

PRINCIPLES OF CHRISTIAN EDUCATION FOR THE
PASTOR-TEACHER ACCORDING TO FIRST AND
SECOND TIMOTHY

by

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The purpose of this thesis is an attempt to illustrate the needed preparation of the pastor-teacher for the goal of effectively educating believers according to the principles set forth by the Apostle Paul as found in First and Second Timothy.

Within the content of these letters Paul charges Timothy with the training of men to carry on the ministry and teaching to the generations ahead. Timothy had observed and trained under Paul for some time (2 Tim 3:10-11). Paul's goal for Timothy appears in 2 Timothy 2:2, "And these things which you have learned of me in the presence of many witnesses, these entrust to faithful men who will be able to teach others," and 2 Timothy 3:14, where he encourages him to "continue in the things you have learned."

The ideals set forth in these letters deal with the personal characteristics, preparation, ministry, motive and method for the task of educating leadership for the church.

Within this work an attempt will be made to state the relevance and importance of these principles today, in order for the pastor-teacher to properly train and educate believers who can in turn educate and edify other believers.

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INTRODUCTION

In recent years the idea of "true discipleship" has been promoted in Christian circles. This is a goal which should be achieved by the Church in order to train and educate believers of the Church so as to produce future generations of strong believers.

The writer of this thesis sees a need in the Christian Church for the pastor and elders to begin applying the scriptural principles of education set forth in the Scriptures, most specifically in 1 and 2 Timothy. Found within these two letters are principles which can be clearly and effectively applied for educating the Church.

These principles would provide a basis for the pastor in presenting believers in the image of Christ, and to develop believers to know, love and obey God. The principles would also stress the great responsibility of the pastor's call to be the best educator and expounder of the Word of God he can possibly be.

CHAPTER I
HISTORICAL BACKGROUND OF FIRST AND
SECOND TIMOTHY

The Young Man Timothy

Timothy was the son of a Jewish mother and a Greek father, but appears to have been brought up and trained by his godly mother and grandmother (Acts 16:1,3; 2 Tim 1:5). Acts 14:6-7 states that Timothy was saved under Paul's preaching at Lystra. On Paul's second missionary journey a relationship began to grow between Paul and Timothy. Acts 16:1 states that Timothy was known as "a certain disciple." Therefore, it can be seen that young Timothy was already well-known for his spirituality and character.

It should be noted here that a disciple "is a person who willingly submits himself to the instruction, life and actions of an authority on a particular subject."¹ The Greek word that is translated "disciple" in English is derived from the word μαθητής. This comes from the verb μαθάνω, "to learn."² Therefore, a disciple, in the broad sense, is simply one who is "a learner." In a stricter

¹Ronald A. Honeywell, "The Elements of Discipleship" (M.Div. thesis, Grace Theological Seminary, 1980), p. 3.

²The New International Dictionary of the New Testament, s.v. "μαθητής" by D. Muller, p. 483.

sense, it describes one whose "fulfillment of his duty to be a witness to his Lord in his entire life."¹

Paul referred to Timothy as his "true child in the faith" (1 Tim 1:2,18; 2 Tim 1:2; 1 Cor 4:7). Paul did take Timothy with him on his journeys. Timothy became a vital part of Paul's ministry in that he could trust him as a stabilizing factor in the young churches and as a representative of Paul to the churches. This is found in Philip-
pians 2:20-22, Acts 17:14-15; 1 Corinthians 1:19, and 1 Thessalonians 3:1-5 where he served Paul and became an asset to him by helping to teach and help further establish churches which Paul had begun.

Background of 1 and 2 Timothy

These letters were written to Timothy who at this time was a minister at Ephesus by the Apostle Paul. These letters were possibly written because of the delay of Paul's arrival (3:14).² At the time of writing 1 Timothy, Paul must have been free, since he describes a recent journey into Macedonia. This letter of 1 Timothy contains instructions for Timothy to properly handle and maintain church polity and other matters. Paul exhorted Timothy to teach sound doctrine, conduct meetings in a scriptural and orderly manner, to see that leaders within the church were

¹ Ibid., p. 490.

² Homer A. Kent, Jr., Pastoral Epistles (Chicago: Moody Press, 1958), p. 20.

qualified, and to put an end to false teachers and their doctrines.¹ This was not an easy task for Timothy because Ephesus was a city which was a focal point of wickedness. Located in the city was the great temple of Artemis, along with a prospering silver business which produced images of the fertility goddess, Diana.

The letter of 1 Timothy is a personal letter, yet official in nature. Dr. Homer Kent states, "The contents were not meant for Timothy alone, but were for the edification of all the church."²

Concerning the date of this letter, most conservative scholars assume it was written between 63 and 64 A.D. following Paul's release from his first imprisonment of two years and his trip to Macedonia.³

The second letter to Timothy was written between 64-68 A.D., at which time Christianity was declared an illegal religion because Nero had blamed the burning of Rome upon the Christians.⁴ It seems that Timothy was still in Ephesus due to the references of people in that church.

This letter appears to be more personal and less official than the previous letter. Paul refers to young Timothy in a more intimate manner by referring to him as

¹ Ibid., p. 20.

² Ibid., p. 21.

³ Dean Fetterhoff, The Making of a Man of God (Winona Lake, IN: BMH Books, 1976), p. 12.

⁴ Kent, Pastoral Epistles, p. 250.

"my son" or "my beloved son." The message from Paul seems to be one of joy and gloom but yet one of stressing the need of maintaining the faith and insuring the continuance of the church of Jesus Christ. The letter is characterized by a two-part charge directed to Timothy concerning the diligent committing of the Word to faithful men and to the preaching of the Word. This message from Paul would have a great affect upon the readers because these were to be his last words of instruction to the church before his death in Rome.

CHAPTER II

PASSAGES THAT CONCERN THE QUALIFICATIONS OF THE PASTOR-TEACHER

Today within the church there is little attention given to the qualifications of the elders, deacons or pastor. It is interesting to find that most people do not see the importance of meeting the scriptural standards set forth to protect the church from poor leadership and apostasy.

The aim of this chapter is to help explain the importance of meeting the qualifications of the pastor-teacher in order for the church to be effective in its purpose and program. There are three vital elements found in 1 Timothy 4:16 which reads, "Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you" (NASB).

From this verse four elements can be seen as Paul exhorts Timothy to pay close attention to himself. This involves his conduct and character. He was also exhorted to pay close attention to his doctrine and teaching. From this one can see that the first concern should be of one's self.

His Character

The Word of God sets forth standards for all believers, but even more stringent standards are placed upon those in leadership positions in the church. It should be clearly understood that if these standards are "ignored or adjusted to accommodate them to the society in which we live only leads to trouble and the sacrifice of the blessings of God" for the pastor-teacher.¹

The standards and qualifications set by the Apostle Paul were not unattainable, because they were characteristics of his own life. Dr. Charles Swindoll notes that he was "a man of faith (Acts 27:25), a man of courage (2 Cor 4:1), a man of humility (Phil 3:7-9), a man of discipline (Phil 3:14), a man of suffering (2 Cor 11:23-28), a man of love (2 Cor 5:14), a man of patience (2 Cor 6:4), a man of faithfulness (1 Cor 4:2), a man of sacrifice (2 Cor 6:10), a man of conviction (2 Cor 7:1), and a man of compassion (2 Cor 6:11)."² It was also the character of Paul not to demand something that he would not demand of himself.

Within chapter three of 1 Timothy a list is found concerning the overseer in verses 1-10. This word comes from the Greek word ἐπίσκοπος. The word ἐπίσκοπος, "overseer" and πρεσβυτέρως, "elder" (Titus 1:5-7) are the same

¹Fetterhoff, The Making of a Man of God, p. 50.

²Charles R. Swindoll, "The Teaching Ministry of the Pastor-Teacher" (Th.M. thesis, Dallas Theological Seminary, 1963), p. 37.

official office.¹ Through the context and usage within this chapter "elder" or "overseer" can be referred to the same office and apply to the pastor.² Therefore, in this thesis the terms overseer or elder will be seen as referring to pastor or used synonymously with pastor.

His Lifestyle

Paul states that the pastor is to be above reproach. This does not mean sinless but rather that his testimony before saved and unsaved men would be such that he could not be accused of wrongdoing. This is derived from an adjective ἀνεπίλημπτον. This comes from the verb λαμβάνω, "to take hold of," ἐπί, "upon," and an alpha privative which negates the quality.³

This appears first, possibly for the important fact that a lifestyle precedes its effect. The man of God must exhibit his inward fiber and spirituality through the power of the Holy Spirit both publically and privately. Realistically, these two areas should be consistently the same, because the inconsistency is quickly observed and noted by others. A false impression or appearance greatly damages one's effectiveness. Therefore, the pastor has to be beyond reproach to be effective.

¹ Kent, Pastoral Epistles, p. 121.

² Fetterhoff, The Making of a Man of God, p. 50.

³ Kent, Pastoral Epistles, p. 125.

Secondly, he is to be the husband of one wife (v. 2). This has been interpreted in various ways. It is not the purpose of this paper to discuss the ramifications of this area.

Yet, the pastor or elder must exhibit his character through public action by his response to various situations. He must be temperate, prudent, respectable, hospitable, able to teach, not addicted to wine, or pugnacious (vv. 2-3). These qualifications have to do with his ability to apply the Word of God mentally to his life.

The temperate attitude arises from the idea that the elder or pastor should be sober or calm in his judgments and not diverted or led astray by false teaching or doctrine. The word *νηφάλιον* in verse two also occurs in 2 Timothy 4:5 where it suggests "sobriety in judgment and emotions, vigilance in keeping one's conduct free from excess."¹

Along with this quality, he is to be "prudent" or "sound-minded." This comes from the adjective *σώφρονα* which conveys a quality of one's mind which is characterized by reasonableness, sensibility, and serious mindedness.² This does not mean that the pastor should be lacking

¹H. A. Moellering and Victor A. Bartling, Concordia Commentary (St. Louis: Concordia Publishing House, 1970), pp. 70-71.

²Walter Bauer, William F. Arndt and F. Wilbur Gingrich, A Greek Lexicon of the New Testament and Other Early Christian Literature, 2nd ed., revised and augmented by F. Wilbur Gingrich and Fredrick W. Danker (Chicago: The University of Chicago Press, 1979), p. 809.

a sense of humor, but instead that he be of balanced judgment to relegate fun to its proper place and time.

He is also to be a man of order or respectability. The Greek term for this is *κόσμιον*, meaning "to be in order."¹ He is to be a man who is orderly, not only in his preaching but also in his habits concerning the physical, moral and mental aspects of application of the Word of God.²

The quality of being hospitable, *φιλόξενον*, is a virtue that is required of the elder but not of the deacon.³ The root meaning is "loving strangers."⁴ This possibly arose from the mode of travel and the need for a safe place to rest. Therefore, it is a privilege for the pastor to open his home and to allow people to see him in this "hidden" area of his life.

The pastor must be able to teach. The word used is *διδασκικόν*, meaning "skillful in teaching."⁵ Dr. Homer A. Kent states that this quality was necessary because the personal companions of the Lord were dying.⁶ He goes further and states:

¹ Ibid., pp. 445-46.

² Kent, Pastoral Epistles, p. 131.

³ N. J. D. White, "The First and Second Epistles to Timothy," in The Expositor's Greek New Testament, W. R. Nicoll, ed. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1979), p. 112.

⁴ Kent, Pastoral Epistles, p. 132.

⁵ BAGD, p. 190.

⁶ Kent, Pastoral Epistles, p. 131.

This knowledge is obtained and expanded by education. Here is authority for Christian Education. Any man who shows himself incapable of successfully teaching others is not qualified for the eldership.¹

This characteristic is a main area of the elder or pastor. In Ephesians 4:11 the phrase concerning the spiritual gift of "pastor and teacher" is a worthy study. This passage will be dealt with in a later chapter. Therefore, a pastor is automatically a teacher (2 Tim 2:2,24).²

Following the discussion of the positive character requirements, Paul moves on to the negative. He begins with the consumption of too much wine. The idea here comes from the literal translation of μη πάροινον meaning "one who sits along beside his cup of wine."³ This word and construction occurs only twice in the New Testament: here and in Titus 1:7.⁴ This occurs in both places with the following phrase, μη πλήκτην, which denotes a man who is inclined to come to blows over anything at once.⁵ This seems to be connected with the abuse of wine.

In contrast to such action the pastor is to be gentle, ἐπιεικῆ. This applies to the pastor in that he is

¹ Ibid., p. 132.

² Warren W. Wiersbe, Be Faithful (Wheaton: Victor Books, 1981), p. 43.

³ Ibid.

⁴ W. F. Moulton and A. S. Geden, A Concordance to the Greek Testament (Edinburgh: T. & T. Clark, 1974), p. 764.

⁵ H. A. W. Meyer, Commentary on the New Testament, Vol. 1 (Winona Lake, IN: Alpha Publications, 1979), p. 119.

to listen to people and be able to take criticism without reacting. The gentle response avoids contention and makes his work more effective. This same thrust of Paul's requirements again is reflected in 2 Timothy 2:24.

Lastly, concerning his personal desires of the pastor: he is not to be one who loves money, ἀφιλάργυρον. The literal meaning is "not a lover of silver." The pastor cannot have his attention fixed upon monetary rewards. Today the testimony of the church has been hurt in reputation and spiritual growth due to the covetousness of some of its leaders.

This list concerning the qualifications of the elders is taken one step further by the Apostle Paul in that he stresses areas of conduct that are rightly expected from the man of God.

His Conduct

Paul begins the exhortation regarding the conduct of the pastor in 1:19, stating, "Keeping faith and a good conscious." Paul "charged" Timothy concerning these matters of conduct. This has the idea to order, command or giving instruction in a preaching manner.¹ These qualities reflect the inward state of the minister. He must be one who maintains true doctrine and a clean and clear conscious. Dr. Wiersbe comments, "Bad doctrine usually starts

¹BAGD, p. 618.

with bad conduct, and usually with secret sin."¹ The force of beginning and maintaining these two elements in the pastor's life is necessary for an effective ministry of preaching, teaching and shepherding the flock of God.

Not only is the pastor's conduct watched by his congregation but also by unbelievers, other believers, and especially his family. It may be said that the pastor as well as any Christian is held responsible to each of these groups. Dr. Charles Swindoll states correctly,

If a man's character is in line with God's standards, his conduct will be the same. Generally speaking, his conduct is but his character in action. Correct behavior is always sourced in correct belief, for unless a man's doctrine is right, he has no foundation on which to base his deportment.²

The conduct and action of the ministry is harder than the ministry of declaring the Word of God. Therefore, the pastor must be consistently aware of his Christ-likeness because an effective ministry can be ruined quickly with the wrong conduct.

The area of conduct also takes in another important area for effective ministry: the pastor's family. Often, one hears jokes and remarks concerning the "pastor's kids." His children are no different than others, but according to Paul, the pastor is responsible for the kind of children he raises. The people must not see two different men. The pastor is to be an example in all areas to his flock.

¹Wiersbe, Be Faithful, p. 23.

²Swindoll, Pastor-Teacher, p. 38.

Paul stresses that the pastor "must be one who manages his household" (1 Tim 3:4-5). This includes not only his children, but also his wife and expenses. The word manage, προΐστάμενον, is in the present-participial form. This alludes to the continual guiding and caring of his entire household.¹ The pastor must be able to preside over both the home and church with love, truth, and discipline.

This idea is explained in the second phrase, "keeping his children under control with all dignity." It is not a requirement for a pastor to be married or have children, but if he does, consistent guidance is required. If inconsistency is to be found in a pastor's conduct in the spiritual, financial or moral realm, his children will detect it first and therefore act upon it. Simpson, in referring to this verse, states, "Children's obedience to a parent witnesses to his power of moral suasion, sense of duty and tact, and these are valuable elements in the equipment of a servant of God."²

Later in 1 Timothy 4:12 Paul stresses that age is not the deciding factor for guidance in the church. He exhorts Timothy to watch his speech, conduct, love, faith and purity. By these he will set forth an example. This

¹Theological Dictionary of the New Testament, s.v. "προΐστημι," by Bo Reicke, 6:700-703.

²E. K. Simpson, The Pastoral Epistles (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1954), p. 52.

example or model is confirmed through daily living before others. And in response to his daily lifestyle, others will so respond to his ministry of teaching and preaching. The pastor's conduct must stand approval before the Word of God, believers, family and unbelievers. This lifestyle is harder to fulfill than that of preaching it.

His Speech

Concerning the aspect of speech, Paul exhorts young Timothy to "avoid worldly and empty chatter, and the opposing arguments of false knowledge" (1 Tim 6:20). The word "avoid" has the idea of "turning away from deviations."¹ By the entertaining of these erroneous issues the pastor, as well as Timothy, could be gradually affected in his doctrine. These issues that Paul was relating to are described by the words *βεβήλους* and *κενοφωνίας*. These signify speech and arguments pertaining to non-sacred and empty talkings.² The pastor needs to watch this because it grants erroneous talkers a manner of respect and thus allows a true student of the Word to be swayed.

Although not mentioned specifically in 1 or 2 Timothy, another part of a pastor's speech is seen concerning his everyday conversation. This can be illustrated from Colossians 4:5-6:

¹White, "First and Second Timothy," p. 150.

²Kent, Pastoral Epistles, p. 210.

Conduct yourselves with wisdom toward outsiders, making the most of the opportunity.

Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person.

This same idea is conveyed also in Ephesians 4:29,

Let no unwholesome word proceed from your mouth, but only such as is good for edification according to the need of the moment, that it may give grace to those who hear.

There seems to be little doubt that these Scriptures rang in young Timothy's mind because he had been with Paul and possibly heard words similar to these uttered personally.

The idea of conduct, speech and love is continued by Paul in 2 Timothy 2:23-26. The context surrounding this concerns the biblical commands to the believer to be a student of the Scripture.

Paul later stresses the conduct of the pastor by exhorting Timothy to a continual pursuing of righteousness, godliness, faith, love, perserverance, and gentleness (1 Tim 6:11).

This is a present imperative usage of the word *δίδωκε*. A dual purpose of this command is that the believer should flee evil and pursue good. The righteousness, *δικαιοσύνην*, is not an imputed righteousness but a practical righteousness that is a product produced by God through the Holy Spirit.¹

¹ Ibid., p. 199.

Godliness, εὐσέβειαν, has to do with the character of the person. If the character of a person is one of godliness, then this will produce godly conduct (Prov 23:7).

Faith, πίστιν, is the element that sustains one's faith and enables one to believe God for what He says.

Love, ἀγάπη, is an unrestricted love that concerns one with others and is not for gain.

Perseverance, ὑπομονήν, refers to the steadfastness and personal characteristics of a man in light of difficulty. "It is not complacency that waits, but a courage that continues in hard places."¹

Lastly, meekness, πραῦταίαν, reveals a needed quality in which one responds or acts in a Christ-like manner towards those who oppose him. This word is opposite of roughness or bad temper.²

All of the qualities and requirements that have been reflected so far are of vital importance to the pastor-teacher. He is the one who is being continuously watched by those around him. He has to be of excellent character and conduct to be effective in his ministry. The responsibility lays upon his shoulders to maintain this integrity through the empowering of the Holy Spirit and the application of the Word of God. These standards are not unreachable nor is it unfitting for a man who is an ambassador of

¹Weirsbe, Be Faithful, p. 87.

²TDNT, s.v. "πραυτης" by F. Hauck and S. Schulz, 6:646.

the risen Lord to present himself in character of these high standards. As a pastor-teacher one is not called to be mediocre but to be outstanding in effective living and character as set forth in the Word.

His Capabilities

Much has been stated concerning the pastor-teacher's character and conduct but this does not totally qualify him for the position. The final qualification is contained in his capabilities as stated by Paul. The abilities of a man greatly help to balance him for the ministry. Without the ability to teach or communicate the largest amount of knowledge would be mostly unusable.

The man who is to be the pastor of a local church must be knowledgeable in the Word of God and possess the gift of teaching. While being trained it is a must that he be correctly schooled in the doctrine and truth of the Bible before accepting a position as pastor.

Knowledge of the Word of God is a good thing, but there is another stipulation that Paul has stated, "not a new convert" (1 Tim 3:5). The idea here is "a novice." He is not to be a new believer, but one who has matured in the faith. The Greek word νεόφυτον means "newly planted."¹ This is only used in Christian literature in reference to a new convert.

¹BAGD, p. 538.

Timothy himself was not immediately inducted into the ministry following his conversion, but instead Paul laid hands upon him during his second missionary journey, possibly to allow needed spiritual growth and maturity (Acts 16: 1-3). Even from this passage one can tell that young Timothy "was well spoken of by the brethren." Timothy had grown up under a godly mother and grandmother, but yet needed to mature before going with Paul. Maturity is essential for the pastor in order to be tempered in the behavior of men and the application of the Word of God.

The danger of selecting a "novice" or "new convert" for the office of pastor or elder is great. The first response is that he "becomes conceited." The word *τυρωθεις* is derived from the root, *τυφος*, meaning foggy or smoky.¹ But the idea is to become conceited, deluded, or arrogant.² This arrogance fogs a man's judgment and actions and affects one's faith. Paul compares this arrogance or conceit with the experience of the devil, *τοῦ διαβόλου*. The arrogant or conceited person is listed among the seven things which God hates (Prov 6:16). This attitude conveys the idea of self sufficiency which is in direct opposition to that which the pastor is to exhibit.

Another quality of his capabilities is that of teaching. This has been dealt with to some extent earlier. He is to be "apt to teach" (1 Tim 3:2). The man must be

¹ Ibid., p. 838.

² Ibid.

skillful in communicating the knowledge of the Bible. This is a necessity in order to produce men who are able to lead the church. Howard Kwist states:

Both knowledge of men and of subject matter seem to have held an important place in Paul's conception of the teacher's function. Among other qualifications of leaders in the church, he required that they be apt to teach, an expression peculiar to Paul, by which he evidently meant to indicate that the ideal leader should possess those qualities which would make him a teacher: firm yet reasonable adherence to convictions, skill, great patience, and untiring perseverance.¹

Paul commanded Timothy to teach three times in 1 and 2 Timothy (1 Tim 4:11, 6:2; 2 Tim 2:2).² Along with this, the idea of instruction or commanding is used five times in 1 Timothy (1:3,5; 4:11; 5:7; 6:17). Through this one can begin to see the importance of the teaching ministry as seen by Paul.

Conclusion

This chapter has dealt with the personal qualifications of the pastor-teacher. He must meet these qualifications before being put in the position of a shepherd of God's flock. Also, if at any time he fails to meet these qualifications, he should have the grace to resign from this position.

¹Howard Tillman Kwist, The Pedagogy of St. Paul (New York: George H. Doran Company, 1925), p. 54.

²Moulton and Geden, Concordance to the New Testament, p. 210.

CHAPTER III

PASSAGES THAT CONCERN THE PREPARATION OF THE PASTOR-TEACHER

Today, within our society the pastor is expected to officiate and chair all boards, society meetings, visitation, run a bus service, the office, do paperwork, check the finances, and lastly, study and preach. The last two areas are the most vital and important to the pastor but all too often they are the least cared for. Many churches, as well as pastors, have lost sight of the purpose and primary ministry of the church. It has become more of a social gathering than a place of edification, building up and education for believers.

Within the letters to Timothy the Apostle Paul took great pains to stress the importance of preparation of the pastor for his most important job. He dealt with his prayer life, conduct, speech, abstaining from wickedness, preparation in the Scriptures, and personal discipline. Today, with the great demands upon the pastor, it is very easy for him to become industriously involved in secondary matters of the ministry and forsake the most vital part. The pastor must keep in mind that God has placed him in the position of being both shepherd and teacher. Therefore,

other things must be kept in proper perspective of his responsibility to study, teach, and preach the Word of God. This takes great discipline for the pastor and the ability to say, "No," at times.

There is no easy way to shortcut the need for preparation. One must learn to schedule his time and duties along with training men of spiritual quality in order to delegate other responsibilities.

The time of preparation for the pastor is of ultimate importance. His mind must be prepared both physically, with proper rest, and spiritually, in the Word. But this is only a part. The preparation of his heart through the means of prayer, meditation, personal Bible study and concentrated thinking are the keys to effective preparation for his ministry of feeding his flock. Without this latter preparation his study would be more of an intellectual exercise.

Preparation of His Personal Life

It was once said, "The window of a man's heart is seen through his personal lifestyle." The life of a pastor is but a mere reflection of what the Word of God has done in his life. In the previous chapter the character of the pastor was dealt with. This section will deal with his own personal preparation before God in order to pastor his church effectively. The people in and around a pastor are going to investigate his personal habits of spiritual preparation and usually will begin to imitate him, often

without realizing it. This characteristic of the pastor is reflected in and by his congregation. Too often this is a poor reflection of spirituality.

Paul begins his exhortation to Timothy by instructing him that the goal of instruction extends from a pure heart, good conscience and a sincere faith (1 Tim 1:5). The concept of a good conscience appears five times in the Pastoral Epistles.¹ It is derived from the words συνειδήσεως αγαθῆς. This type of consciousness pertains to the moral aspect of a person. The pastor must maintain a clear moral conscience in order to prepare and instruct. Sin must be dealt with in his life because it directly affects his ministry and the body of Christ.

He also has to maintain a sincere faith. Through having a clear conscience one can have an unhypocritical faith. The word for "sincere" comes from two Latin words meaning "without wax." This was used to describe pottery. Poor quality pottery with cracks were filled with wax so as to cover the imperfection and deceive a customer. The true identity and quality was revealed when the pottery was placed in the hot sun. The wax would melt and they "would not hold water." This is also true of the pastor. If his faith is not genuine, it will be reflected in his teaching and preaching along with being evident through his life.

¹Robert Young, Analytical Concordance to the Bible (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), p. 198.

²BADG, p. 794.

Later, in 1 Timothy 2:1-6, Paul sets forth the importance of prayer for the pastor along with what it should include. There are only three men who are described in the New Testament as being characterized by prayer: Paul, Ephraim and Timothy. This passage follows the discussion of Paul's testimony, his command to Timothy to keep the good fight.

The pastor must be a man of prayer because his entire work depends upon the guidance, enablement, and power by God. Since Ephesians was written before these letters one can speculate that Timothy had read Ephesians 6:18 which commands all men to pray, especially for the saints. But here Timothy is encouraged to pray for all men.

The prayer life of the pastor greatly affects his flock. He should pray earnestly and specifically daily. Prayer has always had an important part in the Church.

In this passage Paul dealt more with the public aspect of prayer, but principles of the private prayer life can be drawn from it. Usually, when a pastor becomes busy, the first daily practices that are dropped concern his prayer and Bible study. This is devastating because his power is now lost and his efforts stem from human power and not divine. Prayer is dependence upon God and is an important part of worship. Paul states that one should involve himself in four types of prayer: petition, thanksgiving, entreaties and prayers.¹

¹ Kent, Pastoral Epistles, p. 99.

The prayers (verse 1), προσευχάς, are common activity but yet one of coming before God in the attitude of worship and reverence.¹ We are also to enjoy our fellowship with God and this enjoyment produces confidence in the work of God through prayer.²

The idea of entreaties (verse 1), δεήσεις, expresses our need to desire God's blessings and gifts. The petitions, ἐντεύξεις, occur only twice in the New Testament and both times in 1 Timothy. Once it is translated "petitions" (2:1) and the other as "prayer." This is a term indicating the approach to a superior in confidence and familiarity in prayer.

The last type is that of thanksgiving, εὐχαριστίας. This is an integral part of prayer which has often been forsaken. This element should be in every prayer, regardless of circumstance or condition. When things are not going favorably, the expression of thanksgiving is one of faith and confidence that God is in control.

These variations of prayer are important to the pastor because they in turn help to educate the church. Through his faith and the expression of it in his prayer life, the church will prosper and grow. More importantly, the people will be trained in the purpose, practice, exercise and confidence that God is working and listening to their prayers.

¹ Ibid., p. 100.

² Wiersbe, Be Faithful, p. 28.

Paul goes on to present, in verses 2-4, the topics of those prayers with the goal that believers will be a testimony of the Lord before a persecuting government. Praying for a government and leaders who are persecuting you and other believers is hard and takes a proper heart attitude. This is what needs to be taught together within the church. Kwist states, "The Apostle taught that the church is a divinely appointed and animated organism in the world to perform a spiritual service for the world" ¹

The pastor is the teacher in the eyes of his congregation and must be aware of the importance of teaching, along with practicing the power of prayer.

The pastor possesses a high place of respect and power in the church, but he must keep in mind that Paul exhorted Timothy not to be a dictator but a servant. The Lord Jesus expressed this himself in Matthew 20:28, ". . . The Son of Man did not come to be served, but to serve, and give His life a ransom for many." The Apostle Paul continuously referred to himself as a servant throughout his ministry. He was a servant or bondsman to the Lord and therefore exhorted Timothy to be the same (1 Tim 4:6). The pastor needs to be a servant to Christ and in turn this attitude will be carried on to the people. The term "servant," δούλος, used here is the word "deacon." In the New Testament this described one who waited on tables

¹ Kwist, Pedagogy of St. Paul, p. 87.

(John 2:5,9), a servant of a master (Matt 22:13), and servant to friends (Mark 9:35; 10:43; Matt 20:26; 23:11).¹ The idea of servanthood of a church leader possibly came from the fact that the office originated with the Lord's Supper in Acts 6:1-6. Until Christianity, the word δίδωνος was used to describe pagan practices and was looked down on, but early Christians took this word and gave it a sharpened meaning and purpose.²

The early Church saw the office of "servant" as one who serves or waits upon fellow believers but more generally as a minister. To be a servant one must involve much personal time in feeding upon the Word of God in order to constructively guide the congregation in the things of God. In order to do this he must love God and love his people. This attitude produces outward means of servanthood.

Since servanthood is produced by an attitude brought by the Word of God, Paul exhorts Timothy in 4:14-15 to nourish himself constantly on the words of faith and sound doctrine. The pastor must be feeding himself spiritually from the Word. It is easy for a man to become so busy with God's work that he forsakes time with God. The necessity of this nourishment is to help him defend against strange doctrine entering his congregation and also to build him up in the grace and knowledge of God. It was once said, "If

¹TDNT, s.v. "δίδωνος" by Herman W. Beyer, 2:88.

²Ibid., 2:91.

you are too busy to spend time with God, then you are busier than God wants you to be."

The word translated "nourish," ἐντρέφόμενος, is of significant value. It is in the present tense which implies constant application.¹ The word comes from the verb, ἐντέφω, meaning "live on, to feed oneself on, to nourish."² Young Timothy had begun this practice from his early years and still maintained it (2 Tim 2:5; 3:15).

Through this daily study the pastor becomes better equipped to lead the church. Also, a "good minister" preaches the Word which he has applied to his own life. He is not only to preach it, but also practice it.

Another aspect of the pastor that needs discussion is that of fleeing and abstaining from idle gossip. It is interesting to note that Paul mentions this four times in his two letters (1 Tim 4:7; 5:19-20; 6:20-21; 2 Tim 2:16-18).

In three of the four occurrences, Paul contrasts wives' tales and empty chatter to godliness. The use of the word βεβήλους, meaning profane,³ appears. This word applied to those who profess religious beliefs but instead

¹White, "First and Second Timothy," p. 123.

²Joseph H. Thayer, A Greek-English Lexicon of the New Testament (Wheaton: Evangel Publishing Company, 1974), p. 219.

³Simpson, The Pastoral Epistles, p. 67.

bring bankruptcy to their religion.¹ The idea of "worldly talk" is compounded by the description of "empty chatter." The idea of "empty chatter" is from a person having "knowledge which is merely theoretical."² This type of knowledge is of the nature that characterizes false teachers.

Paul uses strong negation in instructing Timothy of this. He tells him to "avoid and have nothing to do with it." In 1 Timothy 4:7 Paul uses an imperative, meaning "to beg off, refuse, or decline."³ In 1 Timothy 6:19-20 and 2 Timothy 2:16-18 the word "avoid" conveys the idea "to shun or discount."⁴ This is strong advice for young Timothy because the entertaining of such things would produce ungodliness. The term for ungodliness is combined with the word for cancer or gangrene which conveys the spreading tendency of such enormous doctrine. This leads and advances people into more and more ungodliness.⁵

Instead of entertaining such ideas, Timothy is to "discipline himself to godliness." Paul uses an athletic term to stress the importance of this action. The word used here, γυμνάζε, is the source of the English word

¹ Donald Guthrie, The Pastoral Epistles (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957), p. 95.

² White, "First and Second Timothy," pp. 150-51.

³ Kent, Pastoral Epistles, p. 156.

⁴ Simpson, The Pastoral Epistles, p. 92.

⁵ John R. W. Stott, Guard the Gospel (Downers Grove: InterVarsity Press, 1973), p. 69.

"gymnasium." The pastor must strive to live a godly life and thus in turn encourage others by his lifestyle. The verb here is in the present tense which places responsibility upon one to continually exercise himself for this goal.¹ This exercise takes in previous topics such as prayer, Bible study, teaching and preaching. The pastor must stay in the best spiritual shape possible because of his vital part in conveying the Word of God to believers in order to present them mature.

The other aspect of gossip or accusation concerns the elders. Regardless of the success or growth within a church there are going to be those who are unhappy with one of the leaders, either the pastor, deacon, elder, Sunday school teacher, etc. The pastor must guard himself against this. By receiving and acting upon circumstantial evidence or hearsay, he can greatly hurt his people and ministry. If something does come up, Paul exhorts Timothy to take action only upon the testimony of "two or three" witnesses. If rumors are frequently heard they should be dealt with so as to put an end to the distress which can affect the church. The pastor needs to watch and beware of this dangerous area because the entire ministry and testimony of his church can be destroyed in a matter of days or weeks. These effects can take years to overcome if not handled quickly and properly.

¹ Kent, Pastoral Epistles, p. 156.

In verse 21, Paul "charges" Timothy to uphold these standards. Timothy has no choice because of those who witness the charge. The word "charge," δίδωμι μαρτύρομαι, means to "witness or testify thoroughly."¹ If Timothy or a pastor fails in upholding these matters he is accountable to God for what he has done.

Here again arises the topic of personal conduct of the pastor. Since this has been dealt with before, only one other aspect will be dealt with. In 1 Timothy 6:14, Timothy has been commanded to "keep the commandment without stain or reproach." The pastor must maintain such standards of conduct in light of the appearing of Christ. What a responsibility! The pastor is to be faithful daily in his work with the goal of being found diligent when Christ appears.

The personal life of the pastor seems to be closely watched. He is expected to be a super spiritual leader, family man, and witness. The responsibility is great. The pastor is human, but through a Christ-like mind and lifestyle, he will affect and train men and women in his ministry with eternal truths and witness.

The Preparation in the Scriptures

The preparation of the Scriptures is one of the keys to effective teaching and preaching, along with prayer and the ability to teach. Incorrect or poor preparation of

¹Fetterhoff, The Making of a Man of God, pp. 83-84.

the Scriptures is a very serious act for which one must give account before the Lord. James warns us in 3:1, "Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment." Young Timothy probably had a firm grasp of this due to his accompanying Paul. This section shall deal both with the seriousness of preparation in the Scriptures and the results of proper preparation.

Beginning in 1 Timothy, Paul reflects shortly upon the things which Timothy had learned from him and the importance of keeping the integrity of his teaching and doctrine pure. He illustrates his point through mentioning men who have strayed because of their lack of study (1 Tim 1:6-7) and are now teaching strange doctrines.

In 4:11 the first mention of teaching and preparation occurs. Timothy is commanded to "prescribe and teach" those things which pertain to the Word, conduct and preparation. Verse 13 pertains to the importance of reading Scripture in public worship due to the exhortation and teaching from it. The word *πρόσεχε* stresses the act of being "absorbed in or devoted to."¹ He was to be devoted to the public reading of the Word. This had been a vital part of Jewish practice. Today the public reading is sometimes replaced by special music or announcements. Pastors need to keep in mind that the primary purpose of the church is to

¹Thayer, Greek-English Lexicon, p. 546.

exhort and edify believers through the reading and preaching of the Word.

After this exhortation and command to Timothy, Paul expresses the importance of Timothy's preparation in verses 15 and 16.

Paul begins by commanding two requirements of Timothy concerning the Word. First, he must "take pains" to be an example, read the Scriptures and not neglect his spiritual gift. Second, he must "be absorbed in them." Both of these are present active imperatives which imply a continual obligation to the teaching, preaching and preparation to the Scriptures.¹ "Taking pains," μελέτα, specifies the continual attention to matters of teaching and ministry, while "absorbed," ἑσθι, pertains to being continually preoccupied with these matters.² A. T. Robertson says it means being "up to his ears" in these things.³

Through the intense study and preoccupation of these scriptural things the result is personal progress of the pastor which will be evident in his ministry of teaching and preaching.

Verse 16 calls for close examination not only of oneself, but of one's teaching. Pastors need to evaluate honestly their heart and doctrine in light of the Word of

¹ Kent, Pastoral Epistles, p. 165.

² Ibid.

³ A. T. Robertson, Word Pictures in the New Testament, Vol. IV (New York: Harper & Brothers Publishers, 1931), p. 582.

God. This is not just a one-time evaluation but a life-long process as indicated by the present imperative usage of the word ἑπεκε.

Paul also commands him to "persevere in these things." Continual study of the Word of God produces a better equipped man of God.

The continual study for the preaching and teaching of the true doctrines of God have a direct result (verse 16). The result is two-fold. First, it insures salvation for the pastor. This is not contradicting eternal salvation but only allows for a human aspect of viewing one's salvation. Correct doctrine evidenced by a life that corresponds with it results in salvation. Second, the adherence to true doctrine and the preaching also produces spiritual fruit for many who hear it.

Regardless of the size of one's congregation, the pastor is responsible before God for this preparation. He is not to be side-tracked by other interests which cause the ministry of the Word to become less than the number one priority.

In 2 Timothy, Paul continues this exhortation in the same manner. He tells Timothy to "retain the standards of sound words" heard from him (1:13) and "to guard" this treasure.

The idea of retain is imperatival. Timothy was to "hold fast" those things which Paul had taught him along with the guarding of other treasures. These two verses:

2 Timothy 1:13-14, will be dealt with more in-depth in a later chapter, but the importance for the pastor's preparation is a precaution to retain and guard those precious doctrines of the Word of God. Improper preparation has a detrimental result. It produces spiritually ignorant and ineffective believers in the Church which is diametrically opposed to the biblical standard. The ministry of preparation, either good or bad, affects the Church for generations. The pastor needs to be mindful that the church is only one generation away from disappearing. Therefore, the burden of effective preparation and teaching is vital to spreading the Gospel.

The Apostle Paul uses everyday illustrations to impress important aspects of his message on the readers. In 2 Timothy 2:15, he compares the pastor to a workman who is not ashamed. This passage, along with 1 Timothy 4:15-16, stresses the importance of the work in preparation of the pastor.

First, Paul tells young Timothy to be diligent, σπούδασον. Paul is stressing the quality of an action here. Σπούδασον means to be active, zealous, concerned about something, exert one's self, give diligence.¹ In the KJV this has been translated "study" which promotes the idea of a student. The idea here is not of a student but

¹TDNT, s.v. "ὑποστολή" by Karl H. Rengstorff, 7: 599; Thayer, Greek-English Lexicon, p. 585.

one who is paid to do work. The pastor must seek diligently the study of the Word of God. In the previous verses Paul uses the illustrations of a soldier, athlete and farmer to picture the tools of their employment. Each has a set goal and strives earnestly to attain his goal by not allowing other secondary things to interfere with his work.

As pastors, men must have in mind the one goal of being the best teacher and trainer they possibly can be. Today there are many "religious" activities that rob the pastor of precious study time. Some of these activities are urgent, but the pastor cannot afford to be caught up in activities that remove him from his vital ministry.

Secondly, Paul urges Timothy "to present yourself approved to God." The word "present," *παραστήσαι*, has to do with the idea of an offering or sacrifice before God, Himself.¹ The pastor needs to keep this in his mind because God will be the judge who gives approval to one's work. There is a goal by Paul in Colossians 1:28 that expresses the ultimate aim of his preaching "to present every man complete in Christ." That idea of presenting is the same as the one found here in 2 Timothy 2:15.

Since the pastor is a "workman," he must have his work inspected. The significance of *ἀνεπαίσχυντον*, is that of a workman that does not scorn to put his hands to any job, or minds when he is inspected.² The pastor in

¹TDNT, s.v. "παρίστημι" by Bo Reicke, 5:841.

²White, "First and Second Timothy," p. 165.

his preparation must have this same attitude. In America today he usually is a paid employee, but most of all he is the servant of God with the job of expounding the Word of God. This is what motivated Paul in his ministry (Phil 1: 20). The pastor must be concerned that there is no shame in his work and service for Christ.

The charge to "handle accurately the word of truth" compounds the importance of the previous part of the verse. The word ὀρθοτομοῦντα which is translated "rightly dividing" (KJV) and "handling accurately" (NASB) means literally "to cut straight, make plain, or direct."¹ This is the only New Testament usage of this word, but it does appear twice in the Septuagint, in the book of Proverbs. The Hebrew cognate is יָשַׁר and denotes a general idea of a workman who straightens and smooths the path or way of another.²

Therefore, it is the pastor's responsibility to labor in preparation as a workman and yet be able to present it in a manner that the hearers' minds and hearts are challenged and clearly understand the message.

Following this command to "rightly handle the Word of truth" Paul contrasts it to the improper preparation and presentation in 2 Timothy 2:18. The truth now is compared to a target being shot at. The verb ἀστοχέω used

¹ Ibid.

² Francis Brown, S. R. Driver, and C. A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: At the Clarendon Press, 1959), p. 448.

in 2:18 means "to deviate or miss the mark."¹ The poor workman is one who swerves and deviates from the truth of God.

The preparation is a vital part to an educating lesson or sermon. Another important link in the chain of Christian education is found in communication.

Communication of the Scriptures

The education of the pastor is vital to his preparation, but a great amount of knowledge without relevant application and explanation is almost useless. Regardless of the pastor's ability to produce a perfect three-point outline, plural proposition, illustrations, and conclusion does not mean a man is an effective teacher of the Word of God.

In the previous section the word *λρδοτομοϋντα* was described and explained. The pastor must be able to lead or guide his flock through the Scriptures in order to produce educated believers who can evaluate doctrines and views on their own or just be able to sense heresy in the making. All too many congregations have lost that ability. The author of Hebrews points out this basic weakness even in the early church.

Concerning Him we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to

¹Thayer, Greek-English Lexicon, p. 82.

need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. But solid food is for the mature, who because of practice have their senses trained to discern good and evil (Heb 5:11-14, NASB).

Through the failure of effective study and teaching, four things happened to the body of believers: (1) They became dull of hearing; (2) They needed to be taught elementary things again; (3) They have regressed spiritually; (4) They cannot discern good and evil.

The responsibility of the pastor is to bring his flock along spiritually unto maturity. If they are babes then begin them on the milk, but eventually be able "to present them mature before Christ."

In conclusion, the pastor has a serious responsibility to his flock. God has given him the ability to carry out these responsibilities along with overcoming the problems which arise. Through the abiding of these scriptural principles he will be able to keep and exercise an effective and productive preaching and teaching ministry.

CHAPTER IV
PASSAGES CONCERNING THE MOTIVE FOR TEACHING
BY THE PASTOR-TEACHER

The pastoral changes since the first century Church are many, but the scriptural standards still remain. One of these standards pertains to the motive of being in the ministry of preaching and teaching.

In this paper the topics of qualifications and preparation has been discussed at length, but within this chapter the definitions of relevant words will be explained in light of the pastor's motive in the ministry.

The Apostle Paul commands Timothy to teach men the oracles of God but with a special motive. One of the last statements of Paul in the closing of 2 Timothy emphasizes the importance of this command. Timothy is "solemnly charged" to "preach the Word, reprove, rebuke, and exhort in patience and instruction" (4:1-2).

The motive "to preach" is in commandment form, but the inward desire of the pastor is the real battlefield. Today's pastor must deal with other pressures of administration, counseling and leading various works, but his heart and efforts must be focused upon the goal and standard to which he was commanded.

The motive of the pastor stems from two ingredients: his view on the Scriptures and the meaning of ministry. The idea of ministry is the point of discussion here.

The definition of ministry today is somewhat different than it was in the Early Church. The Early Church saw it as a lifestyle, while today it is an option. The term ministry as found in the New Testament is derived from the word *διακονία*. The basic idea is that of service.¹ It denotes consistently the idea of rendering a service or someone who has rendered it.

On the basis of this, the pastor is one who serves. The actions which he performs in the function of his work are seen as a distinctive part of serving his flock. The act of service is an important ingredient to carrying on the ministry of the local church and training the people.

The ministry may be best defined as "the ministration or service of all who, endowed by God with powers of mind and heart peculiarly adapted to this end, endeavor zealously and laboriously to promote the cause of Christ" ²

The perception of the ministry greatly influences the minister's motive for serving his flock from the Word of God and his aspect of bringing believers to maturity.

The Apostle Paul saw the motive for instruction of believers to stem from love (1 Tim 1:3). This attitude

¹BAGD, p. 183.

²Thayer, Greek-English Lexicon, p. 137.

accompanies that of being a servant to people. If a pastor does not love his people and the process of seeing them grow, he has possibly lost sight of the purpose of the ministry.

The word here for love is ἀγάπη. The noun form is used 112 times in the New Testament.¹ It is also interesting to note that there is no corresponding negative usage of the noun form in the New Testament.² The underlying meaning of ἀγάπη is that of an unselfish love. It is characteristic of both God and man's love, but this type of love only comes from God. This type of love takes in consideration all factors but is only the product of the Holy Spirit's work in one's life.

The goal of teaching, preaching and exhorting men is to present God's grace through Christ which brings sinful man unto a faith and love in God. This change results from a new creation (1 Cor 5:17). Throughout the ministry of Christ the motive was love for a lost race. This attitude of love was conveyed to His disciples who, in turn, conveyed it to the world in the form of preaching, teaching and even their own lives. The Apostle John exhorts believers throughout his letter of 1 John "to love one another." This is to be a trait of Christians which characterizes their lives.

¹Moulton and Geden, A Concordance to the Greek Testament, pp. 6-7.

²Brown, Dictionary of New Testament Theology, p. 543.

The attitude of love is a vital element in effective teaching and preaching. The people who the pastor serves can sense and see either genuine or false love. What they see either motivates or hinders their desire to grow spiritually. The pastor must love his people and desire their very best.

The word "pastor" does not appear in 1 and 2 Timothy but the idea is there in 1 Timothy 4:6-16 and 2 Timothy 1:8-14. Paul exhibits a clear understanding of the word "pastor" in other letters. One can also suspect that Timothy also observed and heard Paul's position on this subject. The word pastor is derived from the Greek word ποιμήν meaning "to shepherd."¹ This brings to mind Psalm 123, "The Lord is my shepherd." The comparison here is one of concern, love and caring of a shepherd for his sheep. He was totally responsible for their well-being and safety. The Lord refers to Himself several times as the "Good Shepherd.." In John 10, He expressed this love and concern for each member of His flock and was willing to lay down his life for them. Swindoll notes that He not only cared for His own, but also for those who are not identified with any other flock.²

Therefore, the pastor is a man who is in charge of the care, safety and feeding of his flock. He must love them and have their very best in heart. The responsibility

¹BAGD, p. 690.

²Swindoll, Pastor-Teacher, p. 19.

is great and the task is hard, but the pastor must not waiver from his biblical command.

Another aspect of instruction is that of teaching. The word "instruction," παραγγελίας, is contained in the force of the verb in verse 3, where Timothy is commanded to instruct certain men not to teach strange doctrines. Both the noun and verb forms appear in the Pastoral Epistles and always refer to the Christian walk.¹ Timothy, as well as pastors, are to instruct their flock in the Christian walk. The verbal form of παραγγέλλω has to do with the passing on of information.²

The pastor-teacher must be able to instruct his pupils in an attitude of pure heart, good conscience and sincere faith. Through application of these qualities the pastor-teacher will produce equipped and learned pupils.

In 1 Timothy 3 the ability to teach is required of an elder or pastor. In Ephesians 4:11 the combination of these two qualities is found in the listing of spiritual gifts.

This combination is derived from the Greek construction in that passage. English translations usually state them separately, "pastor, teacher." But grammatically this is considered a dual position. Nicoll notes: the

¹ TDNT, s.v. "παραγγέλλω" by Otto Schmitz, 5:764.

² Ibid., 5:762.

absence of the *τους δε* before *διδασκάλους* indicates also that *ποιμένες* and *διδάσκालους* were not distinct orders, but designations of the same men.¹

This grammatical construction stresses the importance of the office of the pastor. The pastor, *ποιμένας*, is responsible for the overseeing of the people, while *διδάσκालους* implies the office of instruction and guidance. Therefore, every pastor needs to be a teacher. This supports the requirements of 1 Timothy 3:2. The pastor is the vital link to Christian education in the local church. If he is effectively teaching both from the pulpit and podium his church will experience spiritual growth and production of mature believers. Through the spiritual growth and maturing of the flock, the church will become more conformed to the Person of Christ and able to discern spiritually related issues and circumstances.

The Apostle Paul is noted for leaving scripturally educated men in the local churches that were established under his ministry. The impact of Paul's teaching ministry is felt even to this day. The Church has not been released of this duty but it appears that the vision and desire has been lost. One can clearly see the importance that Paul has placed upon the preaching and teaching of the Word. He

¹S. D. F. Salmond, "The Epistle to the Ephesians," in Vol. 3 of Expositor's Greek New Testament, ed. W. Robertson Nicoll (New York: George H. Doran Company, n.d.), p. 330.

stressed the importance of the Word of God for all situations that one could encounter in 2 Timothy 3:16-17. The ultimate result of the teaching of the Word is "a man of God adequately equipped."

The importance of "adequately equipped" relates to the full equipping or literally "completely fitted out" of the man of God. The pastor-teacher must be able to educate and train men for the leadership positions in the Church. The women who also need to be equally educated will be equipped to support the ministry in educating younger women, praying and effectively teaching their children in the home (Titus 2).

In conclusion, the pastor is commanded to teach and educate by direct order from the Scriptures, but many do not have a biblical plan to follow for producing mature and complete believers.

The Apostle Paul gave Timothy a divine plan for educating believers along with spreading the Gospel and beginning new Churches. This practical aspect will be dealt with in the following chapter.

CHAPTER V

PASSAGES CONCERNING THE METHOD OF TEACHING BY THE PASTOR-TEACHER

The Lord Jesus Himself gave direct orders to the Church concerning its goal and ministry for the years to come in Matthew 28:19-20. "Go therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son, and the Holy Spirit, teaching them to observe all that I commanded you"

He stresses again the importance of a spreading and growing church in Acts 1:8. The Lord did not leave men with the responsibility of devising an effective plan of evangelism and discipleship due to man's inability to complete such a task for a divine purpose.

The Apostle Paul exhibits the proper method for achieving the goal of evangelism and discipleship throughout his ministry. He accomplished this through the means of personal and group teachings. Never did he compromise doctrine, but instead met heresy bluntly. The men who traveled with him, such as Luke, Timothy, Epaphras, Archippus and Demas, were observing and learning his lessons and the ability to lead and teach others.

The Approach

The second letter to Timothy gives the pastor a divine plan for accomplishing his duty as a pastor-teacher. This is found in 2:2, "And these things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also." This verse contains three essential elements for accomplishing the ministry of the pastorate.

The Material

The first is contained in the phrase, "The things which you have heard from me . . ." Timothy's authority came from Paul and his words. Since Paul was an apostle, he possessed divine guidance which was not to be challenged by the church. It was briefly discussed in the previous chapter that Paul commanded Timothy "to retain and guard" the treasures and words given to him (2 Tim 1:13-14). The purpose of this is to stress the importance of maintaining the high standard of integrity and power of the Word of God. There was a definite outline of doctrine in the early church and a standard by which teaching was tested. Through the retaining of this standard, Timothy could teach others to test strange doctrine to prove its truth or falsehood. The ability to guard this doctrine comes only by the power of the Holy Spirit. He is the one who teaches us. The idea of this first phrase stresses the content of the teaching Timothy was to pass on to the people.

Yet within the context of verse 14 there is found a two-fold purpose for the protection of content of Paul's teaching. Timothy is to "guard" that which has been "entrusted." The word guard, φυλάξον, comes from a word meaning "to serve as a garrison, hold in, and preserve over something precious."¹ This is a military term expressing prevention of penetration of the enemy. That which is to be protected is the precious "deposit" made into Timothy's life. The phrase τὴν παραθήκην refers to a distinguishing of the precious faith.²

The pastor must "deposit" the precious gems of the faith unto men willing to learn and apply them, and in turn, teach them to others.

The People

The second process involves "entrusting these things unto faithful men." The pastor ought to know his people well enough to be able to choose several men who meet the qualifications of disciples. They must be believers but most importantly, willing to be faithful, available, and teachable under the guidance of a leader. The pastor can then begin to entrust or literally "deposit" the elements of Scripture into their lives.

Paul commands this action unto Timothy by the use of a present imperative. This gives the indication that

¹ TDNT, s.v. "διαθήκη" by Johannes Behm, 2:134.

² White, "First and Second Timothy," p. 158.

this is an ongoing process that is to be carried on. The word "commit," παράδον, is from the same root found in 2 Timothy 1:14 meaning "to deposit, trust, or consign something to one's faithful keeping."¹ The implication of this word concerns the qualifications of the character of those being entrusted. The one entrusted with the teaching are referred to as "faithful men." The Apostle Paul draws a parallel between his commitment to train Timothy and Timothy's commitment to train faithful others. This places the burden and responsibility upon the pastor and elders to be training people who will in turn be able to train and teach others: an ongoing process that should never stop.

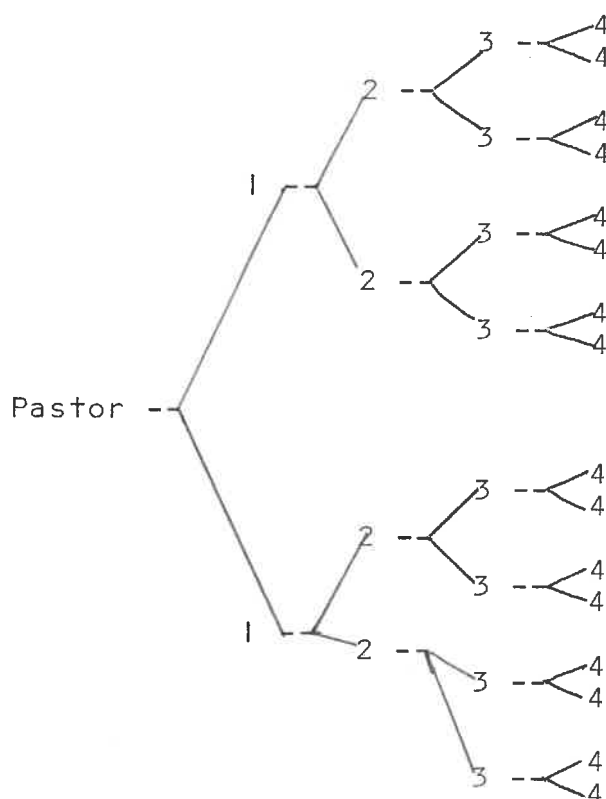
The third section renders the result of this entrusting and training. The pupils should in turn be able to teach others. The word *ἱκανοί* refers to the quality of the qualification of these pupils.² This is a qualification for eldership, but most important, the pupils will produce others of the same quality.

The process of training a special group of men requires time, energy and patience, but in time these labors will prove most fruitful. The pastor should have a vision of his ministry for his entire life. The Apostle Paul exhibits an eternal perspective which the pastor-teacher needs to grasp hold of.

¹ Thayer, Greek-English Lexicon, p. 482.

² White, "First and Second Timothy," p. 161.

An example of the far-reaching effects can be illustrated. If the pastor would involve himself in training and entrusting two men for six months with the goal of seeing them train two, the results over a short time would be felt throughout his church.



Within the time span of two years, the church would have thirty men who could be trained effectively to teach and carry on the ministry of the church without the pastor's presence. This in turn could grow into a church planting ministry that produces congregations that are well rooted in the Word of God. If this process is continued for three and one-half years, it could produce 270 trained men. This

is a simple process, but it is not being utilized because pastors have either been ignorant of the principle, or decide to forsake it. The pastor is the final guardian of the truth to his church and he will preserve that truth which he has committed to that body. The principle is simple, but the practice of it seems harder to employ.

Smart states:

The minister of the Word is a minister to people, not in the mass but as individuals, to be exercised with loving care. The work of sowing is only partly done in sermons. It needs also to be done in smaller groups and from house to house. But in these situations it takes the form of teaching. So also the work of harvesting may be done in the pulpit or classroom, in the home or on the street. Both preacher and teacher must be watching for the time of harvest when the grain is ripe and a new stage of development is ready to begin.¹

This is applicable to the pastor. Throughout Paul's writings there appears to be the goal of "presenting every man mature before Christ." His desire was communicated to young Timothy in a command and is to be carried on by future generations.

In summary, this chapter has dealt with the practical aspects of the method for educating the flock which God has placed a pastor in charge of. This is a necessary process for the effective teaching, preaching and equipping ministry of the pastor.

The pastor needs to consistently evaluate his ministry of teaching and its effectiveness and methodology.

¹James D. Smart, The Teaching Ministry of the Church (Philadelphia: The Westminster Press), p. 23.

By doing so he can become as Timothy was exhorted to be by

Paul:

Preach the word; be ready in season and out of season;
reprove, rebuke, exhort with great patience and
instruction. . . . But you, be sober in all things,
endure hardship, do the work of an evangelist, fulfill
your ministry (2 Tim 4:2,5).

CONCLUSION

The office and responsibility of the pastor-teacher is great. The effectiveness of his ministry hinges upon principles of his qualifications, preparation, motive and method with each being a vital link working together for a single goal. If one area is weak, it affects the others. A spiritually unhealthy pastor-teacher produces spiritually unhealthy people, but the reverse produces healthy believers and in turn a stronger church which is producing even more healthy believers.

The ministry of Christian education is vital to today's Church and the effectiveness or ineffectiveness affects the entire Body of Christ. The responsibility is upon the pastor-teacher and he will have to stand and give account of his preaching and teaching ministry before Christ Himself.

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