

4. Personally, he is cocky, arrogant, and self-righteous. He is disinterested in the study of the Bible although he will quote verses out of context to lead his congregation into false applications.
5. The **baby pastor** (*paidíon*) emphasizes his own personality while deemphasizing the teaching of the Word of God.
6. His ignorance of Scripture is exposed by his constant emphasis on evangelism, often with an erroneous or confusing gospel.
7. His unpreparedness is also evident by his propensity to present moral lectures backed by biblical passages that, if properly applied, would have no relationship to his message.
8. The **adolescent pastor** (*nianískos*) teaches some doctrine, but is distracted by numerous distractions that supersede preparation for the message.
9. The **mature pastor** (*anér*) emphasizes doctrine, is a prepared person academically, and knows where he stands theologically. His focus is on the message, not issues that are best left to the Board of Deacons and the spiritual gifts of the congregation.
10. The mandate to pastors is found in:
1 Peter 5:2 Shepherd God's flock among you, exercising oversight not merely as a duty but willingly under God's direction, not for shameful profit but eagerly.
v. 3 And do not lord it over those entrusted, but be examples to the flock.
v. 4 Then when the Chief Shepherd appears, you will receive the crown of glory [δόξα (*dóxa*)] that never fades away. (NET)
11. The noun δόξα is assigned both to Jesus Christ and to the pastors who fulfill the obligations mentioned in 1 Peter 5:2–4.
12. Paul comments on this crown in:

Philippians 4:1 Therefore, my beloved brethren whom I long to see, my joy and crown, in this way stand firm in the Lord, my beloved. (NASB)

12. The crown of glory belongs primarily to the pastor but firstly to the apostles, evangelists, prophets who taught the Word before the canon was completed.
13. Afterward the crown was granted to the pastor-teacher who leads his congregation beyond his own stage of spiritual growth.
14. Pastors lead the way. He must teach categories of doctrine in depth, not shy to repeat them from time to time. He is not to lead by example but by the content of doctrine that he teaches.
15. The pastor-teacher's reception of the crown of glory is related to the advance of his flock to spiritual maturity:

1 Thessalonians 2:19 For who is our hope or joy or crown to boast of before our Lord Jesus Christ at His coming? Is it not of course you?

v. 18 For you are our glory and joy! (NET)

16. The word "hope" is the noun **ἐλπίς** (*elpís*) which refers to numerous things about which the believer is confident.
17. In this context, it refers to those who gather at the Evaluation Tribunal that he has led to the Lord and to spiritual maturity. It is on that occasion that the pastor-teacher and members of his flock, local or electronic, will meet before the *béma*.
18. The word "joy" is the noun **χαρά** (*chará*), and the context of our verse places the pastor-teacher at the *béma* therefore he arrives with unalloyed happiness.
19. That the crown is part of escrow blessings is indicated by the noun, **στέφανος** (*stéphanos*) and, in this case, it's the crown of glory.

20. These three attributes are reasons for Paul to “boast,” indicated by the word **καύχησης** (*kaúchēsis*), genuine pride in those who have accomplished the spiritual advance.
21. We know that the occasion is the Evaluation Tribunal because of the phrase “before our Lord Jesus Christ at His coming.”
22. To emphasize to the believers at Thessalonica, Paul finishes the verse with the rhetorical question, “Is it not of course you?”
23. He leaves no doubt by concluding the chapter with the statement, “For you are our crown of glory and our unalloyed happiness.”
24. The verb here is the present indicative of the plural verb **εἰμί** (*eimí*). The tense is an “instantaneous present, which indicates the action is completed at the *moment* of speaking.
25. The indicative mood affirms that it is a fact these believers are the reason pastor-teachers are able to boast about their confidence, unalloyed happiness, and glory.

D. Conclusion

1. Once a crown award is confirmed for conveyance it will be awarded at the Evaluation Tribunal, but reversionism can prevent it from being presented:

Revelation 3:11 I will be coming suddenly; hold on to what you have, so that no one may take away your crowns.” (EXT)

2. Spiritual maturity is a stage in a believer’s advance. Once attained, it is not set in stone. Negative volition can intrude into the soul of any person and begin the anfractuous journey through reversionism.
3. Since the Rapture is imminent, every believer should take the advice that the Lord offers next with the present active imperative of the verb **κρατέω** (*kratéō*): “hold fast.”