



Pastor-Teacher, The Spiritual Gift

The spiritual gift of pastor-teacher is God's means for the communication of the mystery doctrine of the Church Age to every believer. The spiritual gift of pastor-teacher is sovereignly bestowed by the Holy Spirit at salvation totally apart from any human merit or ability. This is true for all spiritual gifts in the Church Age.

This gift enables the trained and prepared pastor-teacher to go directly to the Canon of Scripture and dig out divine policy himself, grow spiritually based on his personal study of the Word of God, and communicate Bible doctrine in public after proper preparation. Thus, the Body of Christ grows spiritually. Only the spiritual gift of pastor-teacher has both authority from God and ability from the spiritual gift to provide the necessary doctrinal information for the believer to learn of and fulfill God's plan for their life.

The gift of pastor-teacher is one of two permanent communication spiritual gifts provided by God the Holy Spirit at salvation to a small percentage of male believers only. The other permanent communication spiritual gift for the Church Age is evangelism. All kinds of different personalities receive this gift. No one type of character or personality should be stereotyped as that of a pastor-teacher. Only with spiritual growth can the believer come to the knowledge that he has this important communication spiritual gift.

Pastor-teacher is the highest communication gift for the Church Age and is designed to function only within the local church. This spiritual gift will function only for the Church Age. After the Rapture of the Church, this gift will cease on earth.

The pastor is not an administrator. He is a policy maker. A pastor is a pastor by virtue of his spiritual gift. He didn't earn it or deserve it. These are given out by the decree of God and it is based on His sovereign plan. Eph. 4:11; Eph. 3:7-10; Rom. 12:7.

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

"of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. " (Ephesians 3:7-10, NASB)

"if service, in his serving; or he who teaches, in his teaching;" (Romans 12:7, NASB)

In Ephesians 4:11, "pastors" is ποιμήν (poimēn) in the Greek and means a shepherd, one who tends herds or flocks of sheep. The word "teachers" is διδάσκαλος (didaskalos) and is used for one person teaching a group of people in public assembly. The coordinate conjunction και (kai) coordinates the two nouns pastor and teacher, resulting in the correct term of "pastor-teacher." This is technically known as an hendiadys in which two nouns are joined by a conjunction to express one idea. The term "pastor" emphasizes his authority in communication and "teacher" emphasizes his function. The pastor-teacher is a shepherd who teaches.

Identification of the Spiritual Gift



In every Church Age generation, the Holy Spirit provides some men with the spiritual gift of pastor-teacher. They have all kinds of personalities, just as we all do. Because of that normal human condition, many male believers with the gift of pastor-teacher never become pastors of local churches. Some never discover that they have the spiritual gift of pastor-teacher. This may be due to negative volition toward Bible doctrine. Spiritual growth is the only path to discovery of this gift. This gift is not discovered emotionally, but rationally through the perception of Bible doctrine.

Some discover that they have the spiritual gift, but become distracted by romance or an early marriage. They can become distracted by having a family before they can adequately prepare for the ministry. They can become distracted by technical or financial success in business or in another profession. Success can be very stimulating and can be difficult to turn from to prepare academically for the ministry. Of all the professions in life, the gift of pastor-teacher takes more consistent pursuit, energy, and time to prepare for the ministry. Preparation is everything.

Identification of this spiritual gift is not simple because it demands persistence in the perception of doctrine. It is not connected with emotion. No feeling should lead or guide you. You have to know from *epignosis* Bible doctrine in your soul and have confidence from that knowledge. If you identify your gift too late for proper preparation, don't be concerned because God uses that gift in many other ways. After the individual male recognizes his spiritual gift and prepares for it, then the Bible demands that some local church recognize his spiritual gift through the ritual of ordination. Eventually, some local church will recognize him by calling him to be their pastor.

Some male believers discover their spiritual gift and prepare themselves for the ministry and then find they have no opportunity to use their communication gift. In a nation where negative volition becomes predominant, the demand for grace oriented Bible-teaching pastors diminishes. God honors this category of men in other functions of life. God can bless in many ways, not only in business and professional careers, but also in his relationships in life with wife, family, and friends. In contrast, in positive generations, there may not be enough prepared pastors to meet the spiritual demand.

Also, some male believers may discover their spiritual gift, prepare themselves, and even enter some form of Christian service compatible with their gift. They can become pastors of local churches, professors, teachers in seminaries or Bible schools, writers, administrators and teachers in Christian service organizations, or missionaries. From God's absolute wisdom related to His omniscience, God the Holy Spirit always over supplies. There are always more men with the gift of pastor-teacher than men who will actually use it.

Greek Words Defining Functions of the Pastor-Teacher

Several words are used in the New Testament for the pastor of a local church.

Episkopos

In Acts 20:28, the word “overseers” is ἐπίσκοπος (*episkopos*) in the Greek and also means a man charged with the duty of seeing that things to be done by others are done rightly, an elder, curator, supervisor, guardian, policy maker, or superintendent. This refers to the function of a pastor and speaks of a shepherd looking after his flock. By teaching Bible doctrine, the pastor-teacher becomes the guardian of the congregation in the sense that he is the chief policy maker for the local church. His policy making is based upon his teaching of the Word of God. *Episkopos* is also used in Titus 1:7, Philippians 1:1, 1 Peter 2:25, 1 Peter 5:2, and 1 Timothy 3:1-2; Acts 20:28.

""Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers,



to shepherd the church of God which He purchased with His own blood." (Acts 20:28, NASB)

"For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain," (Titus 1:7, NASB)

"Paul and Timothy, bond-servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, including the overseers and deacons:" (Philippians 1:1, NASB)

"For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls." (1 Peter 2:25, NASB)

"shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;" (1 Peter 5:2, NASB)

"It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach," (1 Timothy 3:1-2, NASB)

““Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.” (Acts 20:28, NASB)

A pastor-teacher's function is to establish local church policy based on grace. This includes the pastor-teacher acting as a guardian to protect the believers' privacy should others in the local church enter into gossip, maligning, or judging of others.

The pastor-teacher must also delegate authority to other mature believers in the congregation that he recognizes as having the spiritual gift of Administration to act as members of the church board of deacons. Their function is to handle church operations and administration, thus leaving the pastor-teacher to study and teaching with the confidence that they are handling everything based on grace.

Diakonos

In 1 Corinthians 3:5, διάκονος (diakonos) means minister, servant, or waiter. This refers to any believer who administrates or ministers, like deacons, but when it refers to a pastor-teacher, it emphasizes his daily routine, his actual ministry as observed overtly. This Greek noun means a servant in the sense of spiritual power. A good translation is "minister" when it applies to the pastor-teacher. *Diakonos* also occurs in the following verses. Eph. 3:7; Col. 1:7; Col. 1:23; Col. 4:7; 1 Thess. 3:2; Heb. 6:10; Acts 6:4.

"What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one." (1 Corinthians 3:5, NASB)

"of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power." (Ephesians 3:7, NASB)

"For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints." (Hebrews 6:10, NASB)

Presbuteros

In Acts 20:17, the word "elder" is πρεσβύτερος (presbuteros) and means "old man" and is a word of rank and authority. *Presbuteros* means "the old man" in the sense of being in the highest authority, commander, commanding officer, or elder. The pastor may be young, but he is the ranking officer in that local church or the final authority in the local church based on the Word. It refers to the authority of the



pastor. Every local church has only one commander. There's no such thing as plurality of elders. 1 Tim. 5:17; 1 Tim. 5:19; Titus 1:5; James 5:14; James 1:5; 1 Peter 5:1; 2 John 1:1; 3 John 1:1; Heb. 13:7; Heb. 13:17.

"From Miletus he sent to Ephesus and called to him the elders of the church." (Acts 20:17, NASB)

"The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching." (1 Timothy 5:17, NASB)

"Is anyone among you sick? Then he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord;" (James 5:14, NASB)

"The elder to the beloved Gaius, whom I love in truth." (3 John 1:1, NASB)

"Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith." (Hebrews 13:7, NASB)

"Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you." (Hebrews 13:17, NASB)

Bosko

In John 21:15 and John 21:17, βόσκω (boskō) means to nourish, to teach Bible doctrine. It means to minister to mature believers who are under terrific pressure.

"So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs."" (John 21:15, NASB)

Proistēmi

In 1 Thessalonians 5:12-13, the phrase "have charge over you" is προϊστέμι (proistēmi) and means to put before, to set over, to rule, have charge over. The word "instruction" is νοητέω (noutheteō) and means to admonish, warn, exhort.

"But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, and that you esteem them very highly in love because of their work. Live in peace with one another." (1 Thessalonians 5:12-13, NASB)

"He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep." (John 21:17, NASB)

The phrase "esteem them very highly in love" is ὑπερεκπερισσῶς (huperekperissōs) + ἀγάπη (agapē) and means to have a mental attitude love for them beyond measure, exceedingly, very highly, over and above out of super abundance. This applies to the believers in the congregation. They are to esteem beyond all measure their pastor.

Epipotheō

In Romans 1:11 and Philippians 2:26, "to long" is the present active participle of ἐπιποθέω (epipotheō) + the imperfect active indicative of εἰμί (eimi). This is called an imperfect periphrastic and is a very strong word for love, a very strong desire or affection. It is as strong a statement as you can make. His love for the Philippians was as strong as his love could be. The periphrastic indicates durative force.



"For I long to see you so that I may impart some spiritual gift to you, that you may be established;" (Romans 1:11, NASB)

"because he was longing for you all and was distressed because you had heard that he was sick." (Philippians 2:26, NASB)

The phrase "was distressed" is the present active participle of ἀδημονέω (adēmoneō) and means to be troubled, great distress or anguish, depressed. Absence from those you love with a deep capacity causes distress of soul.

Poimen

Pastors is ποιμήν (poimēn) and refers to pastor-teachers as shepherds. Eph. 4:11.

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

The Pastor-Teacher's Responsibilities

A pastor-teacher is held responsible to give an account of the soul status of his congregation. In Hebrews 13:17, "obey" is the present middle imperative of πείθω (peithō) and means to convince or persuade through authority. The word "leaders" is the present middle participle of ἡγέομαι (hēgeomai) and means to lead or guide, the chief speaker. Acts 14:12.

"Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you." (Hebrews 13:17, NASB)

"And they began calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker." (Acts 14:12, NASB)

To "submit" is the present active imperative of ὑπέικω (hupeikō) and means to yield under. To "keep watch" is the present active indicative of ἀγρυπνέω (agrupneō) and means to keep awake, to be on the alert, to watch and guard. Eph. 6:18.

"With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints," (Ephesians 6:18, NASB)

In Hebrews 13:17, "give an account" is the future active participle of ἀποδίδωμι (apodidōmi) and means to render account. "Let them do" is the present active subjunctive of ποιέω (poieō) and means to do, to make. The word "grief" is the present active participle of στενάζω (stenazō) and means to sigh, groan or complain.

A translation of Hebrews 13:17 is, "You, yourself keep on obeying (submission to proven authority) the ones who themselves are the chief speakers even yielding under (them) for they keep on guarding over your souls as they that will render account, that they may do it joy and not with sighing, groaning, complaining." 3 John 1:4.

"I have no greater joy than this, to hear of my children walking in the truth." (3 John 1:4, NASB)

In the context, the accounting is at the fifth cycle of discipline, three years later in 70 AD and also refers to the Judgment Seat of Christ. The under-shepherd gives an account of his pasture wandering at the end of the season to the owner-shepherd.

The pastor-teacher is the total product of grace and the plan of God. 1 Cor. 15:10; Eph. 3:7; 1 Tim. 1:12-



16.

"But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me." (1 Corinthians 15:10, NASB)

"of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power." (Ephesians 3:7, NASB)

The pastor-teacher must always be grace oriented in dealing with troublemakers, opposers, and must be spiritually mature enough to be consistent and "not a new convert" as mentioned in 1 Timothy 3:6.

"and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil." (1 Timothy 3:6, NASB)

He must have authority from his ability in his developed spiritual gift to teach Bible doctrine. It is not for the pastor to argue with someone, but to be gracious and treat them on the basis of what he knows, not on the basis of what they do not know. That is one-on-one again and that is why questions take away from his authority. 2 Tim. 2:24.

"The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged," (2 Timothy 2:24, NASB)

The pastor-teacher must stay in fellowship when dealing with cantankerous believers. The pastor cannot afford to let them get the best of him. Analogous situations were frequently used by Greek writers to characterize a nurse with trying children, or a teacher with rebellious students, or a parent with a mouthy child.

In 2 Timothy 2:24, the phrase "to all" means the pastor-teacher must be gracious by cranking out Bible doctrine in public assembly. "Able to teach" means he is qualified to teach and skillful in teaching. There is only one way to teach like this and that is to study until your brains fry. To be "patient" is ἀνεξίκακος (anexikakos) and means to endure the pressure of the fact they don't get it. To bear the pressure with his mind on the job. If they don't get it the first time, teach it again. Tell them to just stick with it and be persistent. Maybe they need some other doctrines first. They should come to all the Bible classes that are available and augment those face-to-face lessons with recordings of the pastor's past lessons.

In 2 Timothy 2:25, "with gentleness" is πραότης (praotēs) and means grace orientation. "Correcting those" is παιδεύω (paideuō) and means to teach them the principle. Then, if they don't seem to "get it" then teach it again more aggressively with a slightly different approach. The pastor-teacher should teach the Bible doctrine and when they don't seem to be absorbing it, change tactics or illustrations and teach it again.

"with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth," (2 Timothy 2:25, NASB)

The phrase "those who are in opposition" refers to mental opposition with the result that they don't buy into the Bible doctrine being taught. They are negative. "If perhaps God may grant them" is the aorist optative and means that there is a remote possibility that they will recover and get positive to Bible doctrine.

Let's say there is a hard core group in your church. When the pastor gets tough on them with Bible doctrine, a small percentage will get straightened out and go for Bible doctrine. But once a believer goes negative, it is rare that they go back to positive. In fact it is so rare, it's a miracle. "Repentance" is a



change of mental attitude toward Bible doctrine. You can't change them, but God may be able to. *Didasko* is one type of teaching, *paideuo* is really being tough and laying it on the line. You get tough with the rebels to protect the rest of the sheep from them.

"Knowledge of the truth" is ἐπίγνωσις (epignōsis) and is full knowledge of the Bible doctrine believed and transferred to the right lobe of the soul as applicable to life's problems, decisions, and situations. A corrected translation is, "If there is an outside chance that God would give them a complete change of mental attitude resulting in full knowledge of doctrine." Why?

In 2 Timothy 2:26, "snare of the devil" always refers to false doctrine. The devil captures the believer with thoughts. "Held captive" is the perfect passive participle of ζωγρέω (zōgreō) and means to take alive, to take, to catch, to capture. The job of the pastor is to drive out those who are captured alive by the devil. They are taken captive by their thoughts.

"and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will." (2 Timothy 2:26, NASB)

The pastor-teacher must have that split second timing that rides the local church through a crisis. The application of pertinent Bible doctrine to pertinent problems is the key. In 2 Timothy 4:5, "be sober in all things" is the present active imperative of νήφω (nēphō) and means to be sober, abstain from wine, be morally alert, calm, circumspect.

"But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry." (2 Timothy 4:5, NASB)

A pastor-teacher's ministry is only finished when he goes to be with the Lord. He dies with his boots on. 2 Cor. 5:8; 2 Tim. 4:6-8.

"we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord." (2 Corinthians 5:8, NASB)

"For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing." (2 Timothy 4:6-8, NASB)

Understanding The Spiritual Gift

In Ephesians 4:1, "walk in a manner worthy of the calling" is speaking of our salvation and the spiritual gift that was given at the moment of salvation.

"Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called," (Ephesians 4:1, NASB)

In Ephesians 4:2, "humility" is ταπεινοφροσύνη (tapeinophrosunē) and means lowliness of mind, humility, humility of mind. It is a combination of a mind word + positive volition or ταπεινός (lowly) + φρονέω (thinking). It means that you should have no illusions about yourself or your spiritual gift.

"with all humility and gentleness, with patience, showing tolerance for one another in love," (Ephesians 4:2, NASB)

You were saved by grace! You received your spiritual gift by grace! Humility means a relaxed mental attitude from the headquarters of the right lobe of your soul. "Patience" is μακροθυμία (makrothumia) from μακρός (long) + θυμός (temper) or to be long-tempered. Being short-tempered is impatience.



Impatience coupled with trials makes one doubleminded. James 1:5-8.

"But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. For that man ought not to expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways." (James 1:5-8, NASB)

Hot-tempered pastor-teachers must let Bible doctrine equalize that problem. "Tolerance" is the present middle participle of ἀνέχομαι (anechomai). The middle voice means you are benefitted. It is from ἀνα (up) + εχω (to have or hold) and means to hold up, to bear, to endure. "In love" is ἐν ἀγάπῃ (en agapē) and means "enduring in the sphere of mental attitude love" with no grudges and no mental attitude sins.

In Ephesians 4:3, "being diligent" is σπουδάζω (spoudazō) means to exert one's self, to endeavor, to make every effort, to give diligence. This is a word for taking in Bible doctrine and is the same word used in 2 Timothy 2:15, 2 Peter 1:10, and 2 Peter 1:15.

"being diligent to preserve the unity of the Spirit in the bond of peace." (Ephesians 4:3, 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)

"Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble;" (2 Peter 1:10, NASB)

"And I will also be diligent that at any time after my departure you will be able to call these things to mind." (2 Peter 1:15, NASB)

In Ephesians 4:3, "unity" is ἐνότης (henotēs) from the neuter of εἷς (heis) and means oneness, oneness of the Spirit, the sovereignty of the Holy Spirit. Only He unifies. There is no unity in political internationalism or religious internationalism. The Holy Spirit alone unifies and gives peace to the Body of Christ. He gives the enablement - the spiritual gift. "Bond" is σύνδεσμος (sundesmos) means that which binds together. The Holy Spirit produces peace! The seven unities are listed in Ephesians 4:4-6.

"There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all." (Ephesians 4:4-6, NASB)

Biblically Equipping

Spiritual gifts are given on the basis of the resurrection and ascension of Christ. Spiritual gifts are also given on the basis of the grace of the measurement of Christ. Eph. 4:7-9.

"But to each one of us grace was given according to the measure of Christ's gift. Therefore it says, 'WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN.' (Now this expression, 'He ascended,' what does it mean except that He also had descended into the lower parts of the earth?)" (Ephesians 4:7-9, NASB)

The communication spiritual gifts were conveyed. These are communication gifts that carry with them the authority to communicate clearly the Word of Truth. Not all spiritual gifts are communication gifts. Eph. 4:11.

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



Apostles were the highest spiritual gift of the New Testament and ceased with the passing of the Apostle John. Prophets were the highest office in the Old Testament and number two in the Church Age. This gift passed on with the completion of the written Canon in 96 AD. Evangelism is the divine enablement to communicate the Gospel to the unbeliever and to present clearly and effectively God's plan of salvation.

Three Greek words describe the pastor-teacher gift. In Ephesians 4:11, ποιμήν (poimēn) expresses the office of pastor and the relationship of the office. Under the Great Shepherd with responsibility to the sheep. John 10.

In Acts 20:17, the word “elder” is πρεσβύτερος (presbuteros) and means “old man” and is a word of rank and authority. *Presbuteros* means “the old man” in the sense of being in the highest authority, commander, commanding officer, ranking admiral of the fleet, elder, someone in authority. It refers to the authority of the pastor. Just as an admiral is the final authority on a ship, so the pastor-teacher is the final authority in the local church. The deacon board is not. The congregation is not. He is responsible directly to God! Every local church has only one commander. There's no such thing as plurality of elders.

"From Miletus he sent to Ephesus and called to him the elders of the church." (Acts 20:17, NASB)

In Acts 20:28, the word “overseers” is ἐπίσκοπος (episkopos) in the Greek and also means a man charged with the duty of seeing that things to be done by others are done rightly, an elder, curator, supervisor, guardian, policy maker, or superintendent. By teaching Bible doctrine, the pastor-teacher becomes the guardian of the congregation in the sense that he is the chief policy maker for the local church. His policy making is based upon his teaching of the Word of God. You must know what is going on and you've got to be on the job every day with few exceptions.

"Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood." (Acts 20:28, NASB)

Grace Gifts Utilized

The gift of pastor-teacher is used for face-to-face teaching. In Ephesians 4:12, “equipping the saints” is καταρτισμός (katartismos) and means complete furnishing, equipping, perfecting. “For the work of service” emphasizes edifying the saints by giving them Bible doctrine so they can grow spiritually by building an edification complex in their souls. This spiritual maturity results in the function of their spiritual gifts which as all for the “building up of the Body of Christ.”

"for the equipping of the saints for the work of service, to the building up of the body of Christ;" (Ephesians 4:12, NASB)

The gift of pastor-teacher is used to mature the saints and to side-step the maze of false doctrine.. Eph. 4:13-14.

"until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;" (Ephesians 4:13-14, NASB)

The gift of pastor-teacher is used to mature the believers spiritually. In Ephesians 4:15, “speaking the truth in love” is the present active participle of ἀληθεύω (alētheuō) and means to speak or tell the truth, to profess the truth. “In love” is ἀγάπη (agapē) and is a relaxed mental attitude love based on the



character of the pastor-teacher and his spiritual maturity. “To grow up” is the aorist active subjunctive of αὐξάνω (auxanō) and means to cause growth, to grow up, to mature.

"but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ," (Ephesians 4:15, NASB)

The gift of pastor-teacher is used to complete God's plan for spiritual growth of the believers being taught by the communication of Bible doctrine. Eph. 4:16.

"from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love." (Ephesians 4:16, NASB)