

**Titus 1:1** Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge [ ἐπίγνωσις (*epígnōsis*): only acquired through the teaching ministry of the Holy Spirit ] of the truth [ ἀλήθεια (*alētheia*) immutable absolutes from the veracity of God ] which is according to godliness [ εὐσέβεια (*eusébeia*): under the filling of the Holy Spirit ]. (NASB)

6. When believers in a client nation fail to take advantage of the exegetical teaching ministries of pastors-teachers, then this collective disinterest in serious Bible study contributes to the historical downtrends of the culture.
7. There are two systems of authority God has provided for the sustenance of a client nation: (1) the written authority of Scripture and (2) the verbal communication of the pastor-teacher.
8. The divine power of the written canon of Scripture may be summarized by this statement:

**God so supernaturally directed the writers of Scripture that without waiving their human intelligence, their individuality, their literary style, their personal feelings, or any other human factor, God's complete and coherent message to mankind was recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.**

9. The authorized verbalization of the written canon is assigned to men with the spiritual gift of pastor-teacher. This gift is functional only during the Church Age.

### **1. Definition and Description of the Pastor-Teacher**

1. The spiritual gift of pastor-teacher is assigned to male believers only at the moment of his volitional assent to the gospel of salvation through faith alone in Christ alone.
2. Possession of the spiritual gift of pastor-teacher does not imply that all men who have the gift will choose to pursue the gift or attain the office.
3. The gift is designed to communicate the Word of God to the congregation to which he is assigned by the Holy Spirit. The gift does not imply human merit or ability.



4. The new believer must first discover he has the gift at which point he must resolve to pursue preparation for its eventual function, or not. Those who pursue preparation to function under the gift may or may not ultimately be assigned a congregation.
5. This latter category is not prepared to function under the gift. He must pursue academic preparation with emphasis on the original languages of Scripture—primarily Hebrew and Koiné Greek.
6. The systems by which doctrine is developed from Scripture requires knowledge of several categories of textual analysis. Absence of these standards result in the pastor imputing to Scripture his own interpretation of a word, sentence, or passage. This is referred to as eisegesis: “the interpretation of a text by reading into it one’s own ideas.”
7. Biblical analysis is dependent on a few interpretive principles:
  - (1) **Hermeneutics** is the study of the principles of interpretation. Exegesis consists of the actual interpretation of the Bible, bringing out its meaning. Hermeneutics establishes the principles which exegesis utilizes.
  - (2) **Literal interpretation.** The structure of language requires literal interpretation. That is, God gave men language for the purpose of being able to communicate truth to him. God created man in His image which included the power of speech so God might reveal His truth to him. Accordingly, so that man might in turn offer worship and prayer to God.  
  
Two ramification flow from this idea. First, if God originated language for the purpose of communication, and if God is all-wise, then we may believe that He saw to it that the means (language) was sufficient to sustain the purpose (communication).

On this subject, note this statement from Dr. Richard Thompson, professor of the Neurosciences Program at the University of Southern California:

**All languages, from English to obscure dialects, have the same degree of complexity and similar general properties. It is as though humans came into the world equipped with a well-elaborated, complex, and biologically determined language system. In short, it would seem that we may have speech and language centers in the brain that are in some ways predetermined or preprogrammed.<sup>7</sup>**

**End JAS3-11. See JAS3-12 for continuation of study at p. 111.)**

<sup>7</sup> Richard F. Thompson, *The Brain: A Neuroscience Primer*, 2d ed. (New York: W. H. Freeman and Co., 1993), 391.



Second, it follows that God expects man to use language in its normal sense. Scripture is not written in some special “holy” language, implying it is communicated with some “deeper” or “special” vernacular unknown to other forms of communication.

Biblical Examples. The prophecies of the first advent of Christ were all fulfilled literally. This obvious but extremely significant fact argues for the validity and use of literal hermeneutics throughout the canon. It is said that over 300 prophecies concerning the first advent of Christ were literally fulfilled.

### (3) Principles of Normal Hermeneutics:

Interpret grammatically. Since words are the vehicles of thoughts, and since the meaning of any passage must be determined by a study of the words therein, determining the grammatical sense of the text must be the starting point of normal interpretation.

Interpret contextually. Words and sentences do not stand in isolation; therefore, context must be studied in order to see the relation that each verse sustains to that which precedes and to that which follows.

Compare Scripture with Scripture. God’s meaning may not be fully revealed in the original human author’s writing but is revealed when Scripture is compared with Scripture.

Recognize the progressiveness of revelation. To be able to interpret plainly consistently, it is imperative to recognize that revelation was given progressively. This means that in the process of revealing His message to man, God the Holy Spirit may add or even change in one dispensation what He had given in another. Obviously, the New Testament adds much that was not revealed in the Old.<sup>1</sup>

8. The Bible provides the mechanics of biblical interpretation which theologians refer to as hermeneutics. An overview of two major passages on the subject are worth noting.<sup>2</sup>

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<sup>1</sup> The underlined headings above are quoted from: Charles C. Ryrie, “The Interpretation of the Bible,” in *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Wheaton, IL: Victor Books, 1986), 114.

<sup>2</sup> For a thorough study of hermeneutics, click on this link: <http://www.joegriffin.org/media-archive/series-subjects/hermeneutics/>, which accesses 74 hours of research on the biblical principles of hermeneutics.



1. Jesus forecasts mechanics of this system in John 16:12–15:

**John 16:12** “I have many more doctrines to teach them, but you do not have the ability or power to mentally perceive them now.

**v. 13** But on a future occasion when God the Holy Spirit of truth [ ἀλήθεια (*alētheia*) ] comes [ indwelling, Acts 2:4a ], He will instruct [ ὁδηγέω (*hodēgēō*) ] you into all truth [ πᾶς ἀλήθεια (*pās alētheia*): veracity: immutable and absolute ]; for He will not communicate [ λαλέω (*lalēō*) ] from the source of Himself, but whatever He hears from the Father, that He will report back to you what is to come [ Church Age doctrine ].

**v. 14** “He [ the Holy Spirit ] will glorify Me [ Jesus Christ ], because He [ the Holy Spirit ] will receive [ λαμβάνω (*lambánō*): acquire ] from Me and will disclose [ ἀναγγέλλω (*anangéllō*): declare, show forth, teach ] it to you.  
(EXT)

2. 1 Corinthians 2:9–14 gives the same information, but does so from the standpoint of Paul’s utilization and application of what the Lord prophesied in John 16:

**1 Corinthians 2:9** As it stands written, “Things which the eye has not seen and the ear has not heard [ **knowledge gained through empiricism** ], also those things which have not entered into the mind of man [ **knowledge gained through rationalism** ], are those things which God has prepared for those who love Him.”

**v. 10** But to us God has revealed them through the Holy Spirit. For the human spirit [ imputed at salvation to process divine thought ] investigates all things, even the deep things of God.



**1 Corinthians 2:11** For what man understands the things of man except man's spirit within him [ human systems of perception that acquire academic understanding of the mundane ]? Even so the things of God [ supernatural information unknown to man and imperceptible by the human mind ] no one has known except the Holy Spirit.

**v. 12** But we have not received the world's spirit [ human IQ ], but the human spirit [ spiritual IQ ] from the source of God in order that we might have a permanent knowledge [ οἶδα (oída): to discern spiritual phenomena ] of things that have been graciously given to us under the authority of God.

**v. 13** Which things we teach, not by teaching from the source of man's wisdom, but by teaching [ διδακτός (didaktós): the Divine Academy of Grace Didactics<sup>3</sup> ] from the source of the Holy Spirit, bringing together spiritual truth [ πνευματικοῖς (pneumatikoís): masculine, biblical truth ] to a spiritual system [ πνευματικά (pneumatiká): neuter, Operation Z ].<sup>4</sup>

<sup>3</sup> The System of Divine Didactics. The biblical system of hermeneutics that is applied to the interpretation of Scripture: (1) Revelation: God's direct divine influence communicated truth to the minds of biblical writers, (2) Inspiration: Direct divine influence insured their accurate transfer of truth into written languages, (3) Interpretation: Pastors, guided by the Holy Spirit, discern through hermeneutics the meaning of Scripture, (4) Communication: Verbal conveyance of biblical doctrines to their assigned congregations, (5) Illumination: Believers, guided by the Holy Spirit, are enabled to understand and retain Bible doctrines, and (6) Animation: Believers, enabled by the Holy Spirit, apply resident doctrines to life and circumstances. (Lewis Sperry Chafer, *Systematic Theology* (Dallas: Dallas Seminary Press, 1947), 1:48–88; 105–123.

<sup>4</sup> “1 Corinthians 2:13 πνευματικός (pneumatikós). Adjective from πνεῦμα [pneúma], spirit, thus meaning pertaining to the spirit, spiritual. Often pneumatikós is used in contrast to that which is σαρκικός [sarkikós], fleshly or carnal (as 1 Corinthians 3:1), or that which is ψυκικός [psukikós], natural or unspiritual (as here, cf. v. 14). What is thus spiritual requires the enlightening or regenerating work (the endowment) of the Spirit upon the human spirit for there to be meaning and life” (Arthur L. Farstad, Zane C. Hodges, C. Michael Moss, et al., *The Majority Text Greek New Testament Interlinear* (Nashville: Thomas Nelson Publishers, 2007), 589n2:13).



**1 Corinthians 2:14** The soulish man [ ψυχικός (*psuchikós*): the dichotomous unbeliever with a soul but no human spirit ] does not accept things from the Holy Spirit for to him they are foolishness, furthermore, he is not able to even acquire academic understanding [ γνῶσις (*gnōsis*): academic understanding of biblical truth ] because they are spiritually discerned [ ἀνακρίνω (*anakrínō*): the Holy Spirit sheds light for the believer to examine, scrutinize, and decide, i.e., illumination ].

9. At the moment of salvation, the new believer receives seven ministries of the Holy Spirit:
  1. **Efficacious Grace:** The power of the Holy Spirit to observe and act on the positive volition of the unbeliever and makes his expression of faith effective for salvation. (See Ephesians 2:8)
  2. **Sealing Ministry:** The positive volition of the unbeliever is converted to salvation whose eternal future is guaranteed by the Holy Spirit sealing his name into the Book of Life. It is the Holy Spirit's signature guarantee of that person's eternal future. (Ephesians 1:13–14, 4:30)
  3. **Regeneration:** This is the “born again” clause of the believer's salvation package. We are all born physically alive but spiritually dead. The second birth has to do with the soul acquiring eternal life through faith alone in Christ alone. See the “renewing by the Holy Spirit” in Titus 3:5 and the “born again” clause in 1 Peter 1:23. Jesus uses the latter phrase in John 3:6–7.
  4. **Baptism of the Holy Spirit:** At the moment of salvation, the Holy Spirit takes us and enters us into union with the Person of Christ. This results in the believer sharing what Christ has which includes:
    - (1) eternal life, (2) imputation of His righteousness, (3) we share His destiny in heaven, (4) we share Christ's election, (5) we are baptized into His royal family, and (6) we become a new spiritual species.

**NOTE:** Election refers to being adopted into the heavenly community by grace through faith, not of works (2 Timothy 1:9).

**NOTE:** “New spiritual species” refers to our entry into the spiritual body of believers. Humanistically speaking, there are only four races: (1) Semitic (from Shem), (2) Hamitic (from Ham), (3) Japhetic (from Japheth), and (4) Abrahamic or Jewish from Abraham, Isaac, and Jacob. Believers, regardless of their human species, become members of the heavenly spiritual species.

5. **The Indwelling of the Holy Spirit:** At the moment of salvation, the Holy Spirit indwells the body of the believer (1 Corinthians 3:16, “Do you not know that you are a temple of God and that the Holy Spirit dwells in you?”). The body becomes the temple for the indwelling of the Holy Spirit.
6. **The Filling of the Holy Spirit:** This status is maintained inside the evanescent divine power system. As long as the believer stays in fellowship, the Holy Spirit provides recall of doctrine for advanced inculcation of divine viewpoint, enlargement of spiritual inventory, and application to life and circumstances. Loss of the filling ministry is caused by personal sin which can only be recovered through confession alone to God alone (1 John 1:9).
7. **Distribution of Spiritual Gifts:** This category was initially executed by Jesus Christ at His ascension in Acts 1:9 with details given in:

**Ephesians 4:8** Therefor it says, “When He [ Jesus ] ascended on high [ Acts 1:9 ], He led captive a host of captives, and gave gifts [ spiritual ] to men [ masculine plural of *ἄνθρωπος* (*ánthrōpos*) ].”

**v. 11** And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers. <sup>5</sup> (NASB)

<sup>5</sup> Paul inserts verses 9 and 10 in a parenthesis between verses 8 and 11. They have been skipped to maintain the context of verses 8 and 11.

All subsequent spiritual gifts were imputed by the Holy Spirit. Their temporary and permanent categories of Church-Age imputations are listed in 1 Corinthians 11:8–10 and are credited to the Holy Spirit in:

**1 Corinthians 12:11** But one and the same Spirit works all these things, distributing to each one individually just as He wills. (NASB)

10. From these spiritual ministries of the Holy Spirit, the believer is able to make the spiritual advance through the inculcation, retention, facilitation, and application of the Word of God.
11. Among the male believers of Christendom, there emerges the gift of pastor-teacher. Some of these individuals choose to pursue the gift and some become functional pastors in a local church.
12. Their duty is to develop a systematic theology which requires them to function under a system of hermeneutics that accurately reveals the plan of God from the original texts of Scripture, Hebrew in the Tanakh and Koiné Greek in the New Testament.
13. The spiritual gift of pastor-teacher is assigned to men at the moment of salvation, however, having the gift and the ability to effectively utilize it are two vastly different things.
14. To successfully function as a pastor-teacher, the man with the gift must have proper preparation before he assumes the task of instructing the souls of the faithful.

### Preparation for the Ministry

1. Awareness of the gift of pastor-teacher does not always result in one undertaking the required preparation to properly function with the gift.
2. Once the person determines to pursue the gift, he must avail himself to a proper system of preparation that will enable him to function in such a way as to glorify the Lord and honor the Word.
3. There are several categories of preparation he must consider to properly function under the gift:
  1. Commit to the personal responsibility to pursue the proper training and the self-discipline to continuously study, retain, and teach the content of Scripture.

