

DOCTRINE OF PASTOR-TEACHER

- I.** The gift of Pastor-Teacher (P-T) is one of five offices ordained for the church. Eph.4:11-13 cp. Act.6:1-6; 1Tim.3:8
- A.** These offices include:
 - 1.** Apostles.
 - 2.** Prophets.
 - 3.** Evangelists.
 - 4.** Pastor-Teachers.
 - 5.** Deacons.
 - B.** To hold an office denotes one's position of authority and administration in the church. Act.6:3-4; cp. 1Tim.3:1
 - C.** The first four offices are primary communication gifts designed for the spiritual edification of the church. Eph.4:12-13
 - D.** They are called "Christ's gift" (Eph.4:7) that denotes they are spiritual in nature and correspond with one of the three necessary spiritual gifts bestowed by the H.S. that are deemed highest in priority/rank of all the spiritual gifts. 1Cor.12:28
 - E.** The fifth office of deacon is logistical in nature and carries with it no specifically designed prerequisite corresponding spiritual gift.
 - F.** The offices of apostle and prophet were temporary, as the necessary spiritual gifts were temporary.
 - G.** The office of evangelist is unique in that it has the distinction of functioning under temporary gifts (as seen in Philip the evangelist [Act.21:8] functioning under the signs of temporary gifts [Act.8:5-7]) as well as attributed to the extant gift of P-T (2Tim.4:5).
 - H.** In the Thessalonian epistles we see a unique setting of Paul (Apostle), Silas (Prophet; Act.15:32) and Timothy (P-T 1st, 2nd, Tim.) all fulfilling the roles of evangelists to Thessalonica. 1The.1:1; 2The.1:1
 - I.** The spiritual gifts (temporary and extant) of the 3 highest ranking gifts of 1Cor.12:28 determine the era of function and qualifying spiritual gift(s) to hold this office.
 - J.** What determines the office of evangelist distinct from the other 3 offices in Eph.4:11 is that the communicator has a missionary itinerary seeking potential +V both Ph₁ and Ph₂.
 - K.** If Ph₂ is sufficient to found a local church, the evangelist today would then assume the role of P-T to carry on the results of his evangelizing.
 - L.** All of the offices listed in Eph.4:11 have like responsibilities towards believers to ensure the maturity adjustment if +V is present (cf.vss.12-13).
 - M.** Per Paul's instruction to Timothy, a P-T, to do the work of an evangelist (2Tim.4:5), it appears that the office of evangelist today is to be fulfilled by one qualified otherwise to be a P-T (has a teaching gift).

- N.** It is the office of P-T with the corresponding spiritual gift of teaching that is the primary communication gift designed to carry the Church to the rapture.
 - O.** The gift of P-T is a “hyphenated gift” with one definite article for both *pastors* and *teachers* while the conjunction “*and*” acts as a hyphen. (Two words are employed, but only one thing or idea is intended. This is called a “hendiadus”. In fact, the second noun is to be understood as an adjective of the superlative degree and could be translated “teaching Pastors”.)
 - P.** The word *pastor* means shepherd and metaphorically refers to the one who is in charge of a flock of sheep.
 - Q.** The second noun, *teachers*, emphasizes the individual pastor’s number one priority as the spiritual leader namely, to lead the sheep to spiritual nourishment. Joh.21:15-17; Peter’s love for the Lord would be evidenced by his willingness to feed (verb, βόσκω/translated “tends” means to “feed”) the sheep under his charge. cf. 1Pet.5:1-4
 - R.** The thrust of this gift is to equip the Royal Family to carry out the various aspects of the ministry, to edify the body and bring positive volition to maturity. Eph.4:12,13
- II.** Synonyms that define specific principles that accompany the gift.
- A.** ἄγγελος/angelos – “messenger”; indicates he is the spokesman for God to the local church and also emphasizes one P-T per local assembly. Rev.2:1,8,12,18; 3:1,7,14; “*And to the messenger/ἄγγελος of the church in Laodicea write:*”
 - B.** διάκονος/diakonos – “minister, servant”; indicates that the P-T is a servant to +V. Mar.10:43,44; 1Cor.3:5; 2Cor.3:6; 6:4; Eph.3:7; 6:21; Col.1:7,23,25; 4:7
 - C.** διδάσκαλος/didaskalos – “teacher”; emphasizes the P-T’s responsibility to communicate the contents of Scripture. 1Tim.2:7; 2Tim.1:11
 - D.** δούλος/doulos – “bond-slave”; emphasizes the P-T’s responsibility to obey God under His authority and trust Him to provide in all aspects of the ministry. Luk.12:43 cp. vs.42 where “οἰκονόμος/steward” is used of the slave that is in charge; Rom.1:1; 2Tim.2:24; Tit.1:1
 - E.** ἐπίσκοπος/episkopos – “overseer”; indicates the P-T’s responsibility to watch over the general and spiritual welfare of the local church. Act.20:28; 1Tim.3:2; Tit.1:7
 - F.** κήρυξ/kerux – “herald (NAS preacher)”; emphasizes the fact that the P-T is to clearly and emphatically declare God’s word to whoever will give it a hearing regardless of response. 1Tim.2:7; 2Tim.1:11; 2Pet.2:5 cp. Mat.12:41; 1Cor.1:21; 2:4. While the verb “διδάσκω/didasko/to teach” emphasizes explanation in discourse, “κηρύσσω/kerusso/to herald” emphasizes simple declaration.
 - G.** ποιμήν/roimen – “shepherd”; this noun conjures up all this pastoral metaphor suggests to include one P-T per congregation in a personal face-to-face setting. Joh.10:1-5; Eph.4:11; cp. it’s use to Christ in contrast to

P-Ts in Joh.10:11,14,16; cp. Heb.13:10; 1Pet.2:25; the verb “ποιμαίνω/poimaino” is used in Joh.21:16; Act.20:28; 1Cor.9:7; 1Pet.5:2; the noun can also refer to believers as a “flock” in Joh.10:16; 1Cor.9:7

- H.** πρεσβύτερος/presbuteros – “elder”; a word of Jewish origin indicating the spiritual level of the P-T and the respect believers are to show them. 1Pet.5:1,5; 2Joh.1; 3Joh.1
- III.** Steps to the pastorate (“ἐπισκοπή/episkope/overseer” is used for the office, cp. 1Tim.3:1).
- A.** God the Holy Spirit sovereignly bestows the spiritual gift at salvation. (See Doctrine of Spiritual Gifts)
 - B.** It is bestowed by the principle of grace (Eph.3:7) and **not** I.Q., academic bent, etc. Note the diversity of backgrounds men were called from in the Bible.
 - C.** Only males have Biblical authority to hold this office. 1Tim.2:12
 - D.** Recognition that you have the spiritual gift that comes with normal spiritual growth.
 - E.** An aspiration to office accompanies the recognition of your spiritual gift. 1Tim.3:1
 - F.** Preparation under the “Timothy principle”. 2Tim.2:2
 - G.** Ordination by a local church upon having met the qualifications necessary to assume the office. 1Tim.5:22; cp. 3:1-7,10
 - H.** God the H.S. brings the P-T together with a local church. Act.20:28; “...among which the Holy spirit has made you overseers,...”; until such time, God will put you on “hold” to test you.
- IV.** The principle of “right PT” (R./P-T) and “right congregation” (R/C) explained.
- A.** The H.S. places the individual with a particular group of believers geographically. Joh.10:2,3 where the H.S. is the “door keeper”; Act.20:28; 1Pet.5:3
 - B.** The H.S. establishes the pastor with R/C over the years. 2Cor.1:21
 - C.** The H.S. has one P-T per congregation. Joh.10:3-6; Rev.2:1, etc. (one messenger per local church)
 - D.** And the P-T is restricted geographically to his R/C. Cp.2Cor.10:13-16 that deals with a communicator’s “sphere/κωνών/kanon” of jurisdiction. Even Paul as an Apostle knew his place.
 - E.** P-T’s that are in line with this principle do not exchange pulpits and sheep that are adjusted do not follow strangers. Joh.10:5 cp. 2Tim.4:3 for an example of maximum violation.
 - F.** R/P-T has sanctified jealousy for R/C. 2Cor.11:1-4
 - G.** R/C is an open epistle to the outside world of their R/P-T’s ministry over the years. 2Cor.3:1-4
- V.** The P-T’s “charge” emphasizes his number one priority to study and teach. 2Tim.4:1,2; 1Tim.4:13

- A. His assignment is to communicate the entire counsel of the Word. Act.10:27
 - B. He is to be tireless in his exhortation.
 - C. He is to carry out the Royal Charge in season and out of season.
 - D. He is to exercise total patience, demonstrating gentleness to those opposing him. 2Tim.2:24-26
- VI.** The P-T's authority. 2Cor.13:10
- A. He is under authority. 1Tim.1:1; Tit.1:3; Heb.13:17; 1Pet.5:4
 - B. He is not to back down in the face of rejection and intimidation. Tit.2:15; 1Tim.4:12
 - E. He must not abuse his authority. 1Pet.5:3
 - F. While teaching with authority. Mat.7:28,29; he should manifest a gentle and kind spirit when at all possible. cp. 2Cor.10:1ff;
 - G. It is a source of bonafide boasting. 2Cor.10:8
 - H. However, a P-T shouldn't seek human approbation by throwing his weight around. 1The.2:6
- VII.** The P-T's code of ethics a.k.a., the Godliness code. 1Tim.4:6-8
- A. In order to be fit for the office, he must meet and maintain the qualifications set forth in 1Tim.3:1-7.
 - B. First and foremost, he must strive for purity of content while sidestepping unprofitable subject matter (science, history, word wrangling, etc.). 1Tim.4:16; 2Tim.1:13,14; 2:16,23
 - C. He must avoid showing partiality towards his charge. 1Tim.5:21,22
 - D. He is to be an example to R/C by applying what he espouses. 1Tim.4:12; Tit.2:7; Phi.3:17; 1Pet.5:3
 - E. He is not to:
 - 1. Merchandise the Word of God. 2Cor.2:17
 - 2. Shun declaring all doctrines within. Act.20:27
 - 3. Refuse to minister to baby believers. Joh.21:15d
 - 4. Falsify its contents for personal advantage. 2Cor.4:2
 - 5. Academicize the Word of God. 1Cor.2:1,4
 - 6. Treat the contents of BD in an uncertain or vacillating manner. 2Cor.1:17-20
 - 7. Encourage believers to misapply. Mat.5:19
 - F. He is to follow the law of Divine love and sacrifice as is appropriate. Joh.10:11 where Christ motivated by Divine love is the perfect standard for all P-T's; 1Cor.6:12,13; 8:13; 9:3-6,19-23; 2Cor.11:7-15
 - G. He is to avoid pulpit language that would give antagonistic visitors a ground for legitimate criticism. Tit.2:8
 - H. He is to seek not to bring reproach on the ministry from those on the outside. 2Cor.6:3
 - I. Under the soldiering analogy, the P-T must be willing to endure the CHP's inherent in the ministry and particular to his niche. 2Tim.2:3,4 cp. 1:8; 2:10; 2Cor.6:4-10

- J.** He should take care of himself sufficiently in order to fulfill the physical demands of the ministry. 1Tim.4:8; 5:23
- K.** There is decorum to be followed in handling various categories of believers in the church that he must be sensitive to. 1Tim.5:1,2; 2Tim.2:24,25; Tit.3:10,11
- L.** According to 1Tim.3:1-7 and Tit.1:6-9 he must be:
 - 1.** Above reproach.
 - 2.** Not self-willed.
 - 3.** Not quick-tempered.
 - 4.** Not enslaved to wine.
 - 5.** Not a physical or verbal brawler.
 - 6.** Hospitable.
 - 7.** Sensible and mentally sober.
 - 8.** Just.
 - 9.** Devout.
 - 10.** Uncompromising with respect to the WOG.
 - 11.** Not a slave to details.
 - 12.** Dignified.
 - 13.** Organized.
 - 14.** Temperate in all things.
 - 15.** Gentle.
 - 16.** Husband to one wife.
 - 17.** In control of his children and family.
 - 18.** Competent to teach.
- M.** Prayer ranks highly in his priorities. Act.6:4

VIII. The P-T's remuneration.

- A.** Is clearly taught as the first financial priority of the R/C. 1Cor.9:7-11,14
- B.** Is taught in the farmer analogy of the ministry in 2Tim2:6.
- C.** Is emphasized by the double-honor principle of 1Tim.5:17,18
- D.** Is distorted when the P-T fails to isolate the STA. 1Pet.5:2
- E.** He may have to work outside the pulpit when a local church is under adverse financial circumstances.
- F.** If he is doing the work of an evangelist with a new congregation of new converts, he is to refrain from taking money from them until spiritual growth allows the doctrine to be articulated. 1The.2:9; 2The.3:7-9
- G.** Is commanded of the Royal Family. Gal.6:6
- H.** It is not to be limited to just basic needs, but is to be the source of all over and beyond blessings in life.
- I.** Is promised to those that follow the godliness code. 1Tim.4:7-10
- J.** He is not to play down or disregard teaching this principle out of fear of what others might think or say, since it is BD.

IX. Occupational hazards of the ministry.

- A.** In general, the failure to identify and isolate consistently the STA. 1Cor.9:26,27, Act.20:28; 1Tim.4:16; 2Tim.2:22

- B. Laziness, as taught in the parable of the lamp under a bushel. Luk.8:16
 - C. MA traps. Exs. 1Cor.9:17; 1Pet.5:2
 - D. Arrogance by thinking more highly of himself than he should. 2Cor.3:6
 - E. Rejection of the good deposit. 1Tim.1:18-20; 2Tim.1:14,15
 - F. Seeks to please men (peer pressure). 1The.2:4-6
 - G. Fear, worry and anxiety under difficult periods of pressure. 2Tim.1:7
- X.** The P-T's SG₃.
- A. Promised for a finished course. 2Tim.4:7,8 cp. 4:5; Act.13:25; 20:24
 - B. Illustrated by the athletic analogy of 2Tim.2:5 cp. 1Cor.9:24-27.
 - C. Given at the Rapture. 1Pet.5:4
 - D. Contrasted with the three other types of pastors/communicators of Luk.12:41-48
 - E. Source of sanctified boasting at the Bema. 1The.2:19,20; Phi.4:1
- XI.** The parent-child relationship provides various insights into the R/P-T and R/C relationship.
- A. Scriptures establish this analogy. Gal.4:19,20; 1Cor.4:14-21; 2Cor.6:13; 12:14; 1The.2:11; 3Joh.4
 - B. The P-T is "as a parent" responsible to initiate towards the R/C, BD at whatever the cost. 2Cor.12:14-18
 - C. The R/C is to imitate the R/P-T. 1The.1:6,7; 1Cor.4:16; 11:1; Phi.3:17
 - D. The R/P-T is to treat them with gentleness; the exception being discipline. 1The.2:7-12 cp. 1Cor.4:21
 - E. The R/P-T is deeply concerned for them under testing. 1The.3:5-8
 - F. R/P-T & R/C derive comfort from one another's testing. 2Cor.1:5-7
 - G. The R/C is to hold fast to those things learned under their R/P-T. 2The.2:15; 1Cor.11:2
 - H. The R/P-T experiences sorrow towards those that fail to apply. 2Cor.2:1-4; 6:10; Phi.3:18-20
 - I. The R/P-T hangs in there with his R/C even when the congregation experiences corporate STA flare-ups. Exs. Galatians, Gal.4:19,20; Corinthians, 2Cor.12:19-21 cp. 13:7
 - J. The R/P-T shares the same weaknesses (failures, tests, undeserved and deserved suffering) of his children. 2Cor.11:29
 - K. He prays for R/C. Col.4:12,13
 - L. He boasts in his R/C. 2The.1:3-8; 2Cor.7:14
 - M. The R/C is the source of the R/P-T's joy, glory, boasting and comfort. Phi.2:2; 1The.2:20; 2Cor.7:4,13
 - N. The R/C's MA towards their R/P-T is seen in 1The.5:12,13; 1Tim.5:17
- XII.** Passages and principles dealing with face-to-face teaching under R/P-T.
- A. It is taught in the shepherd and the sheepfold analogy of Joh.10:1-5
 - B. The R/C is to pray for face-to-face teaching. Rom.15:30-32; Col.4:2-4; Heb.13:18,19
 - C. The R/P-T is to pray for face-to-face teaching. 1The.3:9-13

- D. Face-to-face is superior to written correspondence (or tapes/videos). 2Joh.12; 3Joh.14
- E. Where the P-T best be found when the Lord returns. Luk.12:42,43
- F. It is the place where Divine viewpoint of light is being shed on your STA problems and spiritual walk. Luk.22:33-36
- G. Exhortation is only truly affective in a face-to-face situation. Heb.10:25 cf.1The.3:2
- H. Only in a physical face-to-face environment of R/P-T & R/C is sound doctrine being exegeted and communicated.

XIII. Conclusions.

- A. The R/C is to regard the P-T according to 1Cor.4:1-5; 2Cor.3:1-5
- B. The P-T is to view himself according to 2Cor.3:5,6
- C. The P-T is to take courage from God's past grace deliverances as he faces present trial. 2Cor.5:1
- D. His earnest desire for R/C is that they do right, not that he appears as vindicated. 2Cor.13:7-10
- E. His wife will share in his blessing according to 1Pet.3:7ff. Remember that the P-T is a growing believer, even if in maturity, and is not perfect, so treat him in grace and patience, praying for him instead of maligning him, as he must treat you. Phi.3:12-16
- F. The P-T is to maintain the good conscience. Heb.13:18,19; 1Tim.1:19; 2Tim.1:3; 2Cor.1:12, 4:2
- G. The R/C has the R/P-T in their clear conscience to boast in and guard against "wrong-pastor/hirelings/thieves/etc.". Joh.10:1ff; 2Cor.5:11,12
- H. The P-T should always keep before him 1Tim.4:6-16 and the exhortations therein.

*"And also if anyone competes as an athlete,
he does not win the prize unless he competes
according to the rules.
The hard-working farmer ought to be the
first to receive his share of the crops.
Consider what I say, for the Lord will give you
understanding in everything.
2Tim.2:5-7*