

**Spiritual Gifts 10 Teacher and Pastor-Teacher - The Teaching Gifts a
study for the Gulf Coast Baptist Church Bible Institute for the
Winter session 2020-21 by Steve Thomas**

**I. THE SPIRITUAL GIFT OF TEACHING IS ESTABLISHED IN THE BOOK OF
ROMANS. Rom. 12:7**

- A. “He that teacheth”, from *didasko* which is used in Scripture exclusively of teachers.
1. It is used in the participle form 22 times of those who teach doctrine. cf. John 7:28; 8:20 (of the Lord); Acts 18:11; 28:31 (of the apostle Paul)
 2. It is used in relation to law. Matt. 5:19; 7:29; 9:35; 15:9 (sermon on the mount)
- B. The gift of teacher is one of two teaching gifts established in the church. 1st Co. 12:28-29
- C. The one with the gift of teaching is skilled in teaching Old Testament doctrine.
1. Old Testament doctrine is distinguished from New Testament doctrine.
 - a) New Testament doctrine is distinguished by the word *didake*.
 - a. *Didake* is ***doctrine that is taught for the purpose of knowledge and practice***. cf. Rom. 6:17 (obeyed by the Romans); Acts 2:42 (the early church adhered to the apostle’s doctrine); 17:19, 31 (spoken by Paul at Mars Hill)
 - b. Specific *didake* is provided for the maturation of the saints.
 - b) Old Testament doctrine (On teaching is better translated “with the teaching) is *didaskalia* which is used of ***doctrine that one believes but is not applicable for practice***.
 1. “Didaskalia” is used 21 times in the New Testament for doctrine that is taught that is not intended for practice.
 2. *Didaskalia* is used of the doctrine of men. Rom. 15:4 (it was written for our learning); 1st Tim. 1:10 (a healthy *didaskalia* necessary)
 3. *Didaskalia* is used to manipulate men. Eph. 4:14 (tosses men to and fro)
 2. Both *didake* and *didaskalia* are used together in several passages of Scripture. 2 Tim. 4:2-3; Tit. 1:9

II. THERE ARE CERTAIN CHARACTERISTICS OF THE TEACHER GIFT.

- A. Teacher gift is distinct from the pastor-teacher gift. Eph.4:11; Acts. 13:1; Rom. 12:7
- B. The focus of the gift of teacher is to solidify the **hope** of grace believers through the accurate teaching of doctrine for the church's faith but not practice. Rom. 15:4.
1. The **hope** of the Grace believer is strengthened by the example of patience as seen in the Old Testament. James 5:11
 2. The **hope** of the Grace believer is strengthened by the example of reward for endurance. Hebrews 6:10-19

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3. The **hope** of the Grace believer is strengthened by the encouragement that comes from Old Testament prophecy. 2 Peter 1:16-20 (Is.65:17; Zec. 14:1-9)

III. **THERE IS AN IMPORTANCE IN DISTINGUISHING DOCTRINE FOR BELIEF FROM DOCTRINE FOR BELIEF AND PRACTICE.**

A. A proper understanding of Old Testament doctrine helps the Grace believer to live in an area of scripture designed to help him grow. 2 Pet. 3:18; Tit. 2:11-13; 2 Tim. 3:16

B. Misapplication of Old Testament scripture destabilizes the Grace believer. Eph. 4:14; Tit. 1:14-2:1

C. Misapplication of Old Testament scripture leads one to teachings contrary to Grace teaching . 1 Tim. 1:8-10; 4:1-6; 6:3-5; Tit.1:8-14

IV. **SIGNS OF POSSESSING THE GIFT OF TEACHER ARE:**

A. An above normal desire to study. 2 Tim. 2:15

B. An appetite for understanding Old Testament teaching.

C. An ability to encourage Grace believers by an accurate portrayal of events in the Old Testament.

CONCLUSION -

PASTOR-TEACHER

INTRODUCTION

I. **THE PASTOR-TEACHER GIFT DEFINED.**

A. **The term pastor/teacher is used to note one who is a shepherd.**

1. **The term used for the gift is *poimane* which is used in Scripture of *one who watches over and oversees sheep.***

2. **The one with the gift notes one who is a teacher. Eph. 4:11**

b. **The pastor/teacher is one who is a shepherd.**

B. **The importance of a shepherd is seen in Scripture.**

1. **It is used for one who guides sheep away trouble. Matt. 9:36**

a. **The importance of a shepherd is seen in the effect upon a flock in his absence. Matt. 26:31**

b. **A shepherd keeps watch over his sheep. Lk. 2:8**

3. **The Lord is seen in Scripture as the ultimate shepherd.**

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- A. He is seen as the good shepherd. John 10:14
 - B. Christ is seen as the great shepherd of the sheep. Heb. 13:20
 - C. Christ is seen as the Shepherd and Bishop of the believer's souls. 1st Pet. 2:25
4. The pastor/teacher is seen as an under/shepherd. 1st Pet. 5:4

Seen in Christ being the "chief" shepherd.

- A. The "arch" prefix used to designate one who is primary above all others is a feature in Scripture. cf. John 11:49 (of the chief priest who was priest above other priest); Jude 1:9 (of Michael being the chief angel above all others)

- B. A hireling is the opposite of the shepherd and is defined by Joseph Thayer as "*a wage worker*", Strong's lexicon. John 10:12

- C. A distinction needs to be made between the gift of pastor/teacher and the office of bishop.

- 1. *Elder* is used in Scripture of a mature believer. 1 Tim. 5:17, 19; 1 Peter 5:1
- 2. *Bishop* is used in Scripture of the office that a pastor/teacher can hold. 1 Tim. 3:1-2; Acts 20:28; Titus 1:7
- 3. Not everyone with the pastor/teacher gift has to be a pastor. 1st Tim. 3:1 (He has to lust for the office)

II. THE DUTIES OF THE PASTOR/TEACHER ARE OUTLINED IN SCRIPTURE.

- A. The pastor/teacher shepherds the flock of God. 1st Pet. 5:2

- 1. There are several words for "feed" used in Scripture.

- a. *Bosko* is a word used in Scripture of physical and spiritual feeding.
 - 1. It is used in Scripture of the physical feeding of swine. Lk. 15:15
 - 2. *Bosko* which is used in Scripture of spiritual feeding. cf. John 21:15,17

- b. *Poimane* is inclusive of *feeding, watching out for and leading the flock.*

- 2. The pastor teacher shepherds by "*taking oversight*"

"Oversight" is episkopountes:

- 2. *Skopos* which is used in Scripture of one who is intently looking for the purpose of recognizing particular things. cf. Rom. 16:17 (of skoping out those causing division); Phil. 3:17 (of skoping out those who walk right)
- 3. The use of the epi preposition intensifies the word and can be translated, *to thoroughly look out for; to watch.*

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- a. Episkopountes is used in Scripture of one who observes his surroundings. cf. Heb. 12:15 (of those failing of the grace of God); Acts 20:28 (of the pastor/teacher)
- B. The pastor/teacher is a *herald* (imperative) of the Word of God. 2 Tim. 4:2
 1. He *preaches* (kerusso), or heralds with authority. cf. Matt. 3:1 (of John the Baptist); Acts 19:13; 1st Co. 1:23; Gal. 2:2 (of the apostle Paul);
 2. The Word of God. 2 Tim. 4:2
 3. The Good News for maturing. Col.1:27-28; Gal. 2:2; 5:11
 4. The manner of how the pastor/teacher heralds the Word is seen in Scripture.
 - a. With confidence. 1 Thess. 2:2
 - b. Absent of man's wisdom. 1 Co. 2:4
- C. He *rebukes* (imperative) when necessary. 2 Tim. 4:2
 1. *Elegcho* is the word used for rebuke, which is to “*convict, convince, tell a fault,*” -- Strong’s lexicon Eph. 5:11,13
 2. *Elegcho* is used in Scripture of those rebuked by the Lord. Rev. 3:19; Heb. 12:5
 3. *Elegcho* is used of the believers rebuking others. 1st Tim. 5:19-20
 4. *Elegcho* is used in Scripture of the one with the gift of pastor/teacher being encouraged to exercise. Tit. 1:13; 2:15 (of Titus with the Cretians).
- D. He *reproves* (imperative) the flock. 2 Tim. 4:2
 1. *Reprove* is epitimao which is used in Scripture of “*censure, forbid*” -- Strong’s lexicon
 2. *Reprove* is demonstrated in Scripture. Matt. 16:22 (of Peter to the Lord); Jude 1:9 (of Michael leaving the Lord to reprove Satan)
- E. He exhorts the flock.
 1. Exhort is parakaleson (imperative) is to *encourage one to proper behavior through placing facts before the mind that stimulate them to behavior or through comforting one enabling them to move forward.* -- K.D.J.
 2. Exhortation is pivotal in the church. cf. Eph. 4:1; Phil. 4:2; Col. 4:8; 1st Thess. 2:11

III. THE RESULTS OF THE EXECUTION OF THE PASTOR/TEACHER GIFTS IS NOTED IN SCRIPTURE.

- A. The gift is used towards the perfecting of the saints. Eph. 4:12
 1. “Perfecting, *katartismos* is *adjustments made for the purpose of putting something back into place that has come out of alignment.*
 - a. *Artismon* is used in Scripture of the mending of nets. Matt. 4:21
 - b. The use of the *kata* preposition notes the thoroughness of the knitting process.
 2. Definitions of the compound word for “perfect” all agree with the idea of adjustment.

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. Reinecker/Rogers – *to equip. The word includes the thoughts of the harmonious combination of different powers of the supply of that which is defective and of the amendment of that which is faulty.*

a. Barclay – *It means ‘to adjust, to put in order, to restore.’*

B. The word “perfect” is used in Scripture to emphasize the adjustment of things, groups and people.

1. Things are seen as made “perfect” in Scripture. Matt. 4:21; Heb. 11:3; 10:5

2. Groups are seen as made “perfect” in Scripture. 1 Co. 1:10; Rom. 9:22

3. People are seen as made “perfect” in Scripture. Gal. 6:1; Eph. 4:12; 2 Tim. 3:17

IV. SOME SIGNS OF THE POSSESSION OF THE PASTOR-TEACHER GIFT.

A. Believer who is a male. 1 Tim. 2:11-14; 3:2

B. The believer has an above normal desire to study. 1 Tim.5:17; 2 Tim. 2:15

C. The believer is absent of greed for money. 1 Peter 5:2; 1 Thess. 2:5

D. The believer delights in seeing the growth of other believers. 2 John 4; 1 Thess. 2:6

CONCLUSION