

The Doctrine of the Pastor-Teacher

I. Preliminary Considerations

- A) The hyphenated term Pastor-Teacher is the title assigned to the gift and office of the ranking spiritual authority for the Local Church in the Church Age.
- B) The gift of Pastor-Teacher is one of the communication gifts listed in Eph 4:11-13
 - 1) the gifts of Apostle and Prophet were temporary, designed to establish the Church.
 - 2) the gifts of PT and Evangelist carry the Church to the Rapture.
 - 3) the gift of PT is a “hyphenated” gift, based on the fact that one definite article serves both “pastor” and “teacher”, while the “and” serves as a hyphen.
 - a) this Greek construction is known as the Granville Sharp rule
 - b) another example occurs in 1Pet 5:1 – *“Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ...”*
 - c) two words are used, but only one idea is intended
 - d) the second noun is to be understood as a superlative adjective, meaning literally, “teaching pastors”
 - 4) the word “pastor” (ποιμήν – *poimēn*) means a shepherd, and refers to the one in charge of a flock of sheep, metaphoric for a group of believers in one locale.
 - 5) “teacher” (διδάσκαλος – *didaskalos*) emphasizes the individual pastor’s main responsibility and charge: to lead the sheep to spiritual nourishment – Jn 21:15-17

II. Vocabulary

- A) There are several words used in Scripture that deal with the PT and his office, each of which gives insight into his function:
 - 1) ἄγγελος – *angelos* : messenger; indicates that the PT is the messenger or spokesman for Jesus Christ to the Local Church where he has been placed – as seen in the passages in Revelation, there is only one appointed messenger per LCh. Rev 2:1, 8, 12, 18, 3:1, 7, 14
 - 2) διάκονος – *diakonos* : minister/servant; teaches that the PT is a servant both of the Lord and positive volition, laboring on their behalf to bring them the sound doctrine they need. 1Cor 3:5 *“What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one.”*
 - a) as a servant, the PT does not have to strive for perfection; however, he is responsible to see to it that he is adequate to fulfill the niche with which he has been entrusted – 2Tim 2:15
 - b) this adequacy is not of his own ability or strength, but comes solely from the Lord who has appointed him, through the grace of God – 2Cor 3:5-6 *“Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.”*
 - 3) διδάσκαλος – *didaskalos* : teacher; emphasizes the PT’s responsibility to faithfully communicate the message with which he has been entrusted, the “whole purpose of God” (Ac 20:27). 1Cor 12:28; 1Tim 2:7; Js 3:1
 - 4) δούλος – *doulos* : slave/bond slave : relates the PT to his Master, emphasizing the responsibility to serve Him without regard for his personal cost – further, it denotes the fact that the PT is a slave just as other believers are slaves. Lk 12:43; Rom 1:1; 2Cor 4:5; 2Tim 2:24
 - 5) ἐπίσκοπος – *episkopos* : overseer/administrator; emphasizes the requirement of the PT to monitor the spiritual condition of believers, as well as the fact that he is to have oversight of the LCh and its functions. Ac 20:28; Phi 1:1; 1Tim 3:2; Tit 1:7

- 6) κήρυξ – *kēruξ* : herald; as the herald was an official messenger of the king, vested with the authority to make a formal, public declaration of his commands, injunctions, etc. to all that would listen, the PT is to clearly and emphatically declare God’s Word/Message. 1Tim 2:7; 2Tim 1:11
- 7) οἰκόνομος – *oikonomos* : steward/head slave; used of the slave responsible to equip the other slaves to perform their function within the master’s household. Lk 12:42; 1Cor 4:1,2; Tit 1:7
- 8) ποιμήν – *poimēn* : shepherd; 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. This implies that the shepherd has been blessed and equipped by the Lord with abilities that the sheep do not have. Jn 10:1-15; 1Pet 5:2
- 9) πρεσβύτερος – *presbuteros* : elder; a word of Jewish origin, it denotes the fact that the PT is the ranking spiritual authority and is to be treated with the appropriate respect. 1Tim 5:17; Tit 1:5; 1Pet 5:1, 5

III. The Principle of “Right Pastor/Right Congregation (RP/RC)”

- A) It is the sovereign work of the Holy Spirit to place an individual with a particular group of believers in a specific geographic locale. Ac 20:28
 - 1) the unnamed doorkeeper in Jn 10:2-3 is the Holy Spirit.
 - 2) the HS supplies only one overseer for one flock, and the PT is restricted geographically to those in his canon. 2Cor 10:13-16; Rev 2, 3
 - 3) pastors who are in line with this principle do not exchange pulpits, teach in another PT’s canon, solicit believers from another church, or promote seminars or conferences; sheep who are acclimated do not follow strangers, or find a PT that teaches what they “like”. 2Tim 4:3 *“For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires”*
- B) By definition, therefore, the believer’s Right Pastor is the PT in the same geographic locale, providing that he teaches the Truth and the believer is willing to follow him.
- C) Certainly, a believer cannot have more than one overseer at one time, and that overseer must be able to see him (by the very definition of the word).
 - 1) a believer who 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.
 - 2) otherwise, the integrity of face-to-face teaching, (the superior form – 2Jn 12), authority, function under a spiritual gift, and the reality that a LCh is a unified body are destroyed. 1Cor 12:7f
 - 3) this does not mean that a believer may not have more than one RP in their lifetime, nor that they are never allowed to relocate to another PT’s canon (e.g. the wife of a Pastor candidate who receives his church!)
- D) Various analogies in the NT provide insights on the relationship between RP and RC.
 - 1) While these analogies are specifically interpreted as referring to the Church Universal, there are obvious implications and applications for the LCh.
 - 2) We recognize that the PT is simply an authority, 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 PT in his office in order to provide guidance and direction to the LCh. Eph 4:15, 5:23
 - 4) The figure of the bride and groom indicates that the relationship between the PT and the LCh is one of mutual benefit (as is RM/RW), with each having specifically defined roles, obligations, and responsibilities.

- 5) The figure of the shepherd and flock teaches many realities:
 - a) the first, and perhaps the most important, is the fact that the shepherd has a nature that is different than that of the sheep (although he is a sheep himself)
 - 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; Ac 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 21:15-17
 - d) this analogy also indicates that sheep, when led by the HS, will figure out who their shepherd is, the man that they willingly follow – Jn 10:4
 - e) the shepherd must protect the sheep from external predators, employing any level of severity necessary to protect the flock – Jn 10:12; 2Tim 4:14-15 *“Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. Be on guard against him yourself, for he vigorously opposed our teaching.”*; Tit 1:13
 - f) while the PT must not be fearful of publicly identifying the wolves, he must be not engage in any form of self-vindication or personal, unjustified attacks
 - g) the shepherd relies on the sheep for his livelihood, teaching that the LCh is to be the primary means of support for the local shepherd – 1Tim 5:17-18
- 6) The vine and branch analogy basically emphasizes the importance of our intrinsic unity in the LCh and the necessity of continued unity with the PT, from whom branches get their spiritual food, which allows them to produce fruit. Jn 15:5
- 7) The parent-child analogy provides further understanding of the relationship.
 - a) the parent is viewed as the authority in the relationship, and has the responsibility to take care of their child
 - b) a normal parent raises their children on a sound diet, seeing to it that they get the milk and meat that they need – Heb 5:13-14; 1Pet 2:2 *“like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation”*
 - c) the ideal situation for a child is to have a mother and father, and the PT is to provide the tender care and emotional support needed, as well as firm and direct guidance – 1Th 2:7, 11
 - d) he should not provoke those under his charge to anger with excessive or unreasonable demands – Eph 6:4 *“And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.”*
 - e) believers in the LCh are expected to obey their spiritual parent, recognizing that he is there for a reason – Eph 6:1 *“Children, obey your parents in the Lord, for this is right.”*
 - f) like any good parent, the PT must deal with his congregation in gentleness, but must also discipline the children when they need it – 1Cor 4:21 *“What do you desire? Shall I come to you with a rod or with love and a spirit of gentleness?”*
 - g) as children go through various phases in their development, the PT must exercise patience to raise them to maturity – 2Tim 2:24 *“And the Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged”*, 4:2
 - h) raising children is a tiresome, never-ending, and messy business that demands real love and commitment to the best interests of the children, but which is rewarded immeasurably when they turn out right
- 8) The military analogy:
 - a) the communicator is viewed as a soldier, whose job it is to prepare other soldiers for the combat in the angelic conflict – 2Tim 2:2-3 *“And the 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. Suffer hardship with me, as a good soldier of Christ Jesus.”*

- 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 *“but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members.”*
 - (2) the invisible enemies, Satan and his demons – Eph 6:12 *“For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”*
 - (3) the visible enemy, the cosmic system – Rom 12:2; Js 4:4-6; 1Jn 2:15-17
- c) he is to educate them on their weapons and the proper use of them – 2Cor 10:3-5
- E) The earnest desire of RP is that RC excels spiritually, not that he profits or appears as vindicated; therefore, he will hang in with RC over the years, dealing with personal and corporate STA disruptions. 2Cor 13:7 *“Now we pray to God that you do no wrong; not that we ourselves may appear approved, but that you may do what is right, even though we should appear unapproved.”*
 - 1) Note Paul’s refusal to give up on the Galatians, or the Corinthians.
 - 2) The adjusted PT will not leave in the face of pressure, since he knows God expects him to stay. Jn 10:12-13
- F) RP experiences a Godly sorrow (*λυπή* - *lupē*) over those in RC that do not stick with the Straight and Narrow, becoming spiritual casualties. 2Cor 2:1-4; Phi 3:17-19
- G) RP is obviously and normally concerned with RC and the various forms of testing that they endure in Ph₂. 2Cor 11:28-29; 1Th 3:5-8
- H) RP prays continually for RC, just as they are to pray continually for him. Col 4:12-13; Eph 6:19 *“and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel,”*
- I) RC is an open letter to the outside world of the ministry of RP over the years. 2Cor 3:1-4
- J) Therefore, when RC gives RP cause to be proud of their doctrinal orientation and application, he engages in sanctified boasting. 2Cor 7:14 *“For if in anything I have boasted to him about you, I was not put to shame; but as we spoke all things to you in truth, so also our boasting before Titus proved to be the truth.”*; 2Th 1:3-4

IV. The Charge of 2Tim 4:1-2 ***“I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.”***

- A) It emphasizes the high priority that the PT must give to the study-teach routine.
 - 1) 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. 1Tim 4:16, 6:20; 2Tim 1:13-14, 2:15
 - 2) he must be wary of bringing other subjects into the pulpit, or about imposing any other discipline/instruction on the Scripture, which does not truly advance believers, but only tends to cloud the true issues in their minds – 1Tim 6:20-21; 2Tim 2:16
- B) The actual charge demands that the PT:
 - 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
 - a) even his family has to understand that the study is a time of seclusion, not to be violated or interrupted – cp Mt 12:46-50
 - b) he cannot even allow the legitimate pursuit of Living Grace to distract him
 - c) as with any occupation, “coffee breaks” are allowed (and even necessary), but the day must be spent in the pursuit of the Truth, not outside concerns

- 2) proclaim the message of BD in such a way as to impress the hearers with the importance of the teaching – cp Tit 1:13 *“...For this cause reprove them severely that they may be sound in the faith”*
 - 3) function under the study-teach routine through every circumstance, both good and bad, that may arise in his niche
 - a) his own failures or the failures of others cannot distract him
 - b) physical adversity or prosperity cannot distract him
 - c) in short, nothing can be allowed to 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 – cp 1Tim 5:1
 - 5) publicly censure those who will not respond to gentle exposure of their faults, using as severe a tone as necessary to get through to them – cp 1Cor 5:5 *“I have decided to deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus.”*
 - 6) persevere with believers through their failures and problems over the years, having confidence that the instruction/teaching will work in their lives
- C) The PT should communicate in such a way as to not give those that are antagonistic to the Truth any legitimate grounds of criticism. Tit 2:7-8
- D) When teaching the Word of God, the PT must take care:
- 1) not to disregard any portion of it that could be construed as inconsequential – Mt 5:19 *“Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven...”*
 - 2) declare each and every doctrine contained therein – Ac 20:27
 - 3) not to rely on human systems of wisdom or academia – 1Cor 2:1, 4
 - 4) not to merchandise it (change his approach to please others, and thereby gain more support) – 2Cor 2:17 *“For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.”*
 - 5) not to falsify any portion of it for his own personal advantage – 2Cor 2:4
 - 6) minister to all categories of believers, especially baby believers – Jn 21:15; 1Th 2:11 *“just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children”*
- E) He is free to delegate logistical tasks to others, but this is in order to free his time for the pursuit of his Most Pressing Responsibility. Ac 6:2-4
- F) As a shepherd, he is to protect the sheep from false teaching (bad pasture land/weeds), strife (conflicts among one another), and, in general, anything or anyone who is opposed to their well-being (predators, rustlers, etc.) Ac 20:28-30

V. The Authority of the PT

- 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; Js 3:1
- B) The PT, like all other authorities, is delegated his authority, for which he will be held accountable. Heb 13:17 *“Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”*
- C) The pastor’s authority is given to him for the purpose of edifying or building up believers in the faith. 2Cor 10:8 *“For even if I should boast somewhat further about our authority, which the Lord gave for building you up and not for destroying you, I shall not be put to shame”, 13:10*
- D) While the PT is not to abuse his authority (1Pet 5:3), he is not to vacillate or back down in the face of hostility or rejection. Tit 2:15 *“These things speak and exhort and reprove with all authority. Let no one disregard you.”*

- 1) the teaching of a man who is appointed by God and fulfilling his niche will be characterized by authority – Mt 7:28-29
 - 2) 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 – 1Tim 4:12 *“Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe.”*
- E) His authority is a source of boasting (2Cor 10:8), but he should not use that authority to seek human approbation. 1Th 2:6 *“nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority.”*

VI. 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 1Tim 3:1-7
- 1) this does not demand perfection in any or all areas, or all men would be immediately disqualified
 - 2) it does involve a sufficient level of compliance, as determined by an ordaining board and God Himself, with the personal recognition of weak areas and continued work to bring his entire life into compliance with the Word of God
- B) When we consider the above passage, paralleled with Tit 1:7-9, the PT must be above reproach, which is defined by compliance with all these qualities.
- C) He must be:
- 1) faithful to the principle of RM/RW
 - 2) temperate, sober, or restrained in manner
 - 3) prudent, self-controlled, living an orderly life
 - 4) respectable, demonstrating a decorous, proper lifestyle
 - 5) able and willing to show hospitality
 - 6) qualified and competent to teach other believers by virtue of submission to the Timothy principle (an adjusted seminary career)
 - 7) gentle, fair, equitable, and tolerant
 - 8) one that manages his household properly, in control of his wife and children
 - 9) one who loves what is good – he must be a man that pursues and encourages others with respect to Divine Good Production
 - 10) just in his dealings with his fellow man
 - 11) devout, demonstrating loyalty to God and His Plan
 - 12) self-disciplined, having power under control
 - 13) uncompromising with respect to the principles of the Word of God
 - 14) be able to control his temper
 - 15) able to maintain a good witness in his dealing with unbelievers/the negative
- D) He must not be:
- 1) addicted to alcohol
 - 2) one that resorts to physical violence
 - 3) contentious, not resorting to quarrels or verbal bullying to get his way
 - 4) motivated by financial gain
 - 5) a recent convert to the faith (he must have spent time under another adjusted PT)
 - 6) self-willed
- E) In addition, the Royal Imperatives incumbent upon all members of the RFG are equally binding on him personally.
- F) The above qualities are necessary in order for him to be willing and able to exhort other believers in areas of weakness.
- G) These qualities also enable him to effectively deal with those that are antagonistic to the truth as well, *“refuting those who contradict”*.

- H) The PT must set an example to his congregation by applying the doctrine he teaches (without taking time away from his studies, doing things other believers could and should be doing). 1Tim 4:12; Tit 2:7; 1Pet 5:3
- I) He is not to resort to deceit, flattery, or other inappropriate activities to gain or maintain an audience. 1Th 2:3-5
- J) He is to follow the Law of Love, making whatever sacrifices are necessary to fulfill his task of bringing believers to maturity. 1Cor 9:19-23
 - 1) Jesus Christ is the supreme example of this for all shepherds – Jn 10:11 *“I am the good shepherd; the good shepherd lays down His life for the sheep.”*
 - 2) this includes providing his own financial support when necessary (for whatever reason it becomes necessary) – 1Cor 9:4-15; 2Cor 11:7-9; 1Th 2:9; 2Th 3:7-9
- K) He is to avoid showing partiality toward those he serves, treating each believer as he would any other believer under the same circumstances. 1Tim 5:21
- L) He must be aware of the appropriate decorum when dealing with the various categories of believers under his charge. 1Tim 5:1-4; Tit 3:10-11
- M) He should seek to maintain an appropriate physical regimen in order to function at his physical best (which impacts his spiritual efficiency). 1Tim 4:8, 5:23
- N) As a good soldier, he must be willing to endure the rigors inherent in the ministry in general, and in his niche in particular. 2Tim 2:3-4, 10 *“For this reason I endure all things for the sake of those who are chosen, that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.”*

VII. The Pastor-Teacher’s Remuneration

- A) This is clearly taught as the first financial priority of each and every believer in particular and the LCh in general. 1Cor 9:7-14; Phi 4:10, 14-17
- B) However, the PT must be willing to work with his hands if the support is not provided in order to continue teaching those that are positive. Ac 18:3, 5; 2Th 3:7-9
- C) The PT is under the principle of the double honorarium. 1Tim 5:17
- D) This principle is taught in several commonly understood analogies from everyday life:
 - a) military – 1Cor 9:7; 2Tim 2:4
 - b) agriculture – 1Cor 9:7, 10; 2Tim 2:6
 - c) a shepherd and his sheep – 1Cor 9:7
 - d) the ox (*machinery maintenance*) – 1Cor 9:9; 1Tim 5:18a *“For the Scripture says, ‘You shall not muzzle the ox while he is threshing.’”*
 - e) the employer/employee – 1Tim 5:18b *“The laborer is worthy of his wages.”*
- E) This principle was taught in the OT as the priests received their Living Grace from the offerings made to the LORD. Lev 6:16, 7:6; Num 18:8f; 1Cor 9:13
- F) Since he is engaged in the active service of the Lord, the PT is not free to pursue other avenues to gain physical prosperity, he must rely on God to provide through the principle of grace giving. 2Tim 2:4
 - 1) he is to model the example set by Jesus Christ, being content to make others rich through BD, and allowing God to take care of him – 2Cor 9:9-11
 - 2) the PT is never to resort to gimmicks in order to advance himself financially:
 - a) this is why we do not sell books, tapes, doctrines, etc. – 2Cor 2:17
 - b) neither will we resort to cosmic fund-raising devices like pancake breakfasts, car washes, selling candy, raffles, etc.
 - c) he must not use guilt to motivate believers to give – 2Cor 8:3, 9:7
 - 3) Living Grace is promised to the PT that follows the godliness code – 1Tim 4:8
- G) The PT is not to play down this principle, or fail to teach it at all, based on fear of what others may think or say – it is just as important a doctrinal principle as any other.

VIII. The Pastor-Teacher's Rewards

- A) The PT that faithfully discharges his ministry will be the recipient of temporal and eternal rewards. 1Tim 4:8
- B) In time, the PT'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 – 1Th 2:19
 - 2) part of his reward in time is to see his spiritual children orienting to and applying the BD he has taught them – 2Jn 4 *“I have no greater joy than this, to hear of my children walking in the truth.”*
 - 3) those that do so are a source of great happiness for the PT, while those who refuse and reject the doctrine are a source of *lupe*.
- C) Like all believers, the PT will receive his SG₃ at the Bema seat. 1Pet 5:4
- D) The athletic analogy stresses the critical importance of conducting one's ministry according to the rules. 1Cor 9:24-27; 2Tim 2:5
- E) His SG₃, or lack thereof, will be based on his building materials. 1Cor 3:12-15
- F) The parable in Lk 12:41-48 details the various categories of men that function in the office of PT, with vs 48b containing the expectations of RC.
- G) For the RW of the adjusted PT, there is the expectation of sharing his temporal and eternal rewards, just as she shares in the temporal testing related to the ministry. 1Pet 3:7

IX. Occupational Hazards for the Pastor-Teacher

- A) In general, failure to identify areas of weakness under the sin nature and deal with them via rebound can cause a man to become unqualified. Ac 20:28; 1Cor 9:26-27; 1Tim 4:16
- B) Laziness, the failure to stay sufficiently prepared to complete the study-teach routine, will destroy a ministry. 2Tim 2:15
- C) The PT must resist any temptation to become entangled with the cosmos through the pursuit of another career, or becoming involved in inappropriate associations or relationships. 1Tim 6:9; 2Tim 2:4, 4:10
- D) The PT must resist the temptation to merely go through the motions; he must always function out of an energetic love for the Lord and the believers he serves. 1Pet 5:2
- E) The PT must be careful to apply the doctrine equally to his family that he teaches to the congregation. Tit 1:6
 - 1) this is also a part of the principle of following the example set by the PT
 - 2) this includes difficult applications, such as separation, giving, decorum, etc.
 - 3) since the PT is under closer scrutiny than others, the conduct of his family takes on an even more serious consequence, and application is required at an even higher level
- F) Arrogance will destroy a ministry. 2Cor 3:5-6; 1Tim 3:6
- G) Rejection of the sound doctrine he has learned, becoming a law unto himself, renders a man unfit for the ministry. 1Tim 1:18-20; 2Tim 1:13-14
- H) Seeking to please men, or gain their approbation. Gal 1:10; 1Th 2:4, 6
- I) Fear, worry, or anxiety under difficult periods of testing. 2Tim 1:7-8
- J) Bullying people into application of the Truth is not the proper approach, even if it works. 1Tim 1:5 *“But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.”*

“I solemnly charge you... proclaim the Word”

2Tim 4:1

Doctrine of the Pastor-Teacher
Hope Bible Church
November, 2002