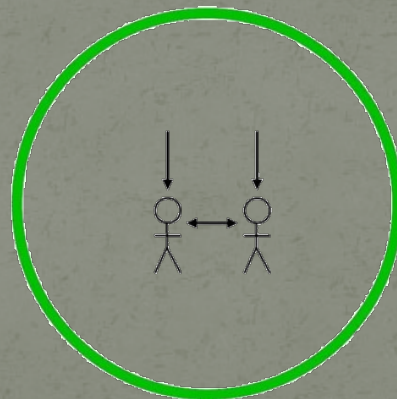
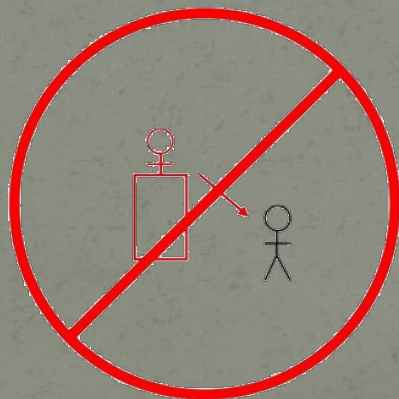


# Hireling 'shepherds'

Who like to be called 'Pastor'



Can we agree some ground-rules or assumptions before beginning this study?



# God does not contradict Himself

- God is not schizophrenic
- God is not confused
- God does not contradict Himself
- God's word does not contradict itself

Thus: any 'contradiction' reveals misunderstanding in the reader. Deal with it in humility.

# Example: Answer, or don't answer?

Pro 26:4 “Answer not a fool according to his folly, lest thou also be like unto him.”

Pro 26:5 “Answer a fool according to his folly, lest he be wise in his own conceit.”



- A *simple-minded* person sees a contradiction.
- A *biased* person chooses one or the other as the situation benefits himself
- An *insincere* person makes a joke out of it

An honest and humble person searches and finds a solution that satisfies both instructions without violence to either one.

- So then, we ought to apply this principle to every topic: our stance must be based on the whole counsel of God, letting our understanding of each instruction stand only when it does no violence to every other instruction.
- If our 'explanation' or 'understanding' sets scripture against itself, we have not arrived at the truth, and must keep searching.



- Context. Is not just the immediately surrounding text. Context is the sum total of the scriptures with all their nuance. Context is almost like the 'ambient atmosphere' of the text, the backdrop on which it sits.
- Consequently, many and large passages of scriptures should be absorbed in the Spirit; this takes time, effort, patience, endurance. Get started!
- A large meal should be consumed slowly, one mouthful at a time. But it should be consumed...

Let's look at the scriptures:



# Hired shepherds = False shepherds

“I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an **hireling**, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. **The hireling fleeth, because he is an hireling, and careth not for the sheep.** I am the good shepherd, and know my sheep, and am known of mine.”

Joh 10:11-14

What is a 'hireling'?



# Hireling G4311

Μισθωτός misthōtos mis-tho-tos'

From G3409; a **wage worker** (good or bad): - hired servant, hireling.

# Is your 'pastor' a hireling?

- If you pay him a wage, he is a hireling...by definition!
- If he is a hireling, he is working for money...by definition!
- If he is shepherding for money, he is a false shepherd...by definition!

OR would you make Jesus a liar to justify your own tradition?



The scriptures state that a person who serves, must do so willingly, not under constraint”

“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, but willingly; not for filthy lucre**, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock.”

1Pe 5:1-3



An employment contract sets out OBLIGATIONS, TERMS & CONDITIONS specifying the types of work which will be performed, and what will be provided in exchange for that work.

Failure to perform the agreed tasks results in breaking of the contract.

Thus a contract places a person under constraint...and disobedient to the scriptures.

How many 'pastors' do you know who will serve  
WITHOUT a contract specifying their PAY?

I have asked many pastors, and the answer is always the  
same: they are 'worthy of their hire' and thus will not  
work without pay...and they define 'pay' as a salary.



Let's look at the 'worthy of his hire' scriptures.

“Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.”

Mat 10:8-10



“Go your ways: behold, I send you forth as lambs among wolves. **Carry neither purse, nor scrip**, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, **eating and drinking such things as they give: for the labourer is worthy of his hire**. Go not from house to house. And into whatsoever city ye enter, and they receive you, **eat such things as are set before you**:”

Luk 10:3-8

Is this talking about 'pastors' or travelling evangelists?

If about 'pastors', does this mean they are to live as guests in other people's homes, and eat what is put before them as well?

How many 'pastors' do you know who do this?

But it is clear that their 'hire' is their FOOD and HOUSING...provided by their host. NOT a salary!



The scriptures are clear that workers should receive benefit of their work, there is no disputing that.

But the question is the means of the benefit, how it is bestowed, and on what basis it is justified.

“Let the elders that rule well be counted worthy of **double honour**, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, **The labourer is worthy of his reward.**”

1Ti 5:17-18



Paul attempted to prevent people from receiving money for their spiritual services by setting an example of denying all such gain for himself.

In fact, Paul was so intent on preaching freely that he labored with his own hands to support himself as a tent-maker:

“For what is it wherein ye were inferior to other churches, except it be **that I myself was not burdensome to you?** forgive me this wrong. Behold, the third time I am ready to come to you; **and I will not be burdensome to you:** for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, **I did not burden you:** nevertheless, being crafty, I caught you with guile. **Did I make a gain of you** by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did **Titus make a gain of you?** walked we not in the same spirit? walked we not in the same steps?”

2Co 12:13-18



“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. For I know this, that **after my departing shall grievous wolves enter in among you, not sparing the flock.** Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore **watch,** and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. **I have coveted no man's silver, or gold, or apparel.** Yea, ye yourselves know, that **these hands have ministered unto my necessities,** and to them that were with me. I have shewed you all things, how that **so labouring ye ought to support the weak,** and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

Act 20:28-35



Again, Paul drives home the principle that those who work for the gospel should receive benefit of that gospel.

This is NOT a contradiction, and it DOES have a resolution if one can get outside of the mental box of 'pastoring' being a 'job'.



“Have we not power to **eat and to drink**?...Or I only and Barnabas, have not we power **to forbear working**? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. **If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?** If others be partakers of this power over you, are not we rather? Nevertheless **we have not used this power**; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that **they which preach the gospel should live of the gospel**. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.”

1Co 9:4



But Paul takes to task both those who do not follow his example, calling them false apostles and deceitful workers, and those who in fact support those taking up collections for themselves:



“Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

2Co 11:7 -20



Again, what did Jesus command and promise to those who serve Him?



“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. **But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.**”

Mat 6:31-33

Does agreeing a salary to be paid out on some calendar basis sound like 'take no thought for tomorrow'?



Paul warns repeatedly, insistently, specifically about the dangers of following men who work for money:



“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, **supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain.** For we brought nothing into this world, and it is certain we can carry nothing out. And **having food and raiment let us be therewith content.** But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For **the love of money is the root of all evil:** which while **some coveted after, they have erred from the faith,** and pierced themselves through with many sorrows. But thou, O man of God, **flee these things;** and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”

1Ti 6:3-12



These men will say 'we are not working for money, the money is just an extra.'

Until you say 'we will not pay you a salary any longer, but instead will see to it that your needs are met.'

Try it and see: 'content with food and clothing' is just a nice idea. But Jesus said:

“Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.”

Luk 20:22-25



Again and again, God warns against leaders who value money:

“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 behaviour, 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?)“

1Ti 3:1-5



“Likewise must the deacons be grave, not doubletongued, 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.”

1Ti 3:8-10

“For an overseer must be blameless, as the steward of God; not selfwilled, 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.**”

Tit 1:7-11



Does it seem reasonable to you that the ONLY people in a fellowship who do NOT have to follow Paul's instructions, are those who are supposed to be examples to the fellowship?

Note carefully what Paul says regarding those who do not labour:



“Now **we command you**, brethren, in the name of our Lord Jesus Christ, that **ye withdraw yourselves from every brother that walketh disorderly**, and not after the tradition which he received of us. For yourselves know how **ye ought to follow us**: for we behaved not ourselves disorderly among you; **Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you**: Not because we have not power, **but to make ourselves an ensample unto you to follow us**. For even when we were with you, **this we commanded you, that if any would not work, neither should he eat**. For we hear that **there are some which walk among you disorderly, working not at all, but are busybodies**. Now them that are such **we command** and exhort by our Lord Jesus Christ, that **with quietness they work, and eat their own bread**. But ye, brethren, be not weary in well doing. And **if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.**”

2Th 3:6-14



But God has been warning about these shepherds since the prophets of the Old Testament:

“The Lord GOD which gathereth the outcasts of Israel saith,  
Yet will I gather others to him, beside those that are  
gathered unto him. All ye beasts of the field, come to  
devour, yea, all ye beasts in the forest. His watchmen are  
blind: they are all ignorant, they are all **dumb dogs**, they  
cannot bark; sleeping, lying down, loving to slumber. Yea,  
they are **greedy dogs** which can never have enough, and  
**they are shepherds that cannot understand**: they all **look  
to their own way, every one for his gain**, from his quarter.  
Come ye, say they, I will fetch wine, and we will fill  
ourselves with strong drink; and to morrow shall be as this  
day, and much more abundant.”

Isa 56:8-12



“How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: **Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards:** they judge not the fatherless, neither doth the cause of the widow come unto them.”

Isa 1:21-23

Surely the following scriptures have been fulfilled in  
'church' after 'church', visible in plain sight for all to  
see, and yet woe to him who points it out:



“And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: **an heart they have exercised with covetous practices**; cursed children: **Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness**; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For **when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption**: for of whom a man is overcome, of the same is he brought in bondage.”

2Pe 2:13



2Pe\_2:15 Which have forsaken<sup>G2641</sup> the<sup>G3588</sup> right<sup>G2117</sup>  
way,<sup>G3598</sup> and are gone astray,<sup>G4105</sup> following<sup>G1811</sup> the<sup>G3588</sup>  
way<sup>G3598</sup> of Balaam<sup>G903</sup> the son of Bosor,<sup>G1007</sup> who<sup>G3739</sup>  
loved<sup>G25</sup> the **wages**<sup>G3408</sup> of unrighteousness;<sup>G93</sup>

**G3408** μισθός *misthos mis-thos'*

Apparently a primary word; *pay for service (literally or figuratively), good or bad: - hire, reward, wages.*



“But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, **and ran greedily after the error of Balaam for reward**, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, **walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage**. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told **you there should be mockers in the last time, who should walk after their own ungodly lusts**. These be they who separate themselves, sensual, having not the Spirit.”

Jud 1:10-19



“Silver and gold have I none...”

Act 3:2-7 And a certain man ...seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, **Silver and gold have I none**; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.



2Co 11:8 I robbed<sup>G4813</sup> other<sup>G243</sup> churches,<sup>G1577</sup> taking<sup>G2983</sup> **wages**<sup>G3800</sup>  
of them, to<sup>G4314</sup> do you<sup>G5216</sup> service.<sup>G1248</sup>

G3800 ὀψώνιον opsōnion op-so'-nee-on

Neuter of a presumed derivative of the same as G3795; rations for a soldier, that is, (by extension) his **stipend** or pay: - **wages**.

G3795 ὀψάριον opsarion op-sar'-ee-on

Neuter of a presumed derivative of the base of G3702; a relish to other food (as if cooked sauce), that is, (specifically) fish (presumably salted and dried as a condiment): - fish.

G3702 ὀπτός optos op-tos'

From an obsolete verb akin to ἑψω hepsō (to “steep”); cooked, that is, roasted: - broiled.

# Bribes pollute justice:

Pro 29:4 The king by judgment establisheth the land:  
but **he that receiveth gifts overthroweth it.**



- We are commanded to know those who labour AMONG US, but instead most elect and HIRE someone to labour INSTEAD OF them.
- Most make a King to themselves, and pay him 'tithes', to govern their 'kingdom'. But God's Kingdom has but one King and many servants.
- Most have rejected the Kingdom of God and implemented a kingdom of man, which is ultimately the kingdom of Satan.

“And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master **pay tribute**? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? **of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?** Peter saith unto him, **Of strangers.** Jesus saith unto him, **Then are the children free.”**

Mat 17:24-27



Don't let history and tradition keep you from obeying the King.