

DOCTRINE OF THE PASTOR-TEACHER

- I. Introduction.
- A. The hyphenated term **pastor-teacher** is the title assigned to the communicative office whose job it 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. 4:11ff
 - B. Based on the strategic victory of Jesus Christ in the angelic conflict, He bestowed some of the spoils of His victory on the Church; these men are His gifts to the Church, provided to fill these offices and fulfill their function.
 - C. These communicators were chosen by Jesus Christ to occupy a particular office, so it is entirely correct to speak of the office of pastor-teacher or of the man that occupies that office as the pastor-teacher. ITim. 3:1
 - D. The office of pastor-teacher is not a spiritual gift in the same sense as the gifts listed in Romans 12:6ff are spiritual gifts.
 - 1. Spiritual gifts are to be distinguished from offices, confusion that has resulted from a misinterpretation of Ephesians 4:7-11
 - 2. The term **χάρισμα** (charisma, a grace gift) is not used in this passage, underscoring the fact that this passage does not focus on spiritual gifts at all.
 - 3. Rather, the simple, rather common term **χάρις** (charis, grace, or favor) is used to denote a practical proof of God's good will toward mankind by providing what is needed.
 - 4. The flow of the sentence is interrupted by a parenthesis between verse 8 and verse 10 but naturally reads, **He gave gifts** (δόμα—doma, a simple term for a gift, only used 4X, and never of spiritual gifts. Matt. 7:11; Lk. 11:13; Phil. 4:17) **to men. And He gave some apostles, some prophets, some evangelists, and some pastor-teachers.**
 - 5. This passage does not deal with a spiritual gift given to a believer at the point of salvation, but rather to the communicators that God gave to mankind for the ultimate purpose of orienting mankind to Himself. Eph. 4:12-16
 - 6. Obviously, each of these men had his own unique qualifications, and each possessed one primary spiritual gift that he received at the point of salvation, which accounts for some of the differences one observes between communicators since each communicator will possess his own primary spiritual gift.
 - E. The first three offices in Ephesians 4:11 were temporary, operative during the apostolic, transitional period of Acts.
 - F. The office of pastor-teacher is extant for the entire Church Age, and is the office of the man that God has given as a gift to equip the Royal Family to do the work of evangelism, to carry out the various aspects of the ministry of the local church, to instruct and build up the local body, and to bring positive volition to maturity. Eph. 4:12-13; IITim. 4:5
 - G. The hyphenated term **pastor-teacher** deals with the two primary aspects of his function, both of which are critical to the well being of believers. Eph. 4:11
 - 1. The term **pastor** means shepherd, and emphasizes that the overall function of this man is to oversee and lead a flock.
 - 2. The term **teacher** emphasizes his responsibility to provide spiritual nourishment to the sheep that God has allotted to him.
 - H. Although pastor-teachers do not possess apostolic authority, we will make applications to the pastor-teacher using the example of the apostles and how they shepherded their groups.

- II. There are several vocabulary terms used in the Scripture that deal with the office of pastor-teacher, the man that occupies that office, or his function in that office.
- A. ἄγγελος (angellos—messenger); this word indicates that the pastor-teacher is the messenger or spokesman for Jesus Christ to the local church where he has been placed. When you come to Bible class, he is responsible for delivering the message of Christ to you. As seen in the passages in Revelation, it is clear that there is only one appointed messenger per local church. Rev. 2:1,8,12,18, 3:1,7,14
 - B. διάκονος (diakonos—minister/servant); this term teaches that the communicator is a servant to positive volition, laboring on their behalf to bring them the sound doctrine that they need. ICor. 3:5; IICor. 3:6
 - C. διδάσκαλος (didaskalos—teacher); the word emphasizes the pastor-teacher’s responsibility to faithfully communicate the message with which he has been entrusted, the **whole purpose of God**. Acts 20:27; ITim. 4:6,11,13,16
 - D. δοῦλος (doulos—slave); the term relates the pastor-teacher to his Master, emphasizing the responsibility to serve Him without regard for the personal cost. Further, it denotes the fact that the pastor-teacher is a slave just as other believers are slaves. Lk. 12:43; IICor. 4:5
 - E. οἰκόνομος (oikonomos—steward/head slave); this title is used of the slave that was responsible to equip the other slaves to perform their function in the master’s household. Lk. 12:42
 - F. ἐπίσκοπος (episkopos—overseer); this word emphasizes the responsibility of the pastor-teacher to monitor the spiritual condition of believers, as well as the fact that he (singular) is to have oversight of the local church and its functions. Acts 20:28; ITim. 3:1-2
 1. The term is derived from the verb ἐπισκοπέω (episkopeo), which is a compound of the preposition ἐπὶ (epi—upon, over) and σκοπέω (skopeo—to keep the eye one, to notice, to pay attention, or to look out for).
 2. It was used in Plato’s *Republic* 6.506a to denote a political guardian or overseer, whose job it was to maintain the order of the State.
 3. It was used in the LXX to denote one that had authority over and responsibility to oversee a particular portion of the worship of God. Num. 4:16;
 4. Lastly, it was used of superintendents of construction projects, who were responsible to see that the entire project was completed correctly. IIChron. 34:12,17
 - G. κήρυξ (kerux—herald); the pastor-teacher is to function as a herald of the Word of God, delivering the message as it is recorded in the text. IITim. 4:2
 - H. ποιμήν (poimen-shepherd); this term relates to the fact that Jesus Christ has delegated authority over a portion of His flock to a man, who is responsible to feed them, tend them, protect them, and provide for their general well-being. While this is not a spiritual gift, it does indicate the fact that the pastor-teacher has been blessed/equipped by the Lord with abilities that the sheep have not. Jn. 10:1-5; IPet. 5:2
 - I. πρεσβύτερος (presbuteros—elder); this is a word of Jewish origin and denotes the fact that the pastor-teacher is the ranking spiritual authority and is to be treated with the appropriate respect. Tit. 1:5; IPet. 5:1
 - J. ἡγέομαι (hegomai); the participle is generally used of those in positions of political authority. Matt. 2:6; Acts 7:10 Although it is used only in Hebrews of pastor-teachers, it indicates that the overseer is a leader that believers are to follow (an authority to whom one should willingly submit). Heb. 13:7,17

- III. Steps to the pastorate.
- A. In order to begin, one must recognize that he has been chosen by Jesus Christ to occupy the office of pastor-teacher. Eph. 4:8,11
 - B. Generally, if not exclusively, this is manifested by a recognition and desire to hold the office very early in the Christian way of life. ITim. 3:1
 - C. One must be a male; there is no such thing as a female overseer. ITim. 2:12
 - D. One must pursue the appropriate training under the Timothy Principle. IITim. 2:2
 1. This includes the necessary academic training in the original languages, isagogics, and systematic theology.
 2. This time should also include the observation of an established pastor-teacher, who is functioning properly in an established local church.
 - E. Following the academic preparation, the candidate is often put on hold for further testing, growth, and spiritual preparation; this time may allow him to discard any tendencies toward arrogance, which may result from his new knowledge and training.
 - F. God the Holy Spirit will bring the pastor-teacher candidate together with his right congregation at the proper time; this relationship is not to be pursued, just as RM/RW is not to be pursued. Acts 20:28
 - G. After being formally ordained by the sponsoring local church, the man now enters the office of pastor-teacher, fully capable of spiritually feeding himself and a congregation. ITim. 4:16
- IV. The principle of right pastor (RP) and right congregation (RC) explained.
- A. It is the sovereign work of the Holy Spirit to place an individual (RP) with a particular group of believers (RC) in a specific geographic locale.
 - B. The unnamed doorkeeper in John 10:2-3 is the Holy Spirit. Acts 20:28
 - C. The Holy Spirit supplies only one overseer (RP) for one flock (RC); each pastor-teacher is restricted geographically to the area in which God places him. Rev. 2,3; IICor. 10:13-16
 - D. This system does not lend itself to believers pursuing doctrine under a plurality of teachers since the geographic constraints would make it difficult if not impossible. IITim. 4:3
 - E. Therefore, by definition, your RP is the man in your geographic locale that you have identified as accurately teaching Bible doctrine, and you are willing to follow.
 1. Over the years, there has been some question as to whether or not a sheep can have more than one shepherd over the course of his Ph₂.
 2. Certainly, a believer cannot have more than one overseer (by the very definition of the word) at one time, and that overseer must be able to see him (by the very definition of the word). IITim. 4:3
 3. Therefore, a believer that lives in one geographic locale cannot claim that his RP is located somewhere else, unless he is willing to relocate and sit under that overseer.
 4. Obviously, if a believer loses confidence in the pastor-teacher that the Holy Spirit has established, he must find a man he can trust and join the body of believers in that area.
 - a. This loss of confidence may be based on some legitimate criticism about the direction of the pastor-teacher or the local church.
 - b. The loss of confidence may be the result of some spiritual problem on the part of the believer, which has not rendered him negative to doctrine, only negative to that ministry.
 - c. In either case, one possible course of action is for the believer to hang in there, pray about it, and give God time to resolve the problem.
 - d. Believers that simply move from church to church to escape the inevitable pressures of the angelic conflict may likely become casualties anyway.

- e. If the problem is not resolved, and things are simply deteriorating, no one is served by continued conflict and the disruption of the local church; all believers bear some responsibility to maintain the unity of the Spirit. Eph. 4:3
 - f. In the worst case scenario, the believer must make the very difficult sacrifice of relocating to a place where he can be fed spiritually and grow to maturity, if he intends to completing his course honorably.
 - g. This concession also acknowledges that positive sheep do have the sense to make decisions with respect to their own spiritual direction and advance.
 - h. While it is clear that such events can and do come to pass, it is equally clear that this is the exception and not the norm.
 - i. However, for a believer to become disgruntled for whatever reason, cease to advance spiritually, and remain in that situation is a far greater spiritual tragedy.
5. Certain believers that aspire to the ministry may have to relocate to another pastor-teacher in order to complete the necessary training under the Timothy principle and this is clearly not a violation of RP/RC.
- F. Various analogies in the New Testament provide insights on the relationship between RP and RC.
1. While these analogies are used concerning the Universal Church, there are obvious implications and applications for the local church, which is the vehicle for dispensing God's revelation to the world.
 2. We recognize that the pastor-teacher is simply an authority, who is appointed by the Holy Spirit to lead God's people; he is not Jesus Christ.
 3. The figure of the head and body indicates that the Lord places the pastor-teacher in his office in order to provide guidance and direction to the local church. Eph. 4:15, 5:23
 - a. The term ἐπίσκοπος (episkopos) denotes one that is a guardian or overseer, which indicates that he is to function as the head of the local church and see that things are done properly.
 - b. Further, the figure of the head stresses his authority over the body, without any implication of infallibility.
 - c. This man is responsible to the Lord to communicate the Divine revelation to those in the local body. Rev. 2:1, 3:1
 4. The figure of the bride and groom indicates that the relationship between the pastor-teacher and the local church is one of mutual benefit (as is RM/RW), with each having specifically defined roles.
 - a. An understanding of this relationship would eliminate the fundamentalist misconception that the pastor-teacher is a transient figure, always looking for a better woman, greener pastures, or a larger ministry.
 - b. Both parties are responsible to the Lord to fulfill their respective obligations and remain faithful to the end; divorce is not the best option.
 - c. The pastor-teacher has sanctified jealousy, expressing his love for his bride by consistently teaching her the Word of God. Eph. 5:26-29
 5. The figure of the building views the pastor-teacher as a builder, edifying (building up) the local church through the sound doctrine he teaches.
 - a. The explanation of ICor. 3:9-16 indicates that the foundation of the local church is the salvation of its members. ICor. 3:11
 - b. The pastor-teacher is to employ the sound doctrines of the faith, viewed as gold, silver and precious stones, when instructing those under his charge. ICor. 3:12

- c. The foolish pastor-teacher engages in construction using flammable materials, doctrines of human viewpoint or worse, that will not effectively benefit those he teaches. ICor. 3:13
 - d. The building will be tested for structural integrity and the wise builder will be rewarded for his efforts. ICor. 3:13-14
6. The figure of the shepherd and the flock teaches many realities. Jn. 10:1-6
- a. The first, and perhaps the most important, is the fact that the shepherd has a calling, an office, and responsibilities that set him apart from the sheep. Jn. 21:15-17
 - b. The second important point relates to the work of the Holy Spirit, the unidentified doorkeeper, who allows access to the sheep. Jn. 10:3; Acts 20:28
 - c. The primary purpose of the shepherd is to lead the sheep to pasture, indicating the supreme importance of teaching the Word of God. Jn. 10:3-4
 - d. This analogy also indicates that sheep are smart enough to figure out who their shepherd is, the man that they will willingly follow. Jn. 10:4
 - e. The shepherd must protect the sheep from external predators, employing any level of severity to protect the flock. Jn. 10:12; ITim. 1:20
 - f. While the pastor-teacher must not be fearful of publicly identifying the wolves, he must be careful not to give the impression that he is engaging in any form of self-vindication or personal, unjustified attacks.
 - g. The shepherd relied on the sheep for his livelihood, teaching that the local church is to be the primary means of support for the local shepherd. Gal. 6:6; ITim. 5:17
7. Paul also employs the parent-child analogy to provide further understanding of the relationship between a faithful pastor-teacher and a local church. Gal. 4:19; IThess. 2:11
- a. The first important truth in this analogy is the reality that the parent is viewed as the authority in the relationship, having responsibility to take care of his children.
 - b. The adjusted pastor-teacher raises his children on a diet of sound doctrine, seeing to it that they get the milk and meat that they need. IPet. 2:2; Heb. 5:13-14
 - c. Normal children have a father and mother; the pastor-teacher is to fulfill the responsibility to be firm and direct as fathers are, as well as providing tender care and emotional support as a mother does. IThess. 2:7,11
 - d. He should not provoke those under his charge to anger with excessive or unreasonable demands. Eph. 6:4
 - e. Like children, believers in the local church are expected to obey their spiritual parent, recognizing that he is there for a reason. Eph. 6:1
 - f. Like any good parent, the pastor-teacher should seek to deal with believers gently, but must provide correction to the children when they need it. ICor. 4:21
 - g. The pastor-teacher must recognize that children go through various phases in their development and that he will need patience to raise them to maturity. IITim. 2:24, 4:2
 - h. Raising children is a messy business that demands real love and commitment to the best interests of the children.
8. The military analogy.
- a. In this analogy, the communicator is viewed as a soldier, whose job it is to prepare other soldiers for the combat in the angelic conflict. IITim. 2:2-3
 - b. He is to identify the enemies and instruct his sheep on the proper methods for dealing with them.
 - 1.) The internal enemy. Rom. 7:23
 - 2.) The invisible enemies, Satan and his demons. Eph. 6:12

- 3.) The visible enemy, the cosmic system. Rom. 12:2; James 4:4-6; IJn. 2:15-17
 - c. He is to educate them on their weapons and the proper use of them. IICor. 10:1-4; IITim. 2:2-3
 - G. The earnest desire of RP is that RC excels spiritually, not that he appears as vindicated; therefore, he will hang in there with RC over the years, dealing with personal and corporate STA disruptions. IICor. 13:7.
 - H. RP experiences sorrow over those in RC that do not stick with the straight and narrow, becoming spiritual casualties. IICor. 2:1-4; Phil. 3:18-21
 - I. RP is obviously concerned with RC and the various forms of testing that they endure in time. IICor. 11:28-29; IThess. 3:5-8
 - J. RP prays continually for RC, just as they are to pray continually for him. Col. 4:12-13; Eph. 6:19-20
 - K. RC is an open letter to the outside world of the ministry of RP over the years. IICor. 3:1-4
 - L. Therefore, when RC gives RP cause to be proud of their doctrinal orientation and applications, he engages in sanctified boasting. IICor. 7:14; IIThess. 1:3-4
- V. The charge of II Timothy 4:1-2 emphasizes the high priority that the pastor-teacher must give to the study/teach routine.
- A. First and foremost, he must strive for purity of content through the consistent and diligent study of the Word of God on a verse-by-verse basis, adhering to the revealed body of truth, the faith. ITim. 4:16, 6:20; IITim. 1:13-14, 2:15
 - B. He must be careful about bringing other subjects into the pulpit, or about imposing any other discipline on the Scripture, which does not truly advance believers, but only tends to cloud the true issues in their minds. ITim. 6:20-21; IITim. 2:16
 - C. The actual charge demands that the pastor-teacher:
 - 1. Be thoroughly prepared by devoting the necessary time to the study, not allowing other things, even legitimate ones, to distract him from his primary function. ITim. 4:15; IITim. 2:15
 - a. This means that his family will have to understand that his study is not to be interrupted for things that can wait or are not truly important.
 - b. He cannot even allow the legitimate pursuit of living grace to interfere with his time in the study.
 - 2. Proclaim the message of doctrine in such a way as to impress the hearers with the importance of the teaching. IITim. 4:2
 - 3. Function under the study/teach routine through every circumstance, both good and bad, that may arise in his niche. IITim. 4:2
 - a. His own failures or the failures of others cannot distract him.
 - b. Physical adversity or prosperity cannot distract him.
 - c. In short, nothing should deter him from his function.
 - 4. Point out faults as he observes them, treating every believer in the same manner, so as not to be a respecter of persons. IITim. 4:2
 - 5. Publicly censure those that will not respond to gentle exposure of their faults, using as severe a tone as necessary to get through to them. IITim. 4:2
 - 6. Persevere with believers through their failures and problems over the years, having confidence that the instruction/teaching will work in their lives.
 - D. The pastor-teacher should communicate in such a way as to not give those that are antagonistic to the truth any legitimate grounds for criticism. Tit. 2:8
 - E. When teaching the Word of God, the pastor-teacher must take care:

1. Not to merchandise it. IICor. 2:17
2. Declare each and every doctrine contained therein. Acts 20:27
3. Not to falsify any portion of it for his own personal advantage. IICor. 4:2
4. Not to rely on human systems of wisdom or academia. ICor. 2:1,4
5. Not to downplay any portion of it that might cause it to be construed as inconsequential. Matt. 5:19
6. Minister to all categories of believers, including baby believers. Jn. 21:15

VI. The authority of the pastor-teacher.

- A. God bestows all authority in the spiritual and physical realm; people are not to take authority upon themselves. Rom. 13:1; Heb. 5:4
- B. The pastor-teacher, like all other authorities, is delegated his authority, for which he will be held accountable. Heb. 13:17
- C. The pastor-teacher's authority is given to him for the purpose of edifying or building up believers in the faith. IICor. 10:8, 13:10
- D. While the pastor-teacher is not to abuse his authority, he is not to vacillate or back down in the face of hostility or rejection. IPet. 5:3; Tit. 2:15
- E. The fact that a man is appointed by God and fulfilling his niche will be manifested in the fact that his teaching will be characterized by appropriate dogmatism. Matt. 7:28-29
- F. He is not to allow his authority to be questioned or challenged by those that are older than he is, or that may have been believers longer than he has. ITim. 4:12
- G. While his authority is a source of sanctified boasting (IICor. 10:8), the pastor-teacher is not to use his authority to boast, or seek to gain human approbation. IThess. 2:6
- H. Primarily, the pastor-teacher is to deal with the sheep in a kind and gentle fashion; however, he has the freedom and right to employ severity when the situation warrants it. ITim. 5:20; IITim. 2:24-26; Tit. 1:9-13
- I. His authority is limited to the geographic region to which God called him.
 1. This principle is taught in IICor. 10:13-16, where even the apostle Paul recognized that he had a particular κανών (kanon), which is the definitely bounded or fixed space in which one's power, influence, and authority is confined.
 2. While men may violate this principle, it is true nonetheless that each pastor-teacher is limited to a particular area; he is not to concern himself with sheep that are not in his kanon.
 3. Pastors that understand this principle do not exchange pulpits, since they do not have the authority over any sheep other than their own.

VII. The code of ethics for the pastor-teacher

- A. In order to be fit for the office, he must meet and maintain the qualifications set forth in I Timothy 3:1-7.
 1. This does not demand perfection in every area, or all men would be disqualified immediately.
 2. It does involve a sufficient level of compliance with the godliness code, as determined by the ordaining board.
 3. This should be coupled with the recognition of any areas of weakness and continuing the work of bringing his entire life into compliance with the Word of God.
- B. When we consider the above passage and the parallel passage in Titus 1:7-9, the pastor-teacher must be above reproach, which is defined by compliance with all the qualities listed below.

1. He must be faithful to the principle of RM/RW.
 2. He must be temperate, sober, or restrained in manner.
 3. He must be prudent, self-controlled, living an orderly life.
 4. He must be respectable, demonstrating a decorous lifestyle.
 5. He must be able and willing to show hospitality.
 6. He must qualified and competent to teach other believers by virtue of his submission to the Timothy principle.
 7. He cannot be addicted to alcohol.
 8. He must not be one that resorts to physical violence, not pugnacious.
 9. He must be gentle, fair, equitable, and tolerant.
 10. He must be uncontentious, not resorting to quarrels or verbal bullying to get his way.
 11. He cannot be motivated by financial gain.
 12. He must be one that manages his household properly, in control of his wife and children.
 13. He cannot be a recent convert to Christianity.
 14. He must establish and maintain a good witness in his dealings with unbelievers.
 15. He must not be self-willed.
 16. He must be able to control his temper.
 17. He must love what is good; he must be a man that pursues and encourages others with respect to Divine good production.
 18. He must be just in his dealings with his fellow man.
 19. He must be devout, demonstrating loyalty to God and His plan.
 20. He must be self-disciplined, having power under control.
 21. He must be uncompromising with respect to the principles of the Word of God.
- C. The above qualities are necessary in order for him to be biblically qualified to exhort other believers in areas of weakness they might possess.
- D. Failure to model this qualities in a consistent fashion would undermine the credibility of the pastor-teacher before those he is seeking to edify.
- E. These qualities also enable him to effectively deal with those that are antagonistic to the truth as well, **refuting those who contradict.**
- F. The pastor-teacher must set an example to his congregation by applying the doctrine he teaches in his own niche. ITim. 4:12; Tit. 2:7; IPet. 5:3
1. This is an area in which the pastor-teacher must be careful; if he gets too busy doing things that other believers could and should be doing in the name of setting an example, the entire congregation will suffer. IITim. 2:4
 2. The reason for the origin of the office of deacon was to enable the pastor-teacher to pursue the study-teach routine and prayer. Acts 6:4
- G. He is not to resort to deceit, flattery, or other inappropriate activities to gain or maintain an audience. IThess. 2:3-5
- H. He is to follow the Law of Love, making whatever sacrifices are necessary to fulfill his task of bringing believers to maturity. ICor. 9:19-23
1. Jesus Christ is the supreme example of this for all shepherds. Jn. 10:11
 2. This includes providing his own financial support when necessary. IICor. 11:7-9; IThess. 2:9; IIThess. 3:7-8
- I. He is to avoid showing partiality toward those he serves, treating each believer as he would any other believer in the same circumstance. ITim. 5:21-22
- J. He must be aware of the appropriate decorum when dealing with the various categories of believers under his charge. ITim. 5:1-3; IITim. 2:24-25; Tit. 3:10-11

- K. This certainly includes the fact that he is to avoid the appearance of sexual impropriety. IThess. 2:3; ITim. 5:2
- L. He should seek to maintain an appropriate physical regimen in order to function at his spiritual peak. ITim. 4:8, 5:23
- M. As a good soldier, he must be willing to endure the rigors inherent in the ministry in general, and in his niche in particular. IITim. 2:3-4,10

VIII. The pastor-teacher's remuneration.

- A. This is clearly taught as the first financial priority of each believer in particular and the local church in general. Gal. 6:6-8; ICor. 9:7-14
- B. However, the pastor-teacher must be willing to work with his hands if the support is not there in order to continue teaching those that are positive. IIThess. 3:7-9
- C. The pastor-teacher is especially under the principle of the double honorarium. ITim. 5:17
- D. This priority is taught by several analogies in the Word of God.
 - 1. The military analogy. ICor. 9:7; IITim. 2:4
 - 2. The agricultural analogy. ICor. 9:7,10; IITim. 2:6
 - 3. The pastoral analogy. ICor. 9:7
 - 4. The ox analogy. ICor. 9:9, ITim. 5:18
 - 5. The employer/employee analogy. ITim. 5:18
- E. This principle was taught in the Old Testament as the priests received their living grace from the offerings made to the Lord. Lev. 6:16, 7:6; Num. 18:8ff; ICor. 9:13
- F. Since he is engaged in the active service of the Lord, the pastor-teacher is not free to pursue other avenues to gain physical prosperity; he must rely on God to provide through the principle of grace giving. IITim. 2:4
 - 1. He is to model the example that was set by Jesus Christ, being content to make others rich through doctrine, and allowing God to take care of him. IICor. 9:9
 - 2. This means that the pastor-teacher is not to resort to gimmicks in order to advance himself financially.
 - a. This is one reason that we do not sell books, doctrines, tapes, etc. IICor. 2:17
 - b. Neither should he resort to cosmic fund-raising gimmicks like pancake breakfasts, car washes, selling candy, etc.
 - c. He should not seek to use guilt to motivate believers to give. IICor. 8:3, 9:7
 - 3. Living grace is promised to the pastor-teacher that follows the godliness code. ITim. 4:8
- G. The pastor-teacher is not to play down this principle, or fail to teach it altogether, based on fear of what others may think or say; this doctrinal principle is just as important as any other.

IX. The pastor-teacher's rewards.

- A. The pastor-teacher that faithfully discharges his ministry will be the recipient of temporal and eternal rewards. ITim. 4:8
- B. In time, the pastor-teacher's rewards center around RC.
 - 1. Just as RC needs RP to matriculate spiritually, RP needs RC in order to fulfill the plan of God for his life. IThess. 1:5,9-10
 - 2. Part of his reward in time is to see his spiritual children orienting to and applying the doctrine he has taught them. IIJn. 3
 - 3. Those that do so are a source of great happiness for the pastor-teacher, while those that reject the doctrine are a source of luke. IThess. 2:20; Phil. 3:18-19
- C. Like all believers, the pastor-teacher will receive his SG₃ at the Bema seat. IPet. 5:4

1. Those that complete their course, faithfully teaching RC the Word of God to the end, will receive the crown. IITim. 4:5-8; IPet. 5:4
 2. The athletic analogy stresses the critical importance of conducting one's ministry according to the rules and with a view toward winning the prize. ICor. 9:24-27; IITim. 2:5
 - D. His rewards or lack thereof, will be based on the types of material with which he builds. ICor. 3:12-15
 - E. Those that have superimposed unnecessary psychological, mathematical, or any other technical concepts over the pure gold of doctrine will suffer substantial loss.
 - F. The parable in Luke 12:41-48 details the various categories of men that function in the office of pastor-teacher and their eternal status.
 1. The adjusted, positive pastor. Vs. 42-44
 2. The unbeliever in the ministry. Vs. 45-46 cf. Matt. 7:22-23
 3. The pastor-teacher that was exposed to the truth and rejected it for some reason. Vs. 47
 4. The ignorant pastor-teacher. Vs. 48
 - G. His right woman, assuming he is married, will share in both the temporal and eternal rewards, just as she shares in the temporal testing related to the ministry. IPet. 3:7
- X. Occupational hazards for the pastor-teacher.
- A. In general, the failure to identify areas of weakness under the sin nature and deal with them via rebound can cause a man to become disqualified. Acts 20:28; ICor. 9:26-27; IITim. 4:16
 - B. Laziness, the failure to stay sufficiently prepared to complete the study-teach routine will destroy a ministry. IITim. 2:15
 - C. The pastor-teacher must resist any temptation to become entangled with the cosmos through the pursuit of another career, or becoming involved in inappropriate associations or relationships. IITim. 6:9; IITim. 2:4, 4:10
 - D. The pastor-teacher must resist the temptation to merely go through the motions; he must always function out of an energetic love for His Lord and the believers he serves. IPet. 5:2
 - E. The pastor-teacher must be careful to apply the doctrine equally to his family that he teaches the congregation. Tit. 1:6
 1. To teach the doctrine of separation and then allow yourself, your wife, or children to violate it will undermine your credibility with other sheep in the flock, who have taken your teaching seriously and made the difficult applications.
 2. He must make it clear to everyone in the family that the local church, assembly for teaching, and application of the doctrine is of supreme importance.
 3. This means that the pastor-teacher's family does not miss class for inappropriate, non-essential reasons.
 - F. Arrogance. IICor. 3:5-6; IITim. 3:6
 - G. Rejection of the sound doctrine he has learned, becoming a law unto himself, renders a man unfit for the ministry. IITim. 1:18-20; IITim. 1:13-14
 - H. Seeking to please men. IThess. 2:4; Gal. 1:10
 - I. Seeking human approbation. IThess. 2:6
 - J. Fear, worry, or anxiety under difficult periods of testing. IITim. 1:7
 - K. Attempting to play God in the lives of believers, assuming authority you do not possess. IPet. 5:3
 1. As a pastor-teacher you may know when believers are failing, but you must resist the temptation to attempt to live their Christian life for them.
 2. Bullying people into application of doctrine is not the proper approach, even if it works. IITim. 1:5