don’t believe God is gracious; that’s the way we treat Him and believe He treats us.

You have to discern what lie is creating the issue for your brother and sister and not just your brother and sister but for you. We first have to practice this for ourselves. You learn the Gospel in practicality and functionality when you apply these things to yourself.

B. Apply the Gospel Truth to Counter the Lie.

I want to show you how you can pastor one another. You don’t walk up to your brother and sister and blurt out carelessly and without compassion, “You need to see God is great, glorious, good, and gracious,” and then wipe your hands as you’ve done all that’s required of you. No, it’s learning to take time with a brother or sister because God is gracious with you and give them time to learn as it’s taken time for you to learn.

People who do not believe God is good or gracious are often impatient with others. They expect everybody to do what they say because they said it. Pastors can be guilty of this. I’ve known many a young man that’s ruined his ministry because God showed him some truth in Scripture, he then gets up in the pulpit and expects everybody to follow him and do it because he preached a great message. However, it took God five years to teach that pastor the truth. When you are resting in your relationship with Christ by grace through faith you can be patient with people. You don’t just go up to people and say, “You need so stop believing the lie and believe God is great, good, gracious, and glorious.”

Because God is great we don't need to be in control.

Because God is gracious we don't need to build our lives on the acceptance or rejection of others.

Because God is good we don't need to find our joy in other things or people.

Because God is gracious we don't have to labor to gain God's acceptance.

Let me give you an illustration to show you that what we often think with our minds is reality is not always the truth in our heart.

Karen and I know that God promised us a few years ago that God was going to provide us a home. Soon after that promise I latched onto a piece of property that I believed was the one. I was just convinced this was the one, not that God told me it was the one, but the one I thought should be the one. I so fixated upon that, I even told the church publicly on a Wednesday night this was the one. When that property sold I actually experienced a kind of depression. Nobody knew about it but it was a kind of grieving. I felt loss. I felt like something had been taken from me. I mourned over that for months.

Just recently we thought we may have found the home God wanted for us and when God closed that door for us I can testify to you that there was no loss, no grief, no disappointment. Don't congratulate me. I just told you that five years ago I was carnal, frustrated with God, and questioned if He was really good to me or not. I didn't say those words because *I knew God was good. I'm a preacher, I'm a theologian, I know the truth.* But right here in this heart I was denying the goodness of God.

The only reason Karen and I, through this last test, got through it is because of the grace of God and His work in our lives in these last few years. He's the one who ought to be praised. I don't know if this house is completely finished but I'm fine without it. I've closed the door and we've walked away and we're moving on. I've said to the Lord, "Thank You. I'm rejoicing that You're more important than where I live because you're good enough." Again, I'm not congratulating me, I'm saying this is how the Gospel works. This is how you have to preach to yourself. Even preachers have to do this! I'm a sheep that needs shepherding.

In the future we're going to take you much deeper on how to do this with one another. We're hoping by the end of the year. If you want to know how to shepherd one another and be your brother's keeper, you will have all the tools necessary to understand the Gospel and to shepherd yourself and your fellow believer.

It is so easy to slip into the natural inclination of our flesh and not be Gospel-oriented. It's like slipping on a banana peel. You don't even know what happened but you look back and there it was. The natural bent of the flesh is not to believe in God. Your natural inclination is to not believe Jesus. We need others to help us see when we are not functioning contrary to the Gospel. You need someone who loves you enough to come alongside of you and say, "It's okay, we're under the same banner." We are not to kick others because they slipped on the banana peel and weren't watching where they were going. No, you stoop down beside them and say, "You know, I slipped on that same banana peel last week, that's why I knew it was there." Personally, I've slipped on the same banana peel more than once. How about you?

We need people in our lives to say the Gospel isn't functioning in you right now. We need encouragement when we're not living according to the Gospel and by the way, you need encouragement when you are. You can be walking before the Lord in obedience the best you know and you'll always find something wrong about you. That one blot is enough to discourage you. You struggle to believe God is gracious. You need someone to come alongside of you and say, "Brother, I want you to know I see you display the Gospel, and it's really helping me." That's an encouragement. By the way, you need to encourage your brother and sister when they're modeling the Gospel for you. Go up to them saying, "I just want you to know you're blessing me. I'm seeing God work in your life and it's affecting me. Thank you for being transparent with the Gospel, it's helping me."

It's awesome when someone calls you up or texts you and says, "I'm praying for you today." Isn't that a beautiful thing? You know they are or they wouldn't have texted you. You were on their mind. We need that and we need to do that one with another because we are all pastors in a community of pastors who are to model the Gospel and its truth one to another. May God help us to be a community of shepherds, shepherding the flock of God and being shepherded. Amen.