

The Attackers: The Deposit of Doctrine by the Pastor-Teacher; the Deposit Accrues Interest for the Believer but Pays Dividends through P-Ts as They Teach Those with the Gift; All Benefit from Knowledge of Truth; God Decides when a P-T Is Qualified to Teach a Portion of His Flock; Expanded Translation of 2 Tim 2:2

25. There are several women who are currently popular teachers who have television ministries and conduct conferences. But, to my knowledge, do not pastor churches. I know nothing about their accuracy but verses such as 2 Timothy 2:2 and Ephesians 4:8 and 11 reveal that the gift is only given to men.
26. The “witnesses” in verse 2 are men who were trained by Paul for the position of pastor-teacher. We translate the phrase “in the presence of many cadets in the Divine Academy of Grace Didactics.”
27. These cadets were instructed by Paul and both he and the cadets functioned under the ministries and the power of the Holy Spirit.
28. Paul now challenges Timothy to become a witness to those in his congregation who have the gift of pastor-teacher.
29. The things Timothy learned in his studies are represented by the neuter demonstrative pronoun **οὗτος (hoútos)**: “these things.” They make reference to Paul’s comment at the beginning of the verse: *hós*: “What things.”
30. In both cases the reference is to the doctrines communicated by Paul to the seminary class and which have been retained in long-term memory by Timothy.
31. The words *hós* and *hoútos* refer to doctrines inculcated and doctrines communicated respectively, yet they are the same doctrines.
32. The pastor-teacher candidate must grow in grace to the point where God considers him prepared to communicate doctrine to a portion of His flock.
33. Once the candidate becomes a “teaching pastor” he will eventually discover those in his congregation who have the gift of evangelist or pastor-teacher.
34. At this point his teaching ministry is expanded to become the source of preparation of these men for the ministry.
35. So note the process, the progress, the deviation, and the recovery of Timothy by means of the doctrine he learned and then communicated: (1) he grew in grace to the point of becoming a “teaching pastor,” (2) he taught his congregation until some recognized their gift of evangelist or pastor-teacher and pursued these ministries, (3) due to pressure from several deviant members of his congregation, Timothy went into reversionism, and (4) he executed reversion recovery by the same doctrines he learned from the beginning.
36. *Hoútos* (these doctrines) is followed by the aorist middle imperative of the verb **παρατίθεμι (paratithēmi)**: “deposit.”
37. Paul now uses a financial term to illustrate the transfer of doctrine from the teacher, Timothy, to the soul of assembled parishioners and cadets.

38. The aorist tense plus the imperative mood indicates a constative construct which contemplates the action commanded in its entirety and regardless of its duration gathers it into a single whole.
39. The middle voice is dynamic which emphasizes the part taken by Timothy in producing the action of making a deposit. Paul made a deposit in the soul of Timothy and Timothy is to make deposits into the souls of the cadets.
40. The imperative mood is a command for Timothy to function on double duty in his pulpit at Ephesus.
41. Once those with the gift of evangelist or pastor-teacher are identified, then the teaching ministry of the pastor takes on a double responsibility.
42. The doctrine that Timothy is to teach has an additional motivation which takes into consideration cadets who need a more detailed deposit than is required for those students not majoring in the spiritual gifts of communication.
43. The idea of a deposit amplifies the difference between these two categories of believers. Some investments pay interest while others pay dividends.
44. The doctrine deposited into the soul of the average believer accrues interest that enables him to make application from the deposit of doctrine in his soul. He lives his life as unto the Lord but he does not function as an evangelist or a pastor.
45. The doctrine deposited in the souls of believers with a communication gift pays dividends in that its profit is communicated to a multiplicity of others either through evangelism or teaching from a pulpit.
46. Therefore, for the average cadet in a congregation, doctrine from the pulpit is designed for his personal spiritual growth and application.
47. For cadets with a communication gift, the doctrine from the pulpit is also designed for his preparation.
48. Timothy is now commanded to make these deposits of doctrine into the souls of those men in his congregation who have communication gifts.
49. The entire congregation is identified next by the dative, masculine, plural adjective **πιστός (pistós)**: "faithful in the performance of duties." This is followed by the object of the preposition, the dative, plural, masculine noun **ἄνθρωπος (ánthrōpos)**: "mankind."
50. All members, ladies included, benefit from the precise, accurate, and detailed teaching of the pastor-teacher. Doctrine deposited in the souls of believers produces interest which is illustrative of spiritual growth.
51. For each individual, the more doctrine deposited the greater the interest factor as wheel-tracks become associations and association become constellations.
52. Those classified as "individuals who are faithful in the performance of their duties" will by means of grace be recipients of spiritual prosperity multiplied to them (2 Peter 1:2).
53. Paul now returns his emphasis to the communicators "who will also be qualified (NIV)."

54. The masculine pronoun “who” in the Greek is **ὅστις (hóstis)**. It is used here in the qualitative sense.
55. “Qualitative” means that the word denotes a particular and essential characteristic, trait, or attribute. This shifts Paul’s emphasis back to the cadets with communication gifts and should be translated, “Who by the attribute of a communication gift.”
56. This is followed by the future active indicative of the verb **εἰμί (eímí)**: “shall be able.” The future tense is predictive denoting an event which is expected to occur in future time.
57. The active voice indicates that qualified pastors will produce the action of joining other cadets within the congregation in the act of being faithful.
58. The indicative mood makes the fulfillment of the act prophetic and therefore statement of dogmatic reality.
59. It is not known who these qualified pastors are, but in every generation of the Church Age there will be pastors who “shall be qualified” to teach doctrine.
60. The word “qualified” is the masculine plural of the adjective **ἱκανός (hikanós)**: “sufficient, adequate, or competent,” therefore “qualified” by means of the communication gift and doctrinal inventory.
61. What they are qualified to do is indicated by the aorist active infinitive of the verb **διδάσκω (didáskō)**: “to instruct by word of mouth.”
62. The aorist tense is culminative which signifies effort or process and denotes the attainment of the end of that effort or process.
63. Once a pastor becomes qualified to teach, God will assign him to a portion of His flock to shepherd. The authority for his ministry is in the gift and that authority is maintained by the accuracy and clarity of his presentation.
64. The verse concludes with the plural pronoun **ἕτερος (héteros)**: “others,” and the conjunction **καὶ (kaὶ)**: “also.”
65. Here is the corrected and expanded translation of:

2 Timothy 2:2 - What things [ὃς (hós)] regarding the doctrinal teaching you have heard [ἀκούω (akouó)] from me [παρά (pará) + ἐγώ (egó)] in the presence of [διά (diá)] many fellow cadets [πολύς (polús) + μάρτυς (mártus)] in the seminary of the Divine Academy of Grace Didactics, deposit [παρατίθημι (paratíthēmi)] these things [οὗτος (houótos)] to those faithful believers [πιστός (pistós) + ἄνθρωπος (ánthrōpos)], who by the attribute [ὅστις (hóstis)] of a communication gift shall be qualified [εἰμί (eímí) + ἱκανός (hikanós)] to verbally teach [διδάσκω (didáskō)] others also [ἕτερος (héteros) + καὶ (kaὶ)]. (EXT)