

DOCTRINE OF PASTOR-TEACHER

May 24, 1984

- I. The gift of Pastor-Teacher (PT) is one of four principle communication gifts given to the Church (Eph.4:11-13).
 - A. The gift of apostle and prophet are temporary gifts.
 - B. The gift of evangelist and PT carry the Church to the Rapture.
 - C. The gift of PT is a "hyphenated gift" because one definite article serves 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, meaning "teaching Pastors").
 - D. The word "Pastor" means shepherd and metaphorically refers to the one who is in charge of a flock of sheep.
 - E. The second noun, "teachers", emphasizes the individual Pastor's number one priority as a leader: namely, to lead the sheep to spiritual nourishment (Jn.21:15-17). Peter's love for the Lord would be evidenced by his willingness to feed (the verb βόσκω, bosko, to feed) the sheep under his charge (cf. 1Pet.5:15).
 - F. 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 (principal).
 - A. Ἄγγελος, aggelos, meaning "messenger", indicates he is the spokesman for God to the local church and that there is one per local assembly (Rev.2:1,8,12,18; 3:1,7,14 "*And to the angel [messenger] of the church in Laodicea write*").
 - B. Διάκονος, diakonos, means "minister" or "servant", and reminds us that the Pastor is a servant to positive volition (Mk.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, means "teacher" and emphasizes the Pastor's responsibility to communicate the contents of Scripture (1Tim.2:7; 2Tim.1:11).
 - D. Δούλος, doulos, means "bondslave" and emphasizes the Pastor's responsibility to obey God and trust God in all aspects of his ministry (Lk.12:43; cf. vs.42, where "steward" [οἰκόνομος, oikonomos] is used of the slave who is in charge; Rom.1:1; 2Tim.2:24; Ti.1:1).
 - E. Ἐπίσκοπος, episkopos, means "overseer", emphasizing the Pastor's responsibility to watch over the general welfare of the local church (Acts.20:28; 1Tim.3:2; Ti.1:7).
 - F. Κήρυξ, kerux, means "herald" and emphasizes the fact that the Pastor 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; cf. Mt.12:41; 1Cor.1:21; 2:4. The verb occurs 61X. While the verb διδάσκω [didasko, to teach] emphasizes explanation in discourse, κηρύσσω [kerusso] emphasizes simple declaration).

- G. Ποιμαίνω, poimaino, means "shepherd" and conjures up all that this Pastoral metaphor suggests. In Jn.10:2 and Eph.4:11 it is used for the PT, while it is used of Christ in Jn.10:11,14,16; Heb.13:20; 1Pet.2:25. The verb is used in Jn.21:16; Acts.20:28; 1Cor.9:7; 1Pet.5:2. The noun refers to believers (Jn.10:16; 1Cor.9:7).
 - H. Πρεσβύτερος, presbuteros, means "elder" and is a word of Jewish origin indicating the respect believers are to show their spiritual leaders (1Pet.5:1,5; 2Jn.1; 3Jn.1).
- III. Steps to the Pastorate (ἐπισκοπή, episkope, is used for the office; 1Tim.3:1).
- A. God the Holy Spirit sovereignly bestows the gift at salvation (see Doctrine of Spiritual Gifts).
 - 1. It is by the principle of grace (Eph.3:7), NOT I.Q., academic bent, etc. Note the diversity of backgrounds that men were called from in the Bible.
 - 2. Only males receive this gift (1Tim.2:12, 1Cor.14:34).
 - B. Recognition that you have the gift, which comes with normal spiritual growth.
 - C. Preparation under the "Timothy principle" (2Tim.2:2).
 - D. Ordination by a local church upon having met the qualifications necessary to assume the office (1Tim.5:22; cf. 3:1-7,10).
 - E. God the Holy Spirit brings you in contact with a local church (Acts.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 Pastor/right congregation" explained.
- A. The Holy Spirit (HS) places the individual with a particular group of believers (Jn.10:2,3, the HS is the doorkeeper; Acts.20:28; 1Pet.5:3).
 - B. The HS establishes the Pastor with right congregation over the years (2Cor.1:21).
 - C. The HS has one PT per congregation (Jn.10:36; Rev.2:1).
 - D. And the PT has one right congregation (2Cor.10:13-16 deals with a communicator's sphere of jurisdiction, as seen in the word κανών [kanon] in vss.13,15,16. Even Paul knew his place).
 - E. Pastors who are in line with this principle do not exchange pulpits, and sheep who are acclimated do not follow strangers (Jn.10:5; cf. 2Tim.4:3 for maximum violation).
 - F. Right Pastor has sanctified jealousy for right congregation (2Cor.11:1-4).
 - G. Right congregation is an open letter to the outside of right Pastor's ministry over the years (2Cor.3:1-4).
- V. The Pastor'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 Word (Acts.20:27).
 - B. He is to carry out the royal charge "in season and out".
 - C. He is to be tireless in his exhortation.
 - D. He is to exercise total patience, demonstrating gentleness to those opposing him (2Tim.2:24-26).

- VI. The Pastor's authority (2Cor.13:10).
- A. He is under authority (1Tim.1:1; Ti.1:3; Heb.13:17; 1Pet.5:4).
 - B. He is not to back down in the face of rejection and intimidation (Ti.2:15; 1Tim.4:12).
 - C. He must not abuse his authority (1Pet.5:3).
 - D. While teaching with authority (Mt.7:28,29), he should manifest a gentle and kind spirit (when at all possible; cf. 2Cor.10:1ff).
 - E. It is a source of bona fide boasting (2Cor.10:8).
 - F. However, he should not seek human approbation by throwing his weight around (1Thess.2:6).
- VII. The Pastor's code of ethics (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, philosophy, apologetics, etc.; cf. 1Tim.4:16; 2Tim.1:13,14; 2:16,23).
 - C. He must avoid showing partiality toward his charges (1Tim.5:21,22).
 - D. He is to be an example to right congregation in the things he espouses (Phil.3:17; 1Tim.4:12; Ti.2:7; 1Pet.5:3). The notion that the Pastor's personal conduct is not an issue is indefensible.
 - E. With regard to the Word of God, he does not merchandise it (2Cor.2:17); shun to declare all doctrines therein (Acts.20:27); refuse to minister to baby believers (Jn.21:15d); falsify its contents for personal advantage (2Cor.4:2); turn it into an academic exercise (1Cor.2:1,4); treat its contents in an uncertain, vacillating manner (2Cor.1:17-20); encourage believers to misapply (Mt.5:19).
 - F. He follows the law of love and sacrifice as is appropriate (1Cor.6:12,13; 8:13; 9:3-6,19-23; 2Cor.11:7-15).
 - G. He avoids pulpit language that would give antagonistic visitors grounds for legitimate criticism (Ti.2:8).
 - H. In general, he seeks not to bring reproach on the ministry from those on the outside (2Cor.6:3).
 - I. Under the soldiering analogy, the Pastor must be willing to endure the common human problems inherent in the ministry, and in his niche in particular (2Tim.2:3,4; cf. 1:8; 2:10; 2Cor.6:4-10).
 - J. He must learn to take care of himself. Exercise and wine are prescribed as having a salutary effect on him (1Tim.4:8; 5:23). Time away from the grind is also important.
 - K. There is a decorum to be followed in handling various categories in the church that he must be sensitive to (1Tim.5:1,2; 2Tim.2:24,25; Ti.3:10,11).
 - L. He must be (Ti.1:7-9):
 - 1. Above reproach.
 - 2. Not self-willed.
 - 3. Not quick tempered.
 - 4. Not enslaved to wine.

5. Not a verbal or physical brawler.
6. Hospitable.
7. Sensible and sober.
8. Just.
9. Devout.
10. Uncompromising in regard to the Word of God.
11. Not a slave to the details.
12. Dignified.
13. Organized.
14. Temperate in all things.
15. Gentle.
16. The husband of one wife.
17. In control of his children.
18. Able to teach.
19. Prayer must rank highly in his priorities (Acts.6:4).

VIII. The Pastor's remuneration.

- A. It is clearly taught as the first financial priority of right congregation (1Cor.9:7-11,14; 2Cor.9:6).
- B. It is taught in the farmer analogy of the ministry in 2Tim.2:6
- C. It is emphasized by the double honor principle of 1Tim.5:17,18.
- D. It is distorted when the Pastor fails to isolate his STA (1Pet.5:2).
- E. He must be willing to work with his hands if the support is not there (2Thess.3:7-9; 1Thess.2:9).
- F. It is commanded of the Royal Family (Gal.6:6).
- G. Is promised to those who follow the godliness code (1Tim.4:7-10).

IX. Occupational hazards of the ministry.

- A. In general, the failure to identify and consistently isolate the STA (1Cor.9:26,27; Acts.20:28; 1Tim.4:16; 2Tim.2:22).
- B. Laziness, as taught in the parable of the lamp under a bushel (Lk.8:16).
- C. Mental attitude traps. Example: 1Cor.9:17; 1Pet.5:2.
- D. Arrogance, by thinking more highly of yourself than you should (2Cor.3:6).
- E. Rejects the good deposit (1Tim.1:18-20; 2Tim.1:14,15).
- F. Begins to seek to please men (peer pressure; 1Thess.2:4-6).
- G. Fear of difficult periods (2Tim.1:7).

X. The Pastor's SG3.

- A. Promised for a finished course (2Tim.4:7,8; cf. 4:5; Acts.13:25; 20:24).
- B. Illustrated by the athletic analogy of 2Tim.2:5 (cf. 1Cor.9:24-27).
- C. Given at the Rapture (1Pet.5:4).
- D. Contrasted with three other categories of ministers (Lk.12:41-48).
- E. Source of sanctified boasting at the Βῆμα (Bema, Judgement Seat; 1Thess.2:19,20; Phil.4:1).

- F. Twenty-four “elders” will be honored to sit on thrones before the throne of the God the Father during the ceremonies leading to the 2nd Advent (cf. Rev.4:4; cp. 4:10; 5:5-8, 11, 14; 7:11, 13; 11:16; 14:3; 19:4).
- XI. The parent/child relationship provides various insights into the right Pastor/right congregation relationship.
- A. Scriptures establishing the analogy (Gal.4:19,20; 1Cor.4:14-21; 2Cor.6:13; 12:14; 1Thess.2:11; 3Jn.4).
 - B. The Pastor is (as a parent) responsible to teach Bible Doctrine to right congregation, whatever the cost (2Cor.12:14-18).
 - C. Right congregation is to imitate the right Pastor (1Thess.1:6,7; 1Cor.4:16; 11:1; Phil.3:17).
 - D. Right Pastor is to treat them with gentleness, the exception being discipline (1Thess.2:7-12; cf. 1Cor.4:21).
 - E. Right Pastor is deeply concerned for them when they are under testing (1Thess.3:5-8).
 - F. Right Pastor/right congregation derive comfort from one another's testing (2Cor.1:5-7).
 - G. Right congregation is to hold fast those things learned under right Pastor (2Thess.2:15; 1Cor.11:2).
 - H. Right Pastor experiences sorrow toward those who fail to apply (2Cor.2:1-4; 6:10; Phil.3:18-21).
 - I. Right Pastor shares the weaknesses (failures, tests, undeserved suffering) of his children (2Cor.11:29).
 - J. Right Pastor hangs in there with right congregation when the congregation experiences corporate STA flare-ups. Examples: the Galatians (Gal.4:19,20); the Corinthians (2Cor.12:19-21; cp. 13:7).
 - K. Right Pastor prays for right congregation (Col.4:12,13).
 - L. Right Pastor boasts in right congregation (2Thess.1:3-8; 2Cor.7:14).
 - M. Right Congregation is the source of Right Pastor's joy, glory, boasting, and comfort (Phil.2:2; 1Thess.2:20; 2Cor.7:4,13).
 - N. Right congregation's mental attitude toward right Pastor (1Thess.5:12,13; 1Tim.5:17).
- XII. Passages and principles dealing with face-to-face teaching under "right Pastor".
- A. Right congregation is to pray for face-to-face teaching (Rom.15:30-32; Col.4:2-4; Heb.13:18,19).
 - B. Right Pastor is to pray for face-to-face teaching (1Thess.3:9-13).
 - C. Face-to-face is superior to written correspondence (2Jn.12; 3Jn.14).
 - D. It is where we should be found when the Lord returns (Lk.12:42,43).
 - E. It is the place where light (divine viewpoint) is being shed on your problems and spiritual walk (Lk.11:33-36).
 - F. Exhortation (Heb.10:25).
- XIII. Conclusion.
- A. Right congregation is to regard right Pastor according to 1Cor.4:15; 2Cor.3:1-5.

- B. The Pastor is to view himself according to 2Cor.3:5,6.
- C. The Pastor is to take courage from God's past grace deliverance as he faces present trials (2Cor.4:1).
- D. His earnest desire for right congregation is that they do right, not that he appear to be vindicated (2Cor.13:7-10).
- E. His wife will share in his blessing according to 1Pet.3:7ff.
- F. Remember that right Pastor is a growing believer and is not perfect, so treat him in grace and patience, praying for him instead of maligning him (as he must treat you; Phil.3:12-16).
- G. The Pastor is to maintain the good conscience (Heb.13:18,19; 1Tim.1:19; 2Tim.1:3; 2Cor.1:12; 4:2).
- H. Right congregation has right Pastor in their clean conscience so they can boast in right Pastor and guard against "wrong Pastor" (2Cor.5:11,12).
- I. Keep 1Tim.4:6-16 before you, and the exhortations therein.

2Tim.2:7 *"Consider what I say, for the Lord will give you understanding in everything."*

Reviewed: October 29, 1989

Reviewed: August 29, 1999