



Pastor-Teacher, Relationships

The pastor-teacher's relationships with other people including his wife and family should be exemplary and above reproach. In 1 Timothy 3:1, "aspires" is ὀρέγομαι (oregomai) and means to extend, to stretch out, to stretch one's self out, to reach forward, to desire earnestly.

"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 3:2, "above reproach" is ἀνεπίληπτος (anepilēptos) and means one who cannot be seized upon, cannot be reprehended, not open to censure, irreproachable, one who can't be carted off to jail. This specifically knocks out the civil rights ministers.

"An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach," (1 Timothy 3:2, NASB)

"Husband of one wife" means he must have his right woman. Here we should interject the doctrine of marriage. This is a necessity. The pastor-teacher must have a doctrinal marriage with the wife that God intended for him. A marriage to an unbeliever or a wife negative to Bible doctrine will short-circuit his ministry. This does not mean that a minister must be married! This verse was written to combat polygamy. With heathenism being rampant at that time, it was okay to have as many wives as you could afford.

This is also not a verse intended to penalize a minister who has been divorced previous to salvation or after salvation, if the divorce was biblically legitimate (i.e., adultery - Matt. 5:32 and Matt. 19:9 or desertion - 1 Cor. 7:15).

"but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery." (Matthew 5:32, NASB)

""And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery."" (Matthew 19:9, NASB)

"Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace." (1 Corinthians 7:15, NASB)

In 1 Timothy 3:2, "temperate" is νηφάλιος (nēphalios) and means temperate in the use of wine, sober, not drunken. To sublimate with wine or liquor is not the answer! The pastor-teacher should never allow himself to get drunk. In some cases, liquor can be used as in 1 Timothy 5:23. "Prudent" is σώφρων (sōphrōn) and means prudent, thoughtful, self-controlled. It means soul stability applied. The verb "to be sensible" in Titus 2:6 is σωφρονέω (sōphroneō) and means to be sound mentally and sound in the right lobe of the soul.

"An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach," (1 Timothy 3:2, NASB)

"No longer drink water exclusively, but use a little wine for the sake of your stomach and your frequent ailments." (1 Timothy 5:23, NASB)

"Likewise urge the young men to be sensible;" (Titus 2:6, NASB)

The pastor-teacher must be filled with the Holy Spirit and function under the grace apparatus for



perception. He must apply Bible doctrine for spiritual maturity and stability. In 1 Timothy 3:2, “respectable” is κόσμιος (kosmios) and means well arranged, seemly, modest. It is translated “proper” in 1 Timothy 2:9 and means orderly, well-arranged, organized. Punctuality is the mark of a disciplined person who is master of the details of life. “Hospitable” in 1 Timothy 3:2, is φιλόξενος (philoxenos) from φίλη (rapport) with ξένος (stranger). Titus 1:8.

"Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments," (1 Timothy 2:9, NASB)

"but hospitable, loving what is good, sensible, just, devout, self-controlled," (Titus 1:8, NASB)

In 1 Peter 4:9, “without complaint” is γογγυσμός (goggusmos) and means a private whispering, muttering, murmuring, an undercurrent, an expression of dissatisfaction. This is a doctrine that balances out the doctrine of privacy. John 7:12; Phil. 2:14; Acts 6:1.

"Be hospitable to one another without complaint." (1 Peter 4:9, NASB)

"There was much grumbling among the crowds concerning Him; some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the people astray." (John 7:12, NASB)

"Do all things without grumbling or disputing;" (Philippians 2:14, NASB)

"Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food." (Acts 6:1, NASB)

This is the attitude Ananias should have had toward the stranger, Paul in Acts 9:13. This is also the attitude that the Jews in Jerusalem should have had toward Paul in Acts 9:26. Barnabas had the proper grace attitude of hospitality φιλόξενος (philoxenos) toward Paul in Acts 9:27. The pastor-teacher does not approach another pastor in suspicion, but on the merits of grace. He should discern from a position of grace thinking.

"But Ananias answered, "Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem;" (Acts 9:13, NASB)

"When he came to Jerusalem, he was trying to associate with the disciples; but they were all afraid of him, not believing that he was a disciple." (Acts 9:26, NASB)

"But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus." (Acts 9:27, NASB)

In 1 Timothy 3:2, is “able to teach” is διδακτικός (didaktikos) and means skillful in teaching, an expert skilled in public instruction. The spiritual gift carries a high skill in communication. *Didaktikos* is also used in 2 Timothy 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)

This is the ability to teach truth systematically, categorically, and in accordance with the comprehensive ability of the audience. For the pastor-teacher, this includes all Bible classes, teaching your own children, and extends to the pastor’s personal relationships with others.

In Titus 1:7, “not addicted to wine” is the negative of πάροινος (paroinos) and is a compound noun



which says, “Do not sit alongside someone occupied with wine” and means not addicted to wine, not drunken. Wine was the recognized beverage of that day.

"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)

Also in Titus 1:7, “not pugnacious” is μη πλῆκτης (me plēktēs) meaning not to strike, to smite, quarrelsome. This is one who goes around hitting people, actually punching people in the nose. This can be used in a figurative sense of a pastor bullying his congregation. “Not fond of sordid gain” is αἰσχροκερδής (aischrokerdēs) and means greedy for money.

In 1 Timothy 3:3, “but gentle” is ἐπιεικής (epieikēs) meaning gentle, gracious, forbearing to others. This applies even to the problematic ones in the pastor’s congregation. “Peaceable” is ἄμαχος (amachos) means not a fighter literally and came to mean not contentious, not a troublemaker. He troubleshoots, but is not a troublemaker. The troublemaker is someone who is against everything just to keep things exciting. They always have an issue going, a mess to be sorted, always rallying people around an issue. They are always fighting issues and promoting reformation.

"not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money." (1 Timothy 3:3, NASB)

“Free from the love of money” is ἀφιλάργυρος (aphilarguros) and is the negative of φίλος (philos) (rapport, fond, affinity) + ἀργυρος (money). There must be a balance between 1 Timothy 5:8 and 1 Timothy 3:3. The question arises, should someone with the gift of pastor-teacher take a church where he must work at a secular job to support himself? For the evangelist, yes. For the pastor-teacher, never. A vindication of his pastor-teacher gift is being paid by those who he feeds. If the church cannot pay him, then outside support may have to be raised. In preparation, either he supports himself or the pastor-teacher who teaches him supports him. 1 Tim. 5:17-18; Acts 20:34.

"But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever." (1 Timothy 5:8, NASB)

"The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, 'YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING,' and 'The laborer is worthy of his wages.'"" (1 Timothy 5:17-18, NASB)

""You yourselves know that these hands ministered to my own needs and to the men who were with me." (Acts 20:34, NASB)

The pastor-teacher’s relationship to his family is stated in 1 Timothy 3:4. “Manages” is the present middle participle of προϊστέμι (proistēmi) and means to rule, to stand before, to lead, to take care, to protect. “Well” means good of intrinsic value. He is managing well his home and family.

"He must be one who manages his own household well, keeping his children under control with all dignity" (1 Timothy 3:4, NASB)

The test of managing well is “keeping his children under control with all dignity.” The pastor-teacher should command the respect of his children. 2 Cor. 9:13; Gal. 2:5; 1 Tim. 2:11.

"Because of the proof given by this ministry, they will glorify God for your obedience to your confession of the gospel of Christ and for the liberality of your contribution to them and to all," (2 Corinthians 9:13, NASB)



"But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you." (Galatians 2:5, NASB)

"A woman must quietly receive instruction with entire submissiveness." (1 Timothy 2:11, NASB)

In 1 Timothy 3:5, “know” is οἶδα (oida) and is a perfect active indicative used as a present tense. “To manage” is the aorist active infinitive of προϊστέμι (proistēmi) and is an assumption. The assumption is that if he cannot take care of his own home, he won’t be able to take care of the church.

"(but if a man does not know how to manage his own household, how will he take care of the church of God?)," (1 Timothy 3:5, NASB)

In 1 Timothy 3:5, “take care of” is the future active indicative of ἐπιμελέομαι (epimeleomai) and signifies to take care of, involving forethought, provision, intense care, protection. It was used of the Good Samaritan’s care for the wounded man as well in Luke 10:34-35.

"and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him. "On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.'" (Luke 10:34-35, NASB)

The pastor-teacher’s need for spiritual maturity is found in 1 Timothy 3:6. “Not a new convert” is νεόφυτος (neophutos) and means newly-planted, tender, immature, incapable of production. Babies in the spiritual life are not to function as pastor-teachers, even though they have the gift. A growing believer may have a limited ministry.

“Become conceited” is the aorist passive participle of τυφώω (tuphoō) and means to be puffed up, to be conceited, to be proud. “To fall” is the aorist active subjunctive of ἐμπίπτω (empiptō). He gets out of fellowship, stays out of fellowship, builds up scar tissue in his soul, stays in reversionism, continues to degenerate and finally checks out under the sin unto death.

"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)

This is a very important verse because it is for thorough preparation on the part of the pastor-teacher. Terrible damage has been done in Christian circles by half-cocked Christian leaders who jump into the ministry unprepared because the Rapture was going to take place the next day. Probably age 30 is an excellent age to get into the ministry. By that time, the one with the gift of pastor-teacher will have had four years of college, four years of the military, and a couple of years training in a local church learning the Greek and Hebrew.

Growing believers in the ministry sublimate and substitute gimmicks for the grace of God. They don’t understand what the Christian way of life is, so they call it discipleship. They rehash the Gospel 1000 different ways. They use trite phrases like, “Christ is not Lord at all, until He is Lord of all.”

The pastor’s relationship to unbelievers is found in 1 Timothy 3:7. “Reputation” is μαρτυρία (marturia) and means a good testimony, a good witness to unbelievers. “Reproach” is ὀνειδισμός (oneidismos) and is also used in Romans 15:3, Hebrews 10:33, Hebrews 11:26, and Hebrews 13:13. “Snare” is παγίς (pagis) and means a trap, the allurements to sin by which the devil holds one bound, which can include anything from self-pity to bitterness.

"And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil." (1 Timothy 3:7, NASB)



"For even Christ did not please Himself; but as it is written, "THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME."" (Romans 15:3, NASB)

"partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated." (Hebrews 10:33, NASB)

"considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward." (Hebrews 11:26, NASB)

"So, let us go out to Him outside the camp, bearing His reproach." (Hebrews 13:13, NASB)