



Pastor-Teacher, Spiritual Leadership

The spiritual leadership of the pastor-teacher protects national stability. In the Church Age, the pastor-teacher is the man for a national crisis. 2 Tim. 2:3-4.

“Suffer hardship with me, as a good soldier of Christ Jesus. 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 2:3-4, NASB)

The pastor-teacher must be oriented to the times in which he lives. In the Church Age, there will always be wars and rumors of wars. Only in the Millennium will Jesus Christ bring world peace. Matt. 24:6; Isaiah 2:4.

““You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end.” (Matthew 24:6, NASB)

“And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war.” (Isaiah 2:4, NASB)

Mankind is controlled by their old sin natures. James 4:1-2.

“What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask.” (James 4:1-2, NASB)

Rejection of the truth of the Gospel of Jesus Christ causes divisions and conflict in families. Families in a time of apostacy cannot unify a nation. Matt. 10:34-36.

““Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. “For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.” (Matthew 10:34-36, NASB)

The pastor-teacher must know the difference between killing and murder, lying and deceiving the enemy. In Exodus 20:13 in the King James Version, “kill” is רצח (râtsach) in the Hebrew and means to murder. Later, in the New American Standard Version of the Bible, the word was corrected to be “murder.”

“Thou shalt not kill.” (Exodus 20:13, KJV)

““You shall not murder.” (Exodus 20:13, NASB)

The Hebrew word for “kill” is נכה (nâkâh) as used in Joshua 20:3 which describes manslaughter rather than murder. Human life can be taken biblically in an act of war like in Joshua’s generation and when a governmental authority administers capital punishment like in Genesis 9:6.

“that the manslayer who kills any person unintentionally, without premeditation, may flee there, and they shall become your refuge from the avenger of blood.” (Joshua 20:3, NASB)

““Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.” (Genesis 9:6, NASB)



The pastor-teacher must have an excellent mental attitude with an emphasis on patience. A believer with a maturing edification complex of the soul at 20 years old can enter into a very responsible period of their life. The battle is in the mind. For example, David against Goliath. Rom. 7:15; Rom. 7:23; 1 Sam. 17:26; 1 Sam. 17:32; 1 Sam. 17:36.

"For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate." (Romans 7:15, NASB)

"but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members." (Romans 7:23, NASB)

"Then David spoke to the men who were standing by him, saying, 'What will be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should taunt the armies of the living God?'" (1 Samuel 17:26, NASB)

"David said to Saul, 'Let no man's heart fail on account of him; your servant will go and fight with this Philistine.'" (1 Samuel 17:32, NASB)

"'Your servant has killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the living God.'" (1 Samuel 17:36, NASB)

The pastor-teacher must combat the three greatest problems he faces in his ministry - fear, unbelief, and disrespect for authority. 1 Sam. 17:3-10; 1 Sam. 17:23ff; 1 Sam. 17:33; Prov. 30:11-17.

"He stood and shouted to the ranks of Israel and said to them, 'Why do you come out to draw up in battle array? Am I not the Philistine and you servants of Saul? Choose a man for yourselves and let him come down to me. 'If he is able to fight with me and kill me, then we will become your servants; but if I prevail against him and kill him, then you shall become our servants and serve us.' Again the Philistine said, 'I defy the ranks of Israel this day; give me a man that we may fight together.' When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.'" (1 Samuel 17:8-11, NASB)

"Then David left his baggage in the care of the baggage keeper, and ran to the battle line and entered in order to greet his brothers. As he was talking with them, behold, the champion, the Philistine from Gath named Goliath, was coming up from the army of the Philistines, and he spoke these same words; and David heard them. When all the men of Israel saw the man, they fled from him and were greatly afraid." (1 Samuel 17:22-24, NASB)

"Then Saul said to David, 'You are not able to go against this Philistine to fight with him; for you are but a youth while he has been a warrior from his youth.'" (1 Samuel 17:33, NASB)

"There is a kind of man whose teeth are like swords And his jaw teeth like knives, To devour the afflicted from the earth And the needy from among men. The leech has two daughters, "Give," "Give." There are three things that will not be satisfied, Four that will not say, "Enough": Sheol, and the barren womb, Earth that is never satisfied with water, And fire that never says, "Enough." The eye that mocks a father And scorns a mother, The ravens of the valley will pick it out, And the young eagles will eat it." (Proverbs 30:14-17, NASB)

The pastor-teacher must stay positive to Bible doctrine throughout his ministry. The parable of the great banquet in Luke 9:16-35 speaks of feeding on the Word of God due to positive volition. Not all will respond to Bible doctrine being taught categorically. For those who do respond with positive volition, the results are spiritual maturing and endurance of soul. This endurance results in a preserving effect in



the nation. The strategy of consistent positive volition is also winning in the Angelic Conflict.

In Matthew 5:13-16, “salt” is ἅλας (halas) in the Greek and refers to the use of salt as a preservative and by analogy refers to the preservative effect brought to a nation from the *epignosis* Bible doctrine in the souls of believers. Salt is Bible doctrine with regard to the Divine Institutions. Salt is Bible doctrine in the souls of believers enduring by consistent positive volition to the intake and application of Bible doctrine.

“But if the salt has become tasteless” is the aorist passive subjunctive of μωραίνω (mōrainō) and refers to salt that has lost its strength and flavor. By analogy, this refers to believers with negative volition cease to be a stabilizing influence or preservative of the nation.

“You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men. You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.” (Matthew 5:13-16, NASB)

In Matthew 5:13-16, “light” is φῶς (phōs) in the Greek and refers to the illumination brought by Bible doctrine. God from the essence standpoint is light. The positive volition principle of salt is that enduring leads to the positive volition principle of light that leads to glorifying God. The edification complex of the soul in maturing believers becomes a light house of the applied Word of God. Once the light house in the soul is erected, it should continue to shine.

The pastor-teacher must be taught in order to learn and to teach. In 2 Timothy 2:2, there are four verbs of interest. “Heard” is the aorist active indicative of ἀκούω (akouō) with the emphasis on hearing, not reading. “Entrust” is the aorist middle imperative of παρατίθημι (paratithēmi) and means to place alongside, to deposit, to entrust, to train in accordance with the rules of the military, to prepare the gift of the individual.

“The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.” (2 Timothy 2:2, NASB)

“Will be” is future middle indicative of ἔσομαι (esomai) and refers to the teaching of those taught and is always future regarding their training. “Teach” is the aorist active infinitive of διδάσκω (didaskō). The infinitive mood expresses that the purpose of the instruction is that the ones taught, may teach one day “others also.”

The pastor-teacher must develop a toughness that endures the best the enemy can muster. In 2 Timothy 2:3, the verb for “suffer” is συγκακοπαθέω (sugkakopatheō) and is an aorist active imperative and means to suffer evil.

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

The pastor-teacher must develop a rigid discipline in regard to the details of life. In 2 Timothy 2:4, “soldier in active service” is στρατεύομαι (strateuomai) and means to do military duty, be on active service, be a soldier, to fight in battle. “Entangles himself in the affairs of everyday life” is ἐμπλέκω (emplekō) and means to receive entanglement, to get caught in a web of details such as finances etc. “So that he may please” is ἀρέσκω (areskō) and means to strive to please. Being a subjunctive, it is potentially possible. “The one who enlisted him as a soldier” is στρατολογέω (stratologeō) and means to name, or call as a soldier and refers to the soldier’s commander.



“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)

The pastor-teacher must exhibit progress, performance, and competitive ability in the Angelic Conflict. In 2 Timothy 2:5, “if anyone competes as an athlete” is ἐάν (ean) plus the present active subjunctive of ἀθλέω (athleō) and means to contend in games, to wrestle, in a contest. Here, “if” is a third class condition and means maybe he will, maybe he won’t. This refers the Angelic Conflict. This is where you get vocabulary to teach.

“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)

In 1 Corinthians 9:24, “those who run in a race” refers to all believers who are running in a race in the Angelic Conflict in the spiritual life. “Receives the prize” is βραβεῖον (brabeion) and refers to an umpire who decides, arbitrates, and rules. This umpire is none other than the Lord Jesus Christ.

“Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win.” (1 Corinthians 9:24, NASB)

In 1 Corinthians 9:25, “competes” is the present middle participle of ἀγωνίζομαι (agōnizomai) and means to strive, to contend with adversaries, to fight, to struggle with difficulties and dangers, to endeavor with strenuous zeal to obtain something. The principle is that you compete to win. “Exercises self-control” is the present middle indicative of ἐγκρατεύομαι (egkrateuomai) and means to be disciplined, to have self-control. This is the inner strength to put yourself under rigorous discipline.

“Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable.” (1 Corinthians 9:25, NASB)

In 1 Corinthians 9:26, “not without aim” is οὐκ ἀδήλως (ouk adēlōs) and is the strongest Greek negative when used with a negative word, the negative alpha being there. It denotes blindness, indistinct or uncertain eyesight, in other words, “don’t run blind.” The terrific pressure of the Angelic Conflict causes aberrations, etc., like Pentecostalism.

“Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air;” (1 Corinthians 9:26, NASB)

“I box” is πυκτέω (pukteō) and means a boxer, a pugilist. I punch where it counts! “Not beating the air” is δέρω (derō) and means to beat, to thrash, to smite. It means a violent blow, a thrashing about activity like a whirlwind. This is the punch of a mature believer, not the punch of a shadow boxer.

In 1 Corinthians 9:27, “I discipline” is the present active indicative of ὑποπιάζω (hupōpiázō) and means a blow on the face, the part of the face below the eyes. It means to strike under the eye, to give a black eye, to wear out, to buffet to bruise. This is severe self-discipline. This was a way of life to him! “Make it my slave” is the present active indicative of δουλαγωγέω (doulagōgeō) and means to make a slave, to bring or lead a slave, to labor in slavery. It is stronger than *hupotasso* or *upakouo*. It means to give the body no rights.

“I have preached” is κηρύσσω (kērussō) and refers to the proclamation of a king, with full authority. “I myself will not be” is the aorist middle subjunctive of γίνομαι (ginomai) and means he might become something he was not been before, a dropout, a failure. “Disqualified” is ἀδόκιμος (adokimos) and means not standing the test, to be rejected, to be disqualified, to fail the test.

“but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not



be disqualified.” (1 Corinthians 9:27, NASB)

The pastor-teacher must be prepared to live in the face of death. There are four possible reasons why soldiers die in war; to glorify the Lord, their work on earth is finished, the sin unto death, or suicide. Job 5:20.

“In famine He will redeem you from death, And in war from the power of the sword.” (Job 5:20, NASB)

The pastor’s authority over the local church is exercised on the basis of his spiritual gift given by God the Holy Spirit at the moment of salvation and therefore he is appointed by the Holy Spirit, plus content. The pastor must not use his office or his authority to bully the congregation or to express vindictiveness.

In 1 Peter 5:3, “nor yet” is μηδέ (mēde) and means “not so much as” and “lording it over” is κατακυριεύω (katakuriēuō) and means to exercise dominion over, but not so much as being bullies.

“nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.” (1 Peter 5:3, NASB)

Teaching the Word of God carries with it the highest authority in the local church. Therefore, the pastor-teacher must beware of power lust. Approbation lust is also a danger to his ministry. On the other hand, the pastor must avoid the opposite extreme of letting the congregation run over him. He is not a football or a doormat for the congregation.

The pastor must exercise his authority in the application of Bible doctrine and the filling of the Holy Spirit. He must be impartial, just and fair in the use of his authority. In 1 Peter 5:3, “those allotted” is κληρος (klēros) and conveys the concept that there is a right pastor for a right congregation.

If the some of the believers in the congregation have the wrong pastor, they are going to be miserable, unfed, and unfulfilled. If the pastor feels that he has the wrong congregation, he is going to be miserable, out of place, and not able to exercise his authority.

One of the most important doctrines there is for the believer to find the right pastor-teacher for them so they can accept his authority and thereby grow spiritually. It is also true for the pastor-teacher to ensure that the local church to which he has been called in the right congregation for him to fully teach the Word of God on a categorical basis.

Klēros indicates that the sheep belong to God. The pastor is an under shepherd who cares for the sheep and the pastor is under divine management. God has designed at any particular time in history a right pastor for a right church.

It is a grave mistake to go where you like the scenery, or go where you like the people, or to limit yourself to certain parts of the world in order to stay close to relatives, or to choose a sunny climate with no snow, or to choose a wet climate with no snow. Remember that every flock is different. Some are tough, some are tender, and some are confused. But, God in His perfect wisdom, always knows what a congregation needs, more than they do.

It is amusing that a congregation votes for a pastor. That is never mentioned or authorized in the Word of God. Their vote doesn’t mean a thing. I suppose voting humors a congregation, but it really isn’t too meaningful. However, through voting many a right congregation has been able to get together with their right pastor. So it all works out.

A pastor can often determine if he has the wrong congregation. Symptoms include; they aren’t learning



anything under him, they still hold to non-eternal security, and he is having to bully them instead of teaching them.

In 1 Peter 5:3, “but proving to be examples” is the present active indicative of τύπος (tupos) and means that this is not personality imitation or behavior molding. This is soul molding. This demands that the pastor have a completed edification complex of the soul, to be spiritually mature. He must have a maximum amount of Bible doctrine in the right lobe of his soul. By being so, the pastor-teacher completes his sheep and fulfills their souls. All teaching of the Word of God comes from the pastor.

“To the flock” means the sheep are absolutely no good without supervision. For example, in some locations in the western U.S., the coyotes and wild dogs take a real toll on the lamb population. They need supervision. You can’t turn sheep loose like you can cattle.

God does not mean that believers in the Church Age are to be without supervision. Therefore, every believer must have a pastor. There is not a sheep anywhere for whom God has not allotted a pastor. This is important. Floating believers never accept the authority of any pastor. Therefore, they never grow spiritually.