

11. However, this growth process is accomplished in a significantly different way than academia. The Bible is acclaimed as “the Word of God.” Its revelations contain the thinking of God transmitted to us by means of a divine system of communication.
12. It is God’s desire that each believer advances to spiritual maturity. This is the meaning and the objective of edification:

1 Timothy 2:3 This is good and acceptable in the sight of God our Savior,

v. 4 Who desires all men to be saved and to come to the knowledge [ἐπίγνωσις (*epígnōsis*)] of the truth [ἀλήθεια (*alētheia*)].

13. The mechanics of how a believer achieves the attainment of this knowledge involves a system of divine didactics that incorporates a relationship between God the Father and selected members of the human race in both the Old and New Testaments.
14. The system transferred divine thought from the mind of God to selected men who then recorded the revelation into writing. The codifying of divine revelation is called inspiration.
15. **Revelation:** God’s direct, divine influence communicated truth to the minds of biblical writers. **Inspiration:** Direct divine influence insured their accurate transfer of truth into written languages.

The Old Testament is written mostly in Hebrew; the New Testament wholly in Greek. The parts of the Old Testament not in Hebrew are Ezra 4:8–6:18; 7:12–26; Jeremiah 10:11; and Daniel 2:4–7:28. These sections are written in Aramaic, a related Semitic dialect that, after the exilic period, gradually took the place of Hebrew as the common language of the Jews. New Testament Greek, so greatly illuminated by important papyri discoveries, particularly from Egypt, has been shown to be not a special sacred dialect, as was formerly thought, but the common Hellenistic speech of the first century A.D.



In no phase of its composition does the Bible show itself to be a book for the people more than in its use of the everyday language of the Greek-speaking world of the period.¹

16. Once the canon was completed in c. A.D. 96, the system relied on **Interpretation:** Pastors, guided by the Holy Spirit; discern through hermeneutics the meaning of Scripture.

One of the most important considerations of the Christian minister must be the right use of the Word of God.

The main concern is the right use of the Word of God is its proper interpretation. That theological discipline which takes as its goal the proper interpretation of Scripture is hermeneutics. A solid hermeneutics is the root of all good exegesis and exegesis is the foundation of all truly Biblical preaching. Therefore a sound hermeneutics is an absolute *desiderátum* [desire] for the minister of the Word of God.²

17. Once a passage is studied and developed, the pastor is prepared to present his findings to his congregation by the next phase in the system called **Communication:** Verbal conveyance of biblical doctrines to his assigned congregation.
18. At this point is where instruction in theology by a pastor to his congregation markedly differs from the academic classroom.
19. Both the pastor and all members of his congregation must be filled with the Holy Spirit, a status quo that is made possible by the application of:

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

20. The confession of our sins to the Father results in forgiveness. This is the end result of the imperative mood in:

Ephesians 5:18b ... be filled [present passive imperative of πληρόω (*plērōō*)] with the Spirit.

¹ Merrill F. Unger, *The New Unger's Bible Dictionary*, rev. ed., ed. R. K. Harrison (Chicago, The Moody Bible Institute of Chicago, 1988), 169.

² Bernard L. Ram, et al., "Biblical Interpretation," in *Hermeneutics* (Grand Rapids: Baker Book House, 1971), 5–6.



The idea of the word is “control.” The indwelling Spirit of God is the one who should continually control and dominate the life of the believer. The present tense calls for a habitual and continuing action.

The passive voice could be permissive passive: “allow yourselves to be....” This is further supported by the imperative mood.³

21. This spiritual mechanic empowers the believer to comprehend infinite, divine thought which would otherwise be understood academically but not spiritually were it not for the filling of the Holy Spirit.
22. Jesus Christ issued the prophecy about this divinely imputed system of communication made available through the filling ministry of the Holy Spirit in:

John 14:26 “But the Helper, the Holy Spirit, Whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

23. This is fulfilled in the Church Age and is confirmed in:

1 Corinthians 2:12 Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God,

v. 13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.

2. The Authority of the Pastor-Teacher.

1. The spiritual gift of pastor-teacher is one of two communication gifts still functional. We have recently noted Ephesians 4:11 where four of these are mentioned: “apostles, prophets, evangelists, and pastors-teachers.”
2. There were only 14 apostles, all of whom are dead. The New Testament canon is complete and thus sealed, therefore there is no additional revelation to be given meaning the gift of prophet is also retired.

³ Cleon L. Rogers and Cleon L. Rogers III, “Ephesians 5:18,” in *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1998), 444.



3. The body of Christ is made up exclusively of individuals who have placed their personal faith in Jesus Christ for salvation and eternal life. This decision cannot be made unless the gospel of Jesus Christ is presented for the unbeliever's consideration.
4. This situation is addressed by Paul in Romans 10 where he addresses the responsibility of evangelism:

Romans 10:14 How shall they [Jewish unbelievers] call [ἐπικαλέω (*epikaléō*)] on Him [Jesus Christ] in Whom they have not believed? Furthermore, how shall they believe [πιστεύω (*pisteúō*): transitive] in Him about Whom they have not heard? And, how shall they hear without a missionary [κηρύσσω (*kērússō*)]?

5. The gospel of Jesus Christ must be communicated to the heathen of the devil's world. Evangelists manage the outreach in the client nation and missionaries do so on "foreign fields."
6. In verse 14, Paul uses a progression of questions to establish the necessity for evangelism. Jesus Christ has to be the working object of these unbeliever's faith if they are to be saved. But that objective is dependent upon a process.
7. **Question #1:** How do these Jews call on Jesus if they have not believed in Him? **Question #2:** How shall they believe in Him if they have not heard about Him? **Question #3:** How shall they hear anything about Him if there are no missionaries?
8. Once the evangelist/missionary is convinced the individual is saved by placing his personal faith in the working object of Jesus Christ through faith alone, then he turns the person over to the next spiritual gift which is the pastor-teacher.
9. The venue for this communicator is the local church: **ἐκκλησία (*ekklēsia*)**. It means, "called out," and refers to believers who are to assemble together by a herald. The Christian community was designated as the *ekklēsia* to differentiate it from the Jewish community, *sunagōgē*. The term *ekklēsia* denotes the New Testament community of the redeemed in its twofold aspect. First, all who were called by and to Christ in the fellowship of His salvation, the church worldwide of all times, and only secondarily to an individual church."⁴

⁴ Spiros Zodhiates, ed., "ἐκκλησία," in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 541.

