



## Pastor-Teacher, Recognizing The Gift

The pastor-teacher should first understand very well the grace apparatus for perception as the only grace mechanism for learning and applying Bible doctrine. He should be very familiar with the passages on spiritual gifts and that there are only two major communication gifts of evangelism and pastor-teacher for the Church Age. Eph. 4:11; Rom. 12:3-8; 1 Cor. 3:12-14.

*"And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers," (Ephesians 4:11, NASB)*

*"For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another. Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness." (Romans 12:3-8, NASB)*

*"Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward." (1 Corinthians 3:12-14, NASB)*

The pastor-teacher should also know well the other permanent spiritual gifts such as administration, service, helps, giving and so on. He should understand why some spiritual gifts are permanent and some were temporary and ceased to function long ago. Isaiah 28:10; Isaiah 28:13; 1 Cor. 14:21-22; 1 Cor. 13:8.

*""For He says, 'Order on order, order on order, Line on line, line on line, A little here, a little there.'"" (Isaiah 28:10, NASB)*

*"So the word of the LORD to them will be, "Order on order, order on order, Line on line, line on line, A little here, a little there," That they may go and stumble backward, be broken, snared and taken captive." (Isaiah 28:13, NASB)*

*"In the Law it is written, "BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME," says the Lord. So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy is for a sign, not to unbelievers but to those who believe." (1 Corinthians 14:21-22, NASB)*

*"Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away." (1 Corinthians 13:8, NASB)*

The pastor-teacher should have an unusual interest in the Word of God. He should want to understand it and want to stick with learning it. He should have more than an inkling that he has the gift of pastor-teacher. When he tries to reject the thought, it keeps returning. 2 Tim. 3:14-17; 1 Cor. 9:16.

*"You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, and that from childhood you have known the sacred writings which are able to*



*give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work." (2 Timothy 3:14-17, NASB)*

*"For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel." (1 Corinthians 9:16, NASB)*

Pressure is definitely needed leading into the development of the spiritual gift. In 1 Timothy 1:12, “strengthened” is the aorist active participle of ἐνδυναμῶ (endunamoō) and means to be strong, endure with strength, to receive strength, be strengthened, increase in strength. “Considered” is the aorist active indicative of ἡγέομαι (hēgeomai) and means to consider, to deem, to account, to think. “Putting” is the aorist middle participle τίθημι (tithēmi) and means to set, to put, to place.

*"I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service," (1 Timothy 1:12, NASB)*

In 1 Timothy 2:7, “appointed” is the aorist passive indicative of τίθημι (tithēmi). He should definitely have a desire to be a pastor-teacher. This is a burning desire to communicate Bible doctrine accurately.

*"For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth." (1 Timothy 2:7, NASB)*

In 1 Timothy 3:1, “aspires” is the present middle indicative of ὀρέγομαι (oregomai). The emphasis here is on the pastorate meaning to reach, to stretch out, a mental effort of longing after being a pastor-teacher. He does this because he has the gift of pastor-teacher. “Desires” is the present active indicative of ἐπιθυμέω (epithumeō) with emphasis on the impulse.

*"It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do." (1 Timothy 3:1, NASB)*

In 1 Timothy 4:14, “Do not neglect” is the present active imperative of ἀμελέω (ameleo) and means careless. How to be careless? By not staying in fellowship. By not functioning under the grace apparatus for perception. By not applying Bible doctrine to your life’s situations and pressures. Instead going under emotional revolt of the soul or reversionism. You are definitely warned to not be “careless” about the gift, if you have it. Don’t play around. Face it squarely!

*"Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery." (1 Timothy 4:14, NASB)*

One with the gift is definitely commanded to “pay close attention” or ἐπέχω (epechō) in 1 Timothy 4:16 and 2 Timothy 1:13-14. “To persevere” is the present active imperative of ἐπιμένω (epimenō) and means to stay upon, to remain unmoved, to continue, to persist, to persevere.

*"Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you." (1 Timothy 4:16, NASB)*

*"Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you." (2 Timothy 1:13-14, NASB)*

The pastor-teacher are definitely exhorted to “kindle afresh” the gift of God in 2 Timothy 1:6 with the present active infinitive of ἀναζωπυρέω (anazōpureō) from ἀνα (up, or again) + ζωή (life) + πυρ (fire) meaning to keep on kindling afresh, to keep in full flame. Here, the gift of God is regarded as a fire



capable of dying out through neglect.

*"For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands." (2 Timothy 1:6, NASB)*

"Gift" is not δῶρον (doron), but χάρισμα (charisma). This is a "gift of grace," a gift involving grace on the part of God as a donor. It is also used in the following verses. Rom. 12:6; 1 Cor. 1:7; 1 Cor. 12:4; 1 Cor. 12:9; 1 Cor. 12:28; 1 Cor. 12:30-31; 1 Tim. 4:14; 1 Peter 4:10.

*"Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith;" (Romans 12:6, NASB)*

*"As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God." (1 Peter 4:10, NASB)*

One with the spiritual gift of pastor-teacher is definitely commanded to endure hardship as a good soldier. In 2 Timothy 2:3, "Suffer hardship" is the aorist active imperative of συγκακοπαθέω (sugkakopatheō) and means to suffer together with someone, to suffer hardship. 2 Tim. 2:10; 2 Tim. 3:14.

*"Suffer hardship with me, as a good soldier of Christ Jesus." (2 Timothy 2:3, NASB)*

*"For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory." (2 Timothy 2:10, NASB)*

*"You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them," (2 Timothy 3:14, NASB)*

The pastor-teacher should stay out of the details of life. The pastor-teacher gift is a non-detail gift! He should strive lawfully. The pastor-teacher should ask himself if he can take the guff. He is definitely commanded to be diligent in his preparation to study. All are mandates in the aorist active imperative. 2 Tim. 2:4; 2 Tim. 2:5; 2 Tim. 2:15.

*"No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier." (2 Timothy 2:4, NASB)*

*"Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules." (2 Timothy 2:5, NASB)*

*"Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth." (2 Timothy 2:15, NASB)*

The pastor-teacher is to avoid worldly and empty chatter. In 2 Timothy 2:16, "worldly" is βέβηλος (bebēlos) and means profane, worldly and "empty chatter" is κενοφωνία (kenophōnia) from κενός (empty) and φωνή (a sound) and signifies empty discussion, discussion on useless subjects. Also "worldly fables" in 1 Timothy 4:7 and "idle babbler" in Acts 17:18, σπερμολόγος (spermologos) meaning to collect a seed, a seed picker, an empty talker, a babbler. In 1 Timothy 6:20, "avoiding" is the present active participle from ἐκτρέπω (ektrepō) meaning to turn away from vain babblings.

*"But avoid worldly and empty chatter, for it will lead to further ungodliness," (2 Timothy 2:16, NASB)*

*"But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness;" (1 Timothy 4:7, NASB)*

*"And also some of the Epicurean and Stoic philosophers were conversing with him. Some were saying,*



*"What would this idle babbler wish to say?" Others, "He seems to be a proclaimer of strange deities,"—because he was preaching Jesus and the resurrection." (Acts 17:18, NASB)*

*"O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"—" (1 Timothy 6:20, NASB)*