

## THE DOCTRINE OF THE PASTOR-TEACHER

- I. **Introduction:** The office of the pastor-teacher was established early on in the Apostolic Age. At that time, the office was third in rank among the communication offices under the office of the apostle and prophet (I Cor. 12:28).

With the phasing out of the offices of apostle and prophet (as well as the office of evangelist), the office is not only the highest ranking, but the sole communication office which carries the church through the bulk and remainder of the Church Age Dispensation.

The Holy Spirit gives the office to those men who have been given a special manifestation of the gift of teaching which includes the ability to interpret Scripture and the aspiration to pastor a flock. Hence, the office of pastor-teacher is a hyphenated office; teaching and shepherding (i.e. being a leader to one's sheep, protecting them from false doctrine, false teachers and destructive activities).

This doctrine will establish the principles and guidelines regarding the office of the pastor-teacher to include: the inception of the office, the reason for its establishment, its importance in the Church Age, steps to the pastorate, the p-t's scope of authority, how the p-t is to conduct himself and why it is of such utmost importance that this doctrine be adhered to and the office not be abused.

A great amount of the material in this Doctrine comes from the books of I and II Timothy and the book of Titus which are commonly known as the "pastoral epistles". Both Timothy and Titus served as temporary teachers with apostolic authority under Paul's direction. Neither man held the office of the pastor-teacher in the traditional sense (II Cor. 8:16-23; I Tim. 1:3; I Thess. 3:2; II Tim. 4:10).

Since Paul could not be everywhere, these men, as well as others, served as Paul's eyes and ears to ensure that local adjusted churches were established along Doctrinal guidelines and headed up by gifted men that were able to teach the pure gold prior to the period of a written canon. Both Timothy and Titus were commissioned with preaching the Gospel, teaching Bible Doctrine and training, ordaining and appointing p-ts among the local churches over which they were commissioned to function. Such oversight is no longer given to men as the office of the apostle is no longer functioning (Titus 1:5).

The pastoral epistles are quite official in character, containing instructions, advice, and commands on the proper function of the local church including the directives that a p-t is to carry out and adhere to. Paul gives instruction to these men regarding the methods and procedures dealing with church government, policies and practices, how the p-t is to handle himself, the importance of exhortation and instruction, the qualifications for p-ts and deacons as well as the dangers and pitfalls of the ministry (I Tim 1:3-5; 2:12; 3:1, 8; 4:12-16; II Tim. 4:1-4; Tit. 1:5-9).

However the pastoral epistles are not our only source of material as all Scripture is “profitable for teaching, for reproof, for correction, for training in righteousness...” (II Tim. 3:16). This doctrine will focus on and demonstrate the principles set in motion by the apostles for how a communicator is to act as there are certain principles that apply to all communication offices past and present. At the same time, since the p-t is an under-shepherd to Jesus Christ, it must never be forgotten that He is the ultimate example and guide in how a p-t is to handle himself and apply toward his sheep under the law of divine love.

- II. The Office of The Pastor-Teacher is One of Five Offices Established in The Church Age and One of Four Communication Offices.
- A. There are four Church Age communication offices for the building up of the body of Christ (Eph. 4:11-13):
    1. Apostle (I Cor. 9:1, 2 – note: ‘*seen the Lord*’).
    2. Prophet (I Cor. 14:29-33 cf. Acts 21:10, 11)
    3. Evangelist (Acts 21:8)
    4. Pastor-teacher (Eph. 4:11; I Tim. 3:1ff – where the p-t is called an ‘overseer’, ἐπίσκοπος. There are many titles given to the p-t including “elder”, “overseer”, “teacher”, etc. as will be explained below).
  - B. Of the above listed offices, only that of the p-t is extant as the prerequisite gifts are no longer given and their purpose no longer remains. One can’t legitimately hold the office unless he has the prerequisite gift(s) needed to fulfill office. The p-t functions under the permanent gift of teaching (II Cor. 12:12 cf. Rom. 12:7, 8).
  - C. Furthermore, the offices of evangelist, apostle and prophet were only designed to be temporary and ceased to be given once the canon was complete.
  - D. Though the church was built on the “prophets and apostles”, these offices, along with the office of evangelist were phased out at the end of the transitional, early church age (Eph. 2:19, 20 cf. I Cor. 13:8-10).
  - E. The fifth office, the office of “deacon” is an administrative office that was established by the apostles as a result of a need for administrators which arose on account of a helps ministry being unattended due to the apostles needing time to

- study, teach and pray. This office too is extant (Acts 6:1-6 – *note that deacons too are ordained in v. 6 cf. I Ti. 3:8-13 - where the office of deacon is a separate office from that of an overseer cf. v. 1*).
- F. To hold an office denotes that the holder has a position of authority and administration in the church (Acts 6:3 – *'whom we may put in charge of this task' cf. Tit. 2:15*).
- G. The four communication offices listed above were given to the church by Christ as seen in the term “Christ’s gift”. In other words, Jesus Christ has given to His church, offices to be held by gifted men for the edification of the saints. The offices themselves are the gifts that are in view in this passage (not spiritual gifts) as they are the means through which ph2 Doctrine is taught (cf. Eph. 4:7-13 *esp. v. 11 where it is clear that Christ gave the four offices. 'Christ's gift and 'spiritual gifts are not the same thing*).
- H. However the above offices corresponded to one or more of the gifts that go along with that office. The gifts given to the apostles, prophets and teachers are the three gifts deemed highest in priority of all the spiritual gifts as they are needed for communicating the mystery Doctrines of the Church Age, the establishment of local churches and teaching Doctrine to believers in these churches (cf. I Cor. 12:28).
- I. Evangelists were also teachers, though their message was limited mainly to the Gospel and Doctrine regarding Christ’s person and work. Evangelists did not function in one church but traveled to various areas preaching the Gospel (Acts 8:5, 26, 40 cf. 21:8).
- J. Though an exposition on spiritual gifts would be beyond the scope of this study, It is necessary to distinguish between the offices and the corresponding spiritual gift(s) which those who fulfilled various offices functioned under:
1. **Apostle:** The apostles possessed what may be referred to as the “super gift” in that they functioned under various temporary gifts (healing, prophecy, teaching, speaking in tongues, etc.) as well as permanent gifts such as teaching – Acts 2:1-12; 3:6, 7; II Tim. 3:1-5 cf. I Tim. 2:7).
  2. **Prophet:** The prophet functioned under the temporary gift of prophecy. This gift was not only given to males, however only a man could hold the “office” of prophet (I Cor. 14:5 cf. Acts 21:8-11).
  3. **Evangelist:** Evangelists apparently functioned under various temporary gifts. Our chief citation of this office is found in the book of Acts in reference to Philip the Evangelist who displayed “signs”. Philip was initially one of the seven deacons who served in the Jerusalem church, though God had a different plan for his niche later on (Acts 6:5; 8:5-8, 12-40; Acts 21:8 – he is not to be confused with Philip, the Apostle – note: ‘one of the seven’).

4. **Pastor-Teacher:** The P-T functions under the **permanent gift** of teaching, though the pastor-teacher has a special manifestation of the teaching gift which includes the ability to interpret Scripture and the zeal to shepherd a flock and ability to do so. Paul also calls this office that of the “overseer” (I Tim. 4:14-16 cf. 3:1, 2 – *‘able to teach’*).
- K. As previously stated, the offices of apostle, prophet and evangelist were temporary, as the necessary spiritual gifts were temporary.
- L. Though certain persons functioned under apostolic authority as associates to the apostles (and had apparently functioned under temporary gifts in certain instances), there were only twelve men to actually hold the office (cf. Acts 15:12).
- M. The last Apostle was John, the son of Zebedee, who most likely died shortly after he penned to book of Revelation in 96 A.D. (if he was as much as ten years younger than Jesus, he would have been 87 or 88 years old in 96 A.D.).
- N. The offices of prophet and evangelist are no longer extant in that the gifts of prophecy and “signs” are no longer given as we now have a completed canon of scripture. Note too that the Holy Spirit literally directed this man where to go. The Spirit does not give us such direct communication in this part of the Church Age.
- O. The temporary gifts functioned until the books of the New Testament were written down and copies distributed, probably between the middle to late second century A.D. So it would follow that the office of prophet would continue to function during that time.
- P. The phasing out of the offices of apostle and prophet (as well as the office of the evangelist) lead to the rise in rank of the pastor-teacher or “overseer” as the highest office in the church and the only extant communication office.
- Q. We must never forget how far removed the experience of believers in the early church was in comparison to what exists today. They did not have a written canon during the period in which they lived but received mystery doctrines of the church age via direct revelation which were slowly written down over time in what became the New Testament (cf. I Cor. 14:26-31).
- R. The temporary gifts of tongues, prophecy, knowledge, and the testing of spirits were necessary for communicating the teachings of the Christian Faith in the early church, whereas today we have Church Age Doctrine written down in the 27 books of the New Testament (I Cor. 12:4-10 cf. 13:8-10).
- S. The intended function of the office of evangelist still remains extant though the responsibilities and the authority of the office have now been absorbed by the pastor-teacher as it is the only extant office remaining. Paul told Timothy to do the work of an evangelist (II Tim. 4:5).

- T. This is not to state that a p-t candidate is to travel about the globe looking for people to whom he is to preach the Gospel and teach Bible Doctrine, but that God the Holy Spirit may place him with a group of +V whereby he will preach the Gospel and teach basic BD. in order to establish a local church. This may or may not turn into a pastorate position for him depending on the volition of those he teaches.
- U. The fifth office listed above is that of the deacon. It is logistical in nature and it can not be determined scripturally if a person needed to possess a particular gift to hold the office. Hence, it apparently carries with it no specifically designed corresponding gift.
- V. However every deacon, since he is a believer in Jesus Christ, does have at least one spiritual gift given to him by God to apply toward the church (helps, mercy, exhortation, administration, etc.).
- W. Indeed, Philip, one of the original seven deacons had the gift of signs, and though he had served as a deacon for a time, later served as an evangelist traveling to various areas preaching the Gospel until settling down in Caesarea.
- X. Like the office of the pastor-teacher, the office of deacon is extant and exists to help with administrative tasks for the duration of the Church Age
- Y. However the office involves much more than waiting on tables. Deacons too hold the title of “elder” and are to be men of considerable spiritual age who help the p-t or “overseer” shepherd the flock by maintaining order in the assemblies, ministering to the sick, aged and afflicted, participating in rulings with regard to church procedures and discipline, etc.
- Z. As previously stated, the office of the Pastor-Teacher is a “hyphenated office” based on the fact that one definite article serves both “pastors” (ποιμήν) and “teachers” (διδάσκαλος). Both nouns are in the same case with a same case article accompanying them, a part of speech known as a *hendiadys*. The conjunction, καὶ, therefore acts as a hyphen in **Eph. 4:11**.
1. The matter is more expressly stated by Grandville Sharp: “*when the copulative καὶ [“and”] connects two nouns of the same case, if the article, ὁ, or any of its cases precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i.e., it denotes a further description of the first-named person*” (Dana & Mantey, p. 147).
  2. Two words are employed, but only ONE idea is intended.
  3. Hence, the pastor and the teacher are the same person in view here.
  4. “Teacher” describes the “pastor” in more specific detail. This title could be rendered “the teaching pastor” or “the pastor who is the teacher”

- AA. The word “pastor” means shepherd and metaphorically refers to the one who is in charge of a flock of sheep.
- BB. The second noun, “teacher”, emphasizes the individual pastor’s number one priority as the spiritual leader; namely to lead the sheep to spiritual nourishment (John 21:15-17 – Peter’s love for the Lord would be demonstrated by his willingness to feed His sheep (βόσκω means to “feed” though it is translated “tend” in the NASB).
- CC. Notice that Jesus puts a double emphasis on feeding the sheep indicating that the P-T’s major undertaking is to study and teach the Word of God.
- DD. However the function of shepherding, though second to teaching, is extremely important as the P-T is the spiritual leader of the local church (I Pet. 5:1-4).
- EE. The thrust of this office 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. 4:11-13).

### III. Synonyms that define specific principles that accompany the gift

- A. διδάσκαλος, “teacher”: This designation emphasizes the P-T’s role primarily as a teacher of God’s word; (Acts 13:1; James 3:1).
- B. ποιμήν, “shepherd”: Indicates all that this pastoral metaphor suggests, that it is the P-T’s responsibility to feed (teach) the sheep and protect them from false teachers, false doctrine and destructive behavior. This term again reinstates that there is only ONE shepherd per flock (John 10:1-5, 12; 21:16; Acts 20:28; I Cor. 9:7; Eph. 4:11).
- C. πρεσβύτερος, “elder”: this word is of Jewish origin indicating the respect believers are to show their spiritual leaders. It also indicates that the p-t is to have a degree of spiritual maturity. This term is used of deacons as well (James 5:14), but the P-T alone is in view when teaching and shepherding are the context (I Tim. 5:17; I Pet. 5:1, 5).
- D. διάκονος, “minister” or “servant”: this designation reminds us that the p-t is a servant to positive (remember Jesus’ example – Luke 22:25-27). This word is also used of the office of deacon and indeed, is where we get our word for “deacon”. However where the two offices are referred to in the same context, Paul distinguishes between “servants” and “overseers” (I Tim. 4:6 cf. 3:1, 8).
- E. ἐπισκοπός, “overseer”: this term emphasizes the P-T’s responsibility to watch over the general welfare of the local church (I Tim. 3:1, 2 cf. Acts 20:28).
- F. κήρυξ, “herald”: translated “preacher” in the NASB, this term 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 (the emphasis is on the proclamation). He is to proclaim God’s message exactly as it was given to him

- without additions or omissions and to do so with the King's authority (I Tim. 2:7; II Tim. 1:10, 11 cf. 4:2 – κηρύσσω, “to preach, proclaim”).
- G. ἄγγελος, “messenger”: this designation indicates that the P-T is a messenger and spokesman of God's word to the local church. It also emphasizes the fact that there is to be one P-T per assembly (Rev. 2:1 cf. 2:8, 12, 18: 3:1, 7, 14).
  - H. δούλος, “slave or bond servant”: this term indicates that the P-T is to obey his master, the Lord, God by faithfully executing the task laid before him, to study, teach and shepherd. The P-T is to trust God to provide all aspects of the ministry (II Tim. 2:24).
- IV. Steps to the pastorate (ἐπίσκοπος, “overseer” is used in I Tim. 3:1, 2 to refer to the p-t. Notice that the “overseer” is presented as a separate office from that of the deacon at this point cf. v. 8. Notice too that “overseer” is in the singular with the definite article (in v. 2) while “deacons” is in the plural and without the definite article, once again signaling that there is only one p-t over a local church at a time).
- A. God the Holy Spirit sovereignly bestows the spiritual gift of teaching/ shepherding at salvation (I Cor. 12:28-31).
  - B. It is bestowed by the principle of grace (Eph. 3:6, 7).
  - C. The gift is not based on I.Q., academic bent, charisma, people skills, age, etc. Note the diversity of backgrounds from which men were called (fishermen, physician, Pharisee, tax collector, zealot, carpenter, etc.).
  - D. Only males have Biblical authority to hold this office (I Cor. 14:34; I Tim. 2:12-14).
  - E. Recognition that one has the gift comes with normal spiritual growth as is the case with any gift. The primary indicator is one's zeal to teach and pastor a local congregation (II Tim. 1:5, 6).
  - F. Once one realizes he has the gift, he must be trained under the Timothy principle whereby the “p-t candidate” is trained in the original languages, isagogics (history of the Bible), hermeneutics and systematic theology under the direction of a gifted teacher(s) (II Tim. 2:2).
  - G. The P-T is ordained by a local church upon having met the qualifications necessary to hold office (I Tim. 4:14 – laying on of hands is simply an ordination ritual not to be confused with the apostles laying hands on new converts cf. Acts 6:6 where deacons were also ordained).
  - H. Paul ordained Timothy (II Tim. 1:6).
  - I. The local church is to exercise caution in ordaining pastors (as well as deacons) as those who are not qualified and do not possess sound doctrine lest they share in the guilt (cf. I Tim. 5:22 cf. I Tim. 3:10).
  - J. God, the Holy Spirit brings the P-T together with his local church (Acts 20:28).

- V. The principle of “Right P-T”, “Right Congregation”.
- A. It is the sovereign work of the Holy Spirit to place a p-t with a particular congregation (Acts 20:28 – *notice that he is made a shepherd over the flock, not over a geographical canon*).
1. Hence the p-t candidate is not to actively campaign or apply for the position but is to wait on the Holy Spirit to place him with his right congregation.
  2. The candidate cannot choose a particular geographic locale and cannot refuse a congregation because of environment or lack thereof (notice that in Acts 20:28, the elders in view were placed with those sheep in the area of Ephesus by the Holy Spirit).
- B. The Holy Spirit provides ONE overseer per flock and the p-t is restricted to those sheep in his congregation however large or small that congregation is (II Cor. 10:13-16; Rom. 15:20 – Paul was their “right apostle” cf. Rev. 2, 3 – where there is only one “messenger” per church).
1. This doctrinal truth denies the existence of denominations which shift p-ts around every four or five years.
  2. Though Timothy, Titus and others were moved to different canons, these men were NOT pastor-teachers! It must always be remembered that the Apostolic Age presented a transitional period in which God allowed apostles and their associates with “apostolic authority” to established local churches and direct their development in the *early years*.
  3. Often times these Apostles or their associates would teach Doctrine for a time in one church while appointing p-t’s in other churches nearby as Titus did in Crete (Tit. 1:5 cf. vv. 13, 14).
  4. Timothy and Titus both functioned as teachers, though they did so as agents of the Apostle, Paul (cf. II Cor. 8:23 – *where the word translated as ‘messengers’ is ἀπόστολος, “apostles”*).
  5. Hence, these men were functioning under Paul’s apostolic authority to go into various canons under Paul’s direction, preach the gospel, set up local churches, ordain p-ts and work under the H.S.’s direction to place them in their right churches (I Tim. 5:22; Tit. 1:4-7).
  6. Some men who Paul sent to various canons no doubt would have held the office of prophet, traveling to various churches to utter prophetic pronouncements (I Tim. 1:18; Acts 21:10, 11 - *this man was previously functioning in Jerusalem and Antioch* cf. Acts 11:27, 28).
  7. Still others were simply the couriers of his letters. Women as well as men could serve as couriers (Rom. 16:1-3).
  8. However NEVER is there a mention of p-t’s being shifted around from place to place. Though there are situations when more than one “elder” is



said to exist in a locality, it must be remembered that this term can be used in reference to deacons (James 5:14).

9. In addition, we must never make the mistake of assuming too much with regard to what is stated in Scripture and then erroneously filling in the blanks based on an argument of silence.
10. For example, there were a plurality of elders in the Church of Ephesus (Acts 20:17).
11. Each of these men is exhorted to pastor the flock over which the Holy Spirit has made each of them an “overseer”.
12. One could conclude that there was more than one overseer swapping functioning in the Ephesian church.
13. However to do so would be to deny the facts at hand whereby there was not merely one large assembly in Ephesus but several assemblies, each meeting in houses as was often the case in the early church Acts 20:18-20 – ‘*house to house*’ cp. Col. 4:15).
14. Ephesus was a city of between 400,000 and 500,000 people, one of the biggest cities of the Roman Empire (*Ephesus*).
15. It had an extensive amount of +V. Paul spent more than two years ministering there and later assigned Timothy to oversee the churches there (Acts 19:10 – ‘*all who lived in Asia*’, 11-19 – *50,000 drachmas* cf. I Tim. 1:3).
16. Huge amounts of people in Ephesus and the surrounding parts of the Roman province of Asia (western Turkey) were turning from their cultic beliefs and embracing Christianity to the point that it was completely disrupting the sales of religious icons to the pagan deity, Artemis (Acts 19:26).
17. Though when John later wrote to the church, he is clear that there was only ONE pastor-teacher per congregation as seen in the singular of ἄγγελος, “messenger” in Rev. 2:1: “to the messenger of the church in Ephesus (however many local assemblies there may be i.e. a collective singular)...”
18. It is evident that although the “church” is made reference to, it is in the collective sense referring to the part of the church universal that is located in Ephesus. Though he still uses the singular tense of ἄγγελος indicating that there is to be only one p-t per congregation.
19. Paul’s first letter to Timothy also makes it clear that where a church may have a plurality of deacons it only had one overseer (I Tim. 3:1, 2, 8 – ἐπίσκοπος is in the singular with the d.a. in v. 2).
20. In his letter to Titus, Paul refers to a plurality of elders (Tit. 1:5), but then refers to the overseer in the singular with the definite article (Tit. 1:7).

21. Though there was a plurality of elders in the Jerusalem Church, it must be remembered that multiple congregations are in view (Gal. 1:22).
  22. James function in an apostolic capacity over these churches (Acts 12:17 cf. Acts 15:13-20; 21:18, 19; James 1:1ff).
  23. Hence, God's design for the LAC is that its sheep listen to only one voice, their right pastor-teacher.
  24. That does NOT mean that there cannot be other teaching ministries within a local church in certain instances. However there is only one pastor-teacher, the overseer, who presides over all the content
- C. Pastor-teachers who are adjusted to this principle do not exchange pulpits, move on to "better" congregations or abandon the ministry in times of trouble. Sheep who are adjusted do not move from one local church to another because they are disoriented to their p-t's authority, are running away from their problems, would like to live in a nicer area of the country, etc.. There are of course exception. Possible exceptions may include:
1. A person with the gift of the p-t may have to move so as to be trained under his gift. It was evident that certain gifted men were under Paul's tutelage for a time. If a p-t candidate does not attend a LAC that is capable of establishing an in-house seminary, then he may have to change canons (Acts 16:1-3 cf. II Tim. 1:6; 2:2).
  2. Obviously, a p-t candidate will have to move his canon when the Holy Spirit places him with his right congregation. The same goes for the wife and any dependant children of a p-t candidate who is moving canons to be trained or placed with his right church (I Cor. 9:5).
  3. A woman who marries a man who attends another LAC obviously needs to move in with him which would require her to leave her right p-t (very rare!).
  4. A p-t commits spiritual infidelity by entertaining false doctrines, refusing to do his job appropriately, entering into reversionism, etc. and the church candidates a new pastor(s). If the church corporately is not willing to have him removed, then a person would have to switch canons to again partake of the pure gold.
  5. Abandonment: This is a form of spiritual infidelity that the p-t commits when he leaves his right congregation to seek another or simply leaves the ministry period. This however does not require the person to leave the congregation, only for the congregation to make arrangements for a new p-t. However, if they are not willing to do this, then a move to another canon must ensue.
  6. Death of a p-t. None of us is going to remain in ph2 forever (thank God!!!!). Hence when a pastor dies, he obviously must be replaced. God

the Holy Spirit will provide the replacement and the congregation will identify his voice. However if the congregation resists the Holy Spirit and is either not willing to do so or if they are not willing to find a candidate that is adjusted, then the adjusted sheep will have to change canons.

7. Short of a p-t dying, it is also probably that he will eventually get to a point where he is not able to do the work anymore. There is no shame in this. We are all getting older. In some instances, the church is called to put together a retirement plan for their pastor.
  8. However for a sheep to leave his right p-t over personal reasons simply can not be justified. God allots each and every sheep as part of the p-t's charge. For one to thumb his nose at this is to reject God's grace gift (cf. Acts 20:28; II Cor. 1:21; I Pet. 5:2, 3 – it is the flock i.e. the people of whom they are overseers, NOT the geographical location!!!!!!)
  9. That is NOT to say that a person can not move on spiritually if he leaves his right shepherd and places himself under another adjusted pastor-teacher.
  10. Only God, the Holy Spirit can righteously change a believer's canon as He is the one who allots various sheep each p-t.
- D. Additional observations concerning R/P-T and RC.
1. The P-T is restricted geographically to his RC. He is to be there and present and know his sheep.
  2. However that is not to state that he has a canon in the same sense that an Apostle does.
    - a. Paul speaks of the canon (or limit/sphere) of an Apostle on only one occasion (II Cor. 10:13-18).
    - b. Paul did not go outside the measure or sphere of his ministry (II Cor. 10:13-16).
      - i. μέτρον “measure”: Paul's ministry had limits. He could go no farther than what God allowed (v. 13).
      - ii. κανών “sphere, assignment, rule”. He couldn't go outside of his canon (v. 16).
      - iii. However this is in dealing with the niche of an apostle who travelled to different countries and was directed to do so by the Holy Spirit (Acts 16:6-9).
      - iv. This principle works in principle with regard to the p-t in that he is allotted a certain number of his sheep but can not extend his influence beyond the congregation.
      - v. He cannot say for example that the Greater Oklahoma City Metro is his “canon” and that there cannot be more than one adjusted church within so many miles.

3. P-T's that are in line with this principle do not exchange pulpits or solicit sheep from other congregations.
  4. However one cannot claim authority over a geographical area. He is limited to the sheep allotted to his charge (I Pet. 5:2, 3).
  5. The RC is an open epistle to the outside world of their R/P-T's ministry over the years (II Cor.3:1-4).
  6. R/P-T has sanctified jealousy for RC (II Cor.11:1-3).
- D. The P-T's "charge" emphasizes his number one priority, to study and teach.
1. His assignment is to communicate the entire counsel of the Word (Acts 20:20, 27; I Tim. 4:13-16).
  2. He is not to show partiality toward his sheep (I Tim. 5:21).
  3. He is to be completely committed to the Truth of Scripture without stain or reproach (I Tim. 6:12-14).
  4. He is to carry out the Royal Charge in season and out of season (II Tim. 4:1, 2).
  5. He is to exercise total patience, demonstrating gentleness to those opposing him. (II Tim.2:24-26).
  6. He is to be tireless in his exhortation (Tit. 2:15).

VI. The P-T's authority. (II Cor.13:10).

- A. He is under authority (I Tim. 1:1; Tit. 1:1; James 1:1).
- B. The p-t's authority is a source of bona fide boasting. (IICor.10:8).
- C. While teaching with authority, he should manifest a gentle and kind spirit when at all possible (I Tim. 3:2, 3).
- D. A p-t's age is not an issue (I Tim. 4:12).
- E. The p-t's adequacy is not of himself but from God (II Cor. 3:5, 6 cf. 2:15-17).
- F. He is not to back down in the face of rejection and intimidation (Tit.2:15).
- G. He must not abuse his authority. (1Pet.5:2, 3).
- H. The p-t is not to seek human approbation by throwing his weight around (I Thess.2:5-7).
- I. He is to emulate the servant leadership of the Lord Jesus Christ (Luke 22:24-27; John 14:4-17).

VII. The P-T's Code of Ethics/Standards

- A. First and foremost, he must strive for purity of content while sidestepping unprofitable subject matter which does not apply to the doctrine in view (science, philosophy, word wrangling, etc. – I Tim. 4:16; 6:3-5, 20, 21; II Tim.1:13, 14; 2:14-18, 23).
- B. He is to be an example to his R/C by applying what he espouses (I Tim.4:12; Tit. 2:7, 8).

- C. Prayer is to be high in his priorities (Acts 6:3, 4).
- D. He is not to:
  - 1. Encourage believers to misapply (Matt.5:19).
  - 2. Academicize the Word of God through complicated charts, graphs and diagrams, wordy language, endless acrostics, algebraic equations, inappropriate analogies, prophetic speculations, etc. thereby tripping up his sheep and denying them the pure gold of Bible Doctrine (Matt. 11:30; I Cor.2:1-5; II Cor. 11:3).
  - 3. Shun declaring all doctrines within (Act.20:20, 27).
  - 4. Treat the contents of Bible Doctrine in an uncertain or vacillating manner (II Cor.1:17-20).
  - 5. Falsify the contents of Bible Doctrine for personal advantage (II Cor.4:2).
  - 6. Merchandise the Word of God (II Cor. 2:17; Tit. 1:10, 11).
  - 7. Use pulpit language that would give visitors a ground for legitimate criticism (Tit. 2:7, 8 – *'sound in speech'*).
  - 8. Bring reproach upon the ministry from those outside (II Cor. 6:3, 4).
- E.He is to follow the law of divine love and sacrifice as is appropriate where Christ motivated by divine love is the perfect standard for all p-ts (John 10:11 cf. I Cor. 8:13; 19-23; II Cor. 11:7-15).
- F.Under the soldiering analogy, the p-t must be willing to endure the CHPs inherent of the ministry and those particular to his niche (II Tim. 2:3, 4, 10 cf. 1:8; II Cor. 6:4-10).
- G.He is to take care of himself sufficiently in order to fulfill the physical demands of the ministry (I Tim. 4:8; 5:23).
- H.There is a decorum to be followed in handling various categories of believers in the church that he must be sensitive to (I Tim. 5:1, 2; II Tim. 2:24, 25; Tit. 3:10, 11).
- I. The Godliness Code is the code of personal morality for a p-t. According to I Tim.3:1-7 and Tit.1:6-9. He is to be:
  - 1. Above reproach (I Tim. 3:2; Tit. 1:7).
  - 2. Husband to one wife (I Tim. 3:2).
  - 3. Self controlled (I Tim. 3:2; Tit. 1:8).
  - 4. Prudent (I Tim. 3:2).
  - 5. Respectable (I Tim. 3:2).
  - 6. Hospitable (I Tim. 3:2; Tit. 1:8).
  - 7. Able to Teach (I Tim. 3:2).
  - 8. Not addicted to alcohol (I Tim. 3:3; Tit. 1:7).
  - 9. Gentle (I Tim. 3:3).
  - 10. Peaceable (I Tim. 3:3).
  - 11. Free from the love of money (I Tim. 3:3; Tit. 1:7).

12. One who manages his household well, keeping his children under control with all dignity (I Tim. 3:4).
13. Not a new convert (I Tim. 3:6).
14. One who has a good reputation with those outside the Church (I Tim. 3:7).
15. Not self-willed (Tit. 1:7).
16. Not quick tempered (Tit. 1:7).
17. Not a physical or verbal brawler (Tit. 1:7).
18. Loving what is good (Tit. 1:8).
19. Sensible (Tit. 1:8).
20. Just (Tit. 1:8).
21. Devout (Tit. 1:8).
22. Uncompromising with respect to the WOG (Tit. 1:9).
23. Able to exhort in sound Doctrine and refute those who contradict (Tit. 1:9).

\*If a P-T fails in any area, it doesn't necessarily disqualify him from the office. No one is perfect. Above is listed what the p-t is to strive towards, be committed to and habitually seek to uphold. If he doesn't correct wrongful behavior, he may be removed from office depending on the nature and severity of the offense(s). Some violations, such as a p-t candidating for another church or refusing to teach the pure gold of Bible Doctrine should result in his dismissal. However, if the congregation were to boot the p-t out of office the second he violated the Godliness Code in the slightest, there would be no p-ts (cf. Gal. 2:7-16 *esp. v. 14 – where Peter was guilty of gross error, though did not lose his office as an apostle*)!!!

#### VIII. The Pastor's remuneration

- A. It is clearly taught that he who holds a communication office should be provided for financially by those who are taught by him and this is how he is to make his living (I Cor. 9:1-11, 14).
- B. It is commanded of the Royal Family (Gal. 6:6).
- C. It is promised to those who follow the godliness code and is not limited to basic living grace but is the source of above and beyond blessings as well (I Tim. 4:7-10).
- D. Since the p-t is commanded to be absorbed in his studies, the LAC should make every effort to put him on full maintenance so that he is able to vest his time in his studies rather than having to work in the cosmos to support himself (I Tim. 4:15, 16).
- E. This is emphasized by the double honor principle (I Tim. 5:17, 18).
- F. God often prospers people in the cosmos for the very purpose of their being in a position to apply toward the LAC. While it is the responsibility of all members

- of a congregation to give, wealthier believers have a heightened responsibility to do so (I Tim. 6:17-19).
- G. The p-t's remuneration is the first financial priority as taught in the farmer analogy (II Tim. 2:6).
- H. Paul informed Titus that it was imperative that believers in LAC be ready to meet pressing needs in the church (Tit. 3:14).
- I. Since this principle is part of the pure gold of Bible Doctrine, the p-t is not to shy away from declaring it to his congregation (Acts 20:27).
- J. This principle is distorted when the p-t fails to isolate his OSN (I Pet. 5:2).
- K. However the P-T must be willing to work with his hands if the support is not there (Acts 18:1-5 cf. II Cor. 11:8, 9).
- IX. Occupational Hazards Of The Ministry
- A. Laziness, as taught in the parable of the lamp under a container (Luke 8:16).
- B. Failure to identify and consistently deal with the OSN (I Tim. 4:16; II Tim. 2:22).
- C. Mental attitude traps (I Pet. 5:1-4).
- D. Arrogance: thinking of himself more highly of himself than he should (II Cor. 3:5, 6; I Tim. 3:1, 6).
- E. Rejection of the good deposit (I Tim. 1:18-20).
- F. Succumbing to pressure from sheep, becoming 'men pleasers' (I Thess. 2:4-6).
- G. Fear or anxiety under different types of pressure (II Tim. 1:6, 7).
- X. The P-T's Surpassing Grace in Phase III
- A. The wreath is promised Him for finishing His course just as is the case for all believers (Acts 20:24; II Tim. 4:6-8).
- B. This is demonstrated by the athletic analogies (II Tim. 2:5; I Cor. 9:24-27).
- C. However the p-t's wreath is tied to his faithfully teaching and shepherding his congregation to the very end of his ph2 (I Thess. 2:19, 20; Phil 4:1).
- D. It is given at the rapture to those p-ts who finish their course (I Pet. 5:1-4).
- E. It is contrasted with three other categories of ministers as taught in the Parable of the Faithful and Unfaithful Slaves (Luke 12:42-48 cf. Tit. 1:7).
- F. It is a source of sanctified boasting at the Bema (I Thess. 2:19, 20).
- XI. The Parent/Child Relationship Between R/P-T and RC
- A. The Scriptures establish this analogy (Gal. 4:19, 20; I Cor. 4:14-21; II Cor. 6:13; I Thess. 2:11; III John 1:4).
- B. The p-t (as a parent) is responsible to teach BD to the RC, whatever the cost (II Cor. 12:14-18).
- C. RC is to imitate the espousal of BD and doctrinal behavior of R/P-T (I Cor. 4:16; 11:1; Phil 3:17).

- D. RC is to hold fast those things learned under R/P-T (I Cor. 11:2; II Thess. 2:15).
- E. R/P-T and RC derive comfort from each other's testing (II Cor. 1:5-7).
- F. R/P-T experiences sorrow toward those who fail to apply (II Cor. 2:1-4; Phil. 3:18).
- G. RC is the source of R/P-T's joy, glory, boasting and comfort (II Cor. 7:4-7, 13; Phil. 2:2; I Thess. 2:20).
- H. R/P-T shares the weaknesses (failures, tests, undeserved suffering) of his children (II Cor. 11:29).
- I. R/P-T boasts in RC (II Cor. 7:14; II Thess. 1:3, 4).
- J. R/P-T hangs in there with RC when the congregation experiences corporate OSN flare-ups (Gal. 4:19, 20; II Cor. 12:19-21).
- K. R/P-T is to pray for RC (I Thess. 1:1, 2).
- L. R/P-T is to treat RC with gentleness, the exception being discipline (I Thess. 2:7-12 cf. I Cor. 5:1-13).
- M. R/P-T is deeply concerned for members of his congregation when they are under testing (I Thess. 3:5-8).
- N. RC's mental attitude toward R/P-T (I Thess. 5:12, 13; I Tim. 5:17).

## XII. Additional Passages and Principles Dealing With Face-To-Face Teaching Under R/P-T

- A. Adjusted believers are to be under face-to-face teaching when the Lord returns (Luke 12:42, 43 – *Notice that the good steward hands out the rations. He doesn't send them out in the mail!!!! Also notice that there is only one steward in view again demonstrating the principle of one p-t per congregation*).
- B. RC is to pray for face-to-face teaching (Rom. 15:30-32; Heb. 13:18, 19).
- C. R/P-T is to pray for face-to-face teaching (I Thess. 3:9, 10).
- D. Believers are commanded to assemble under face-to-face teaching (Heb. 10:24, 25).
- E. Face-to-Face teaching is superior to written correspondence (and audio-visual media for that matter - II John 1:12; III John 1:13, 14)!!!

## XIII. Conclusion

- A. The RC is to regard its R/P-T according to I Cor. 4:14-17.
- B. The pastor is to view himself according to II Cor. 3:5, 6.
- C. The pastor is to take courage from God's past grace deliverance as he faces present trials (II Cor. 4:1).
- D. His earnest desire for his RC is that they do right, not that he "appears to be vindicated" (II Cor. 13:7).
- E. The p-t is to persevere in his studies paying close attention to his behavior and his teaching, not taking his role as the p-t lightly (I Tim. 4:16).
- F. His wife will share in his blessing (I Pet. 3:7 – *'fellow heir of grace'*).



- G. Remember that the pastor is also a growing believer and is not perfect. So treat him with grace and patience, praying for him (Phil. 3:12-16).
- H. The pastor is to maintain the “good conscience” (I Tim. 1:3-5, 18, 19).
- I. The congregation is to have their R/P-T in clean conscience so they can boast in their R/P-T and guard against the “wrong pastor” (II Cor. 5:11, 12).
- J. God has promised to give the p-t “understanding in everything” (II Tim. 2:5-7).
- K. The p-t is not to tire, but continue on in those things that he has learned and become convinced of (II Tim. 3:14, 15).
- L. He is to remember that spiritual growth takes time and is therefore to exercise patience with his sheep (II Tim. 4:1, 2).
- M. The wise p-t will keep I Tim. 4:6-16 and the exhortations therein before him.

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