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THE GIFT OF PASTOR-TEACHER

1. 1 Thessalonians 5:12-13 say's, **“But we request of you, brethren, that you appreciate** [now Paul gives us three things for which / P-T should be appreciated] **those who** [1] **diligently labor among you** [verb kopia/w (kopiao) means- *work to the point of exhaustion*; / communicator of / Word has a *responsibility*, an obligation to labor to / point of exhaustion-- to study, to analyze, to never speak until he understands and is able to communicate clearly], **and** [2] **have charge over you in the Lord, and** [3] **give you instruction** [*noutheteo* lit. means- *put in the mind, admonish, warn* by means of instruction; this is part of / pastor's responsibility as he communicates / Word, to put into his people's minds an admonition about certain things, by teaching and warning strenuously against that which is evil-- not just sinful- - but / inaccurate principles and erroneous doctrines which abound in religious Christianity], **and that you esteem them very highly in love because of their work** [‘esteem’ is from *hegeomai*, which means- ‘add up the facts and come to a sound conclusion’].”
 - A. The passage doesn't say “because they just seem to please you,” it doesn't say “because you love their scintillating personality.” When someone say's, “You know, I really don't like that guy;” which happens so often in the lives of those who feel an inordinate need to be stimulated emotionally. The proper response is-- “So what?” Paul say's to add up the *facts*. Not liking someone is not a fact, its a feeling. The pastor is to be esteemed “very highly in spiritual love” because of his *work*!
 - B. What are the facts? Did the man labor in the Word; did he stand up in front of you; did he communicate the Word of God to you; did he give you spiritual food? *That* is the criteria for evaluation.
 - C. The congregation has to recognize that the test of a man is not his personality, but his communication. Does he feed you the Word of God, and can you eat what he serves? Your evaluation of him is always to be based on the two ‘C’s’-- [1] *communication* of the Word; and [2] *character*. Can he do it, and does he have it? Those are the issues.
2. Paul wrote to Titus in 2:1, **“But as for you** [a spiritually gifted P-T], **speak the things which are fitting for sound doctrine.”** He goes on in vv. 7-8, **“in all things show yourself to be an example of good deeds, {with} purity in doctrine, dignified, sound {in} speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.”** In v. 15 he say's, **“These things speak** [preach] **and exhort and reprove with all authority. Let no one disregard you** [let no one look down on you in contempt].”
3. In 1 Peter 5:1-4 Peter say's, **“Therefore, I exhort the elders** [pastors] **among you, as {your} fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that**

is to be revealed, shepherd the flock of God among you [poimai/nw (poimaino)- *feed, lead to pasture, tend a flock*; which includes guidance, protection, care, and nourishment; spiritually it means- ‘supply the needs of the soul’], **exercising oversight not under compulsion, but voluntarily, according to {the will of} God** [i.e., of your own freewill; don’t be manipulated into a position of authority and leadership if you’re not ready for it, don’t be coerced into a pastorate that you *know* is not within / will of God for you; always remember / pr: that service of any and all kinds must remain *free* if it is to be spiritually acceptable in / plan of God!]; **and not for sordid gain** [‘not’ with a fat salary in mind], **but with eagerness** [‘with alacrity,’ ‘with’ zeal, enthusiasm and determination]; **nor yet as lording it over those allotted to your charge** [what he’s saying is, ‘don’t be a tyrant over those whom God has placed under your ministry’], **but proving to be examples to the flock** [here’s an interesting thing, when he say’s / pastor is to be an ‘example to the flock’ he uses the word *tupos*, / Greek word for a ‘type;’ *tupos* was- ‘an impression, / mark formed by a blow of some kind;’ it referred to / impression of a seal, a stamp made by a die, / form or mold for metals; in a technical sense it means- *pattern to which something must conform*, i.e., as you see / pastor’s diligence in / Word of God, as you see / pastor’s desire for / will of God, as you see him imitate / Lord Jesus Christ in his faithfulness to / plan of God, *follow it!*]. **And** [as a result of your faithfulness in / cause of Christ, P-T] **when the Chief Shepherd** [Jesus Christ] **appears, you will receive the unfading crown of glory** [a special category of eternal reward for / P-T].”

Body

1. The work and responsibility of the P-T.

1 Timothy 4:11-16 say’s, “**Prescribe and teach these things. Let no one look down on your youthfulness** [Timothy was not a young boy; / Greek word *neotes* described anyone of military age, which was up to 40], **but {rather} in speech, conduct** [following on / heels of ‘conduct’ Paul gives us three marks, three areas of Christian character], [1] **love** [*agape*- unconditional and sacrificial; it is never bitter, never resentful, never vengeful; there are two things spiritual love will *never* do: allow itself to hate; and refuse to forgive], [2] **faith** [or ‘loyalty, fidelity;’ this is an unconquerable loyalty to / Person of Christ and an unconquerable faithfulness to / cause of Christ, no matter what it cost!; / P-T is a spiritual leader and a spiritual leader must demonstrate to his disciples a loyalty to Jesus Christ that defies circumstances, a loyalty that defies trial, tribulation and even tragedy!] **{and}** [3] **purity** [‘purity’ is an unconquerable allegiance to / standards of Christ; / P-T, along with every believer, needs to have a code of honor and honesty, of self-discipline and self-control, consideration and courtesy, above and beyond / standards of / CS; so, / third identifying mark of / P-T is a spiritual life lived on / supernatural plane of / Age of Grace-- he walks in / footsteps of Christ because he lives his life according to / Honor Code of / Royal Family], **show yourself an example of those who believe** [a living demonstration of faithfulness to / plan of God; / wise counsel of / apostle Paul, his spiritual advice to Timothy, is that he must ‘silence criticism by conduct;’ a verbal defense may or may not silence criticism, but character will; Pr: *Consistency of character is integrity*]. **Until I come, give attention** [word means- ‘apply oneself; devote thought and effort to’] **the {public} reading {of Scripture,} to exhortation** [powerful, hortatory discourse] **and teaching** [or, ‘doctrine;’ either can be meant; to simplify it we could say, ‘ / teaching of doctrine’]. [this next phrase is a *command*] **Do not neglect the spiritual gift within you** [P-T], **which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery** [‘ /

elders’. **Take pains with these things; be {absorbed} in them** [‘find your whole life in them’], **so that your progress may be evident to all...**

/ ‘progress’ Paul speaks of was Timothy’s own spiritual growth in application, understanding, and communicative ability]. **Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation** [‘deliverance’ through / trials, tribulations and adversities of / Spiritual Life] **both for yourself and for those who hear you** [believers under his ministry in / local body].”

A. Timothy as to devote himself-- his energy, efforts, and gift-- to the public reading of Scripture, to powerful exhortation, and to the teaching of doctrine. Here we have a pattern, an outline for the gathering of the local body. There are four things which ought to be a part of every worship service.

- 1) **The reading and exposition of Scripture--** Ultimately, believers do not gather together to hear the opinions of the P-T-- though it’s not wrong to express them in your teaching, *when* they line up with God’s!-- they come together to hear the Word explained in terms they can understand. Since Christ is the center of Christianity, and the Bible is said to be the “mind of Christ,” our worship should be focused on and centered around the Bible.
- 2) **The teaching of the Word of God--** There is a tremendous amount of exhortation taking place in pulpits today, but very little true teaching. We are constantly being reminded to, “Do this. Don’t do that. Be this. Don’t be that.,” etc. But the one thing missing-- I believe, above all others -- is the ‘how-to,’ the mechanics. We are told over and over and over again *what* we need to do but *not* how to do it! That’s where the P-T must come in; this is his area and realm of expertise. The P-T has been freed from other duties in life in order to labor and think, to study and sweat and pray over the Word so that he can equip his people for battle, so that he can teach them the mechanics of the Word of God and the Spiritual Life.
- 3) **Exhortation--** Here is the principle: *Christian instruction should always end in Christian action!* We move from translation to interpretation to application to exhortation. It’s not enough to teach the Word of God as something to be studied and understood intellectually; it has to be metabolized spiritually-- digested in faith-- then translated into action!
- 4) **Prayer--** Nothing is possible in the plan of God without the power of the HS; and hence, the *significance* of prayer. The Body of Christ meets in the presence of God; it thinks by the Spirit of God; it goes out in the strength of God. If the services of *your church* have gotten ‘off track,’ it wouldn’t hurt to check them against these four things right here.

B. In this same section Paul sets out four things that are the personal duties of the P-T.

- 1) He must remember that the spiritual gift of P-T sets him apart for a unique aspect of service in the plan of God. Your commission, P-T, came directly from the Spirit of God; your ministry and labor is within the family of God; and your responsibility is to build up the Church of God-- both numerically, and even more so spiritually. These are the two E’s: *evangelism*; and *edification*.
- 2) That he must be diligent to think about and apply “**these things**” to his own life.

In v. 11 Paul told Timothy to **“teach these things;”** in v. 15, **“be diligent in these things,”** ‘devote yourself to them fully so that your progress is unmistakable.’

Sometimes we get so busy in our study and preparation to teach that we forget our first priority is to *learn*. As a P-T you study first for yourself, for your own growth and edification in the Spiritual Life. And if you will keep that objective constantly before you-- conformity to the character of Jesus Christ-- you will never lack the tools with which to strengthen, edify, and encourage other believers. Keep something else in mind as well: There is great danger in a mind that is not open to new truths, a new method of expression or a new style of teaching. A ‘closed mind’ means intellectual laziness, it means mental lethargy. Many times for the communicator this is a direct result of a failure to study!

- 3) The duty of focus and concentration. Principle: *Maximum effort achieves maximum results*. The danger for the P-T is getting so ‘caught up’ in all the other things to be done around the church that he has no time or energy left to fulfill his *own* responsibilities. Every day the pastor is confronted with a multitude of issues and invitations to get involved in things which have absolutely nothing to do with his spiritual gift. Maturity comes when you learn how to focus your life around *one* thing, how to establish your priorities around the only thing that really matters-- and that’s the Person of Jesus Christ! One more principle here: *Concentration of energy and effort is the primary duty of the P-T*.
- 4) He must remember the duty of spiritual progress. His advance in the plan of God must be evident to everyone who cares to look. One of the tragedies of modern Christianity is that so few believers ever make it to maturity. They fail to persevere, they fail to endure in the spiritual race because they’re operating in the energy of the flesh, and *not* in the power of the Spirit. The same sins, the same frailties, the same arrogant attitudes conquer them day after day, month after month, year in and year out, and there is no progress in the Spiritual Life.

The P-T exhorts his sheep to become more and more like Jesus Christ. How can he lay this path of growth before them unless he himself is becoming-- moment by moment and day by day-- “conformed to the living image of the Lord Jesus Christ”? When his focus is to become like Christ in every area of life, then he’ll be able to lead others down this path of advance from the Cross to the Crown!

2. The authority of the P-T.

Hebrews 13:7 instructs believers, to **“Remember** [or, ‘be mindful of’] **those who led you,** [and *who* is that?-- those] **who spoke the word of God to you; and considering the result of their conduct** [/ outcome of their spiritual lives], **imitate their faith** [word ‘considering,’ from *anatheoreo*, means lit.- ‘look at again and again; *examine carefully and attentively*’].” And in v. 17 the writer says, **“Obey your leaders** [P-Ts], **and submit {to them}** [a principle of genuine humility-- orientation to / authority of your right P-T; genuine humility consists of two things: {1} submission to authority, and {2} teachability]; **for** [*because*; this gives us / reason] **they keep watch over your souls, as those who will give an account.”** Where? To Christ, at the *Bema* Seat, for their care and concern, for their diligence and perseverance over your soul.

He say's, **“Let them do this** [‘let them’ fulfill their immense responsibilities] **with joy and not with grief, for this would be unprofitable for you.”**

Let me tell you what I believe the HS is saying through the writer here, and what this means to you and I as CA believers. If the P-T is forever battling the sheep; if he has to fight his own flock just to execute his duties as unto the Lord, the *sheep* are the ones who suffer! When he can't study and teach because every busybody and their brother is constantly stirring up trouble, constantly working against him, constantly undermining his authority, the sheep are the ones who pay the spiritual price. Communication of the Word is the root from which all spiritual fruit is borne; hence, no communication, no growth; no growth, no character; no character, no service. It's just that simple.

3. The qualifications of the P-T.

A. 1 Timothy 3:1-7 say's, **“It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires {to do [Pr.: Behind / office of ‘overseer’ is / spiritual gift of P-T.].} An overseer, then, must be** [Paul is going to lay out fifteen things that / ‘overseer must be’]...” Beginning with:

- 1) **“Above reproach.”** What Paul's saying here is simply this-- that the P-T must be a spiritual man, the kind of leader against whom no charges can be brought, against whom no accusation can be laid. The Greek word is *anepileptos*. One version of the NT translates this as “irreprehensible”- ‘unable to be found fault with.’ The Greeks themselves defined *anepileptos* as- ‘affording nothing of which an adversary can take hold.’ This is the ideal of Christian virtue and integrity, a life of such spiritual purity- - not *asceticism*-- but integrity, that there is no opportunity for criticism and castigation. That doesn't mean criticism won't come; it means when it does it will be unwarranted, baseless and without a foundation upon which to stand.
- 2) **“The husband of one wife.”** *mia=j gunaiko/j a)/ndra* (*mias gunaikos andra*) is lit.- *of one wife man*, or, *of one wife husband*. This phrase means *one at a time* and was intended by the Spirit of God to set forth a pure concept of Christian marriage, as opposed to the bigamy and polygamy which was common among Gentile nations in ancient history, as well as the marital abuse which prevailed in the Roman Empire at this time. Divorce and concubinage were rampant in the Roman Empire of the 1st century. History records some wealthy Romans, both men and women, as having been married twenty to thirty times, or even more! Divorce was a lot like taking off an old coat and tossing it to the side.
 - a. Here's the principle, and you had better get it down: *The P-T is to be a loyal husband to one wife*. It doesn't mean that a man who has been divorced cannot serve as a P-T, and it doesn't mean he can never marry again if his wife dies; it means love, cherish, and remain faithful to the one you have! If you chose the right one, gentlemen, she is a gift of grace, a joy and refreshment to your soul; and if not, well, then she's not!
 - b. Later on in the Early Church the ‘Apostolic Canons’ laid down this principle: The man who is involved in two marriages after his salvation {bigamy}, or who has taken a concubine {mistress}, cannot be an *episkopos*- ‘an overseer.’ You have to understand that the ancient world, even among the Jews, was in a state of

moral and spiritual chaos. Even down to the 1st and 2nd centuries AD there were Jews still practicing polygamy. In discussing Christianity with a Jew, Justin Martyr-- one of the Church fathers in the 2nd cent.-- said, "it is possible even now for a Jew to have four or five wives," *Dialogue with Trypho*, 134 Josephus, in writing about Herod's various plans to arrange the marriages of his sons, grandsons, and granddaughters-- in many cases to one another-- wrote, "For it is the ancient practice among us to have many wives at the same time," *Antiquities of the Jews*, 17:1--2

- i. Even *with* polygamy alive and well, divorce was tragically easy in the Jewish world. The Jewish nation, at certain times, had the highest ideals for marriage. They believed that a man must forfeit his life rather than commit murder, idolatry or adultery. Yet, all three of these sins eventually became snares and stumbling blocks to the nation. The people of Israel believed that marriages were made in Heaven, therefore, marriage was indeed the ideal. And yet the Law of Moses still allowed for divorce. Among the Israelites marriage was said to be "inviolable but not indissoluble." The Jewish thought was that once the 'marriage ideal' had been shattered by cruelty or infidelity or even incompatibility, it was far better to allow a divorce and permit the two to make a fresh start. However, under Jewish Law, the wife had almost no rights whatsoever. Herod's sister Salome, after a quarrel with her husband-- who had rebelled against Herod after being appointed governor of Idumea and Gaza-- sent him a bill of divorce and dissolved her marriage with him. Commenting on this particular incident Josephus said, "...This was not according to the Jewish laws. For with us it is lawful for a husband to dissolve a marriage, but a wife, if she departs from her husband, cannot marry another, unless her former husband put her away," *ibid.*, 15:7--10

In cases of divorce by mutual consent in NT times, the only thing required was two witnesses. There was no court case at all. A husband could divorce his wife for any cause, or *no* cause. At the most, a wife could petition the court to urge her husband to write her a bill of divorce, but it could not *compel* him even to do that.

- ii. Among the Romans in the 1st century it was even worse. According to Roman law, as well, the wife had no rights. The philosopher Cato said, "If you were to take your wife in adultery, you could kill her with impunity, without any court judgment; but if you were involved in adultery, she would not dare lift a finger against you, for it is unlawful." Marriage became so disagreeable that in 131 BC a well-known Roman named Metellus Macedonicus made a statement which Augustus would later make famous: "If we could do without wives, we would be rid of that nuisance. But since nature has decreed that we can neither live comfortably with them, nor live at all without them, we must look rather to our permanent interests than to passing pleasures."

Even the Roman poets recognized just how dreadful the situation was. Propertius wrote, "Sooner will the seas be dried up and the stars torn from heaven, than our women reformed." "Only the ugly," Seneca declared, "are

loyal.” He said, “A woman who is content to have only two lovers {that’s aside from her husband} is a paragon of virtue.” The Romans had a custom that whenever two people were married the home to which the couple was returning would be decorated with fresh bay leaves. Juvenal said that there were some who entered into divorce before the ‘bays of welcome’ had even faded.

Just to give you some historical examples from ancient Rome: Ovid and Pliny had three wives; Caesar and Antony had four; Sulla and Pompey five; Herod had *nine*; the Emperor Nero was the 3rd husband of Poppaea, and the 5th of Statilla Messalina. Once you see the historical background here you can understand why Paul would include this idea of honor, stability and sanctity in the marriage of a spiritual leader.

- 3) **“Temperate.”** *Nephalios* means- ‘sober, balanced.’ Notice the eighth thing he mentions is **“not addicted to wine.”** A drunk was a disgrace in the ancient world and he is a disgrace now. Until the times of the Romans and their aqueducts, the water supply was often inadequate, and sometimes, downright dangerous to your health. Therefore, wine was the most common drink in the ancient world. However, because it was the natural choice of antiquity, it was used in great moderation. At the average meal, or gathering, wine was drunk in the proportion of two parts wine to three parts water.

The interesting thing is the double meaning here: *Nephalios* means- ‘clear-headed, temperate;’ but it also means- ‘*watchful* and *vigilant.*’ *Paroinos* means- ‘addicted to wine;’ but it also means- ‘*quarrelsome* and *violent.*’ The point Paul makes is that the P-T should maintain balance in all areas of life-- a spiritual equilibrium-- if you will. There should be nothing in his life which would lessen his vigilance or corrupt his conduct.

- 4) In numbers four and five we have two Greek words which describe two outstanding qualities that are to characterize the P-T. The fourth quality Paul mentions here is **“prudent.”** *Sophron* sw/frwn is the Greek word. It can be translated- *of sound mind, self-controlled, having complete control over sensual desires.* The Greeks derived from it two words which mean- ‘to keep one’s mind safe and sound.’ The corresponding noun which comes out of it is *sophrosune*, and it was one of the great words in ancient Greece.
- a. Plato defined it as “the mastery of pleasure and desire.” Pythagoras said that *sophrosune* was “the foundation on which the soul rests.” One English writer say’s, that it is “reason’s girdle and passion’s bridle.”
 - b. The man who is *sophron* has every part of his nature the under control of the mentality. His emotions, his desires, his OSN are all under submission to the Spirit of God working through the Word of God in his soul. I.e., the believer who has this spiritual control is one in whose soul Christ reigns as King of Kings and Lord of Lords, as the *sole* occupation in life!

The word which goes with this, the companion word, is translated **“respectable”** in the NAS. This is the fifth thing. The Greek word is *kosmios* (kosmios); it means- *orderly, honorable, well-arranged.* It speaks of one who commands the respect of others not because of what he *say’s*, but because of what he *is!*

- a. If a man is *kosmios* in his outward actions, it's because he is *sophron* in his inward attitude; his source of thinking and motivation is the mind of Christ! *Kosmios* is more than simply 'good behavior;' it describes someone whose life has beauty and grace, one in whose soul there is 'spiritual harmony'-- that balance and equilibrium I spoke of earlier.
 - b. So, the P-T must be *sophron*-- his every instinct and desire mastered by the power of the Spirit; and *kosmios*-- his inner control, his inner balance, issuing in actions worthy of respect. He lives in light of the Honor Code of the Royal Family.
- 6) **“Hospitable”** means- 'generous to guests.' Something which was very important in ancient times, considering how most inns were little more than warehouses and rather dangerous places to spend the night.
 - 7) **“Able to teach.”** *Didaktikos* means- 'skilled in teaching.' In the majority of churches today there is an inordinate amount of 'topical preaching' and exhortation. There are two things every communicator should understand: {1} there is little benefit in exhorting a man to be spiritual when he has no idea what spirituality is, or how on earth to acquire it; and {2} that some of the most effective teaching you'll ever do is not by what you *say* but by who you *are*.
 - 8) Which is **“not addicted to wine,”** we dealt with already.
 - 9) **“Pugnacious,”** from plh/kthj (plektes), means- a *striker*, a *brawler*; lit., *ready for a blow*. The P-T cannot be a man who assaults others, a man who is quick to resort to violence instead of Doctrine to solve his problems. One of the earliest regulations of this in the history of the Christian Church comes from the Apostolic Canons, where it say's, an “overseer... who strikes the faithful when they err, or the unbelievers when they commit sin, and desires by such means as this to terrify them, we command to be deposed”-- removed from his office-- “for nowhere has the Lord taught us this. When He was reviled, He reviled not again, but the contrary. When He was struck, He struck not again; when He suffered, He threatened not.” Jesus Christ is the ultimate example of non-retaliation.

“Vengeance is mine,’ say’s the Lord, ‘I will repay,” I will recompense! **“Do not take your own revenge... but leave room for the wrath of God,”** Romans 12:19. I.e., give the justice of God an opportunity to work itself out! What did the apostle Peter tell us in 1 Peter 5? “Don’t be a tyrant, a dictator over those whom God has placed under your care.” Look back at history and you can see very clearly that those who were consumed with power lust, those who desired to rule and dominate other people, have always used violence to achieve their ends. That’s the only way tyranny works. Whether in a dictatorship or a communist oligarchy, violence is the key!

“But,” instead, what does Paul say? The ‘shepherd’ should be **“gentle,”** that’s number ten. This is definitely in need of clarification. The word translated **“gentle”** is derived from the Greek noun e)piei/keia (epieikeia).

- a. Aristotle described it as “that which is better than justice.” He defines it as the quality which corrects the law when the law is in error because of its generality. Law, by its very nature, has to be impartial, strict and direct. But we know that

unlike the Justice of God, the execution of human law is not always fair, not always just, and not always impartial. There are times when it is actually *unjust* to apply the strict letter of the law without weighing any of the other factors.

- b. One famous Greek scholar {Archbishop Trench} said that *epieikeia* means “retreating from the letter of right to better preserve the spirit of right....” He said, it is “the spirit which rectifies and redresses the injustices of justice.” Aristotle wrote this description about *epieikeia*-- it is “to pardon human failings; to look at the Law-giver, not the law; to the intention, not the action; to the whole, not the part; to the character of the person in the long run and not in the present moment; to remember good rather than evil, and the good that one has received rather than the good that one has done; to bear being injured; to wish to settle a matter by words rather than deeds.”

What we’re looking at here is a maximum grace-orientation on the part of the P-T. We’re talking about exercising the wisdom and discernment of divine viewpoint in every situation of life. It’s knowing when to apply the letter of the law, and when to apply the *spirit* of the law.

If there is a matter being disputed, we can settle it by consulting a book of practice and procedure, or we can settle it by consulting Jesus Christ. If there is an issue being debated, we can settle it in law, or we can settle it in love. There’s no doubt in my mind the atmosphere of the local church-- and even the Body of Christ as a whole-- would be radically changed if believers would allow the virtue of *epieikeia* to be cultivated within.

- 11) “**Uncontentious.**” The P-T should be peaceable. *Amachos* means- ‘disinclined to fight.’ There are people in life who are always trying to start a fight, always wanting to argue their position about this subject or that subject or something which is *totally* irrelevant! The true spiritual leader will seek peace, not at the compromise of truth, but to maintain the atmosphere of spirituality in the local body.
- 12) “**Free from the love of money.**” I.e., the P-T does nothing in his ministry or service for the sake of profit, he is “**looking to the reward which is in Heaven,**” not the financial gain on Earth! He knows that there is an eternal value, an eternal reward, which is above and beyond all the wealth of the temporal realm.
- 13) Under this next section Paul say’s, “**{He must be} one who manages [proistemi- ‘rule; lead’] his own household well, keeping his children under control with all dignity [teknon is used of ‘children’ who are young enough to be trained, taught and instructed, i.e., Paul is not talking about post-pubescent teenagers who were looked upon in / Greek and Roman worlds as being adults at 14 years of age, responsible for their own actions and decisions; / next phrase is a parenthetical statement explaining why he must keep ‘his children under control with all dignity’] (but if a man does not know how to manage [rule] his own household, how will he take care of the church of God [/ answer is-- he won’t!]?).**”

{and} [14] *not a new convert, lest he become conceited* [‘arrogant,’ inflated by a sense of his own importance] **and fall into the condemnation incurred by the devil.**”

“And [15] he must have a good reputation with those outside {the church [this means he has earned / respect of unbelievers he comes into contact with],} so that he may not fall into reproach and the snare of the devil.”

- B. The apostle Paul wrote to his protégé Titus in 1:7-9, that **“...the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, that [in order that] he may be able both to exhort in sound doctrine and to refute those who contradict [reject sound doctrine].”**

4. The remuneration of the P-T.

1 Timothy 5:17-18 say’s, **“Let the elders [P-Ts] who rule well [*proistemi*, same word as 3:4-5] be considered worthy of double honor [here’s / spiritual condition], especially those who work hard at [prep. *en-* ‘in’] preaching and teaching [or, ‘the Word and doctrine;’ from *logos* and *didaskalia*, which can refer to either / function or / information]. For the Scripture says, ‘You shall not muzzle the ox while he is threshing [this is a quote from / Mosaic Law-- Deut. 25:4; in every case where threshing was done in / ancient world, whether / oxen were driven across / grain, tied to a post in / middle and made to march round and round, or harnessed to a threshing sledge, they were always left unmuzzled; so, in reality, they were free to eat as much of / wheat, or corn, or whatever grain happened to be ‘under hoof,’ as they desired, as a reward for their labor],’ and ‘The laborer is worthy of his wages [is a saying of Jesus; it’s taken from Lk. 10:7, and was probably a common proverb in Christ’s day; any person who works deserves compensation and / Biblical proportion is: / *harder he works, / more he deserves.*].”**

The principle which comes out of this is: that *The P-T is to be properly honored and properly paid.*

5. The burden of a P-T. This would apply to anyone with a communication gift who is in the least bit spiritually sensitive, who is spiritually ‘in tune’ with the plan of God. Cf. Jeremiah 20.

Beginning in v. 7 Jeremiah say’s, **“O LORD, You have deceived me and I was deceived; You have overcome me and prevailed. I have become a laughingstock all day long; everyone mocks me. For each time I speak I cry aloud; I proclaim violence and destruction, because for me the word of the LORD has resulted in reproach and derision all day long.**

But if I say, ‘I will not remember Him or speak anymore in His name,’ then in my heart [right lobe of my soul] it becomes like a *burning fire* shut up in my bones; and I am weary of holding {it} in, and I cannot endure {it.} For I have heard the whispering of many, ‘Terror on every side! Denounce {him;} yes, let us denounce him!’ All my trusted friends, watching for my fall, say: ‘Perhaps he will be deceived, so that we may prevail against him and take our revenge on him.’ But the LORD is with me like a dread champion; therefore my persecutors will stumble and not prevail. They will be utterly ashamed-- [why?] because they have failed-- [hence, ‘they will be ...ashamed’] with an everlasting disgrace that will not be forgotten,” vv. 7-11

