

The Attackers: The Granville Sharp Rule & Eph 4:11; the Gift of Pastor-Teacher from Awareness to the Crown of Glory; Pastors, Evangelists, & Missionaries; Media Ministries; Lack of Interest in Bible Study in the Client Nation; Subject Matter of the Canon; Mark Levin's *Ameritopia*

37. However, for a believer to make sure what he *thinks* the Bible says is actually *what* it says, he must submit to the divine system set up for him to acquire certainty.
38. That system for believers in the Church Age is consistent assembly at a local church under the teaching ministry of a *prepared* pastor-teacher.

Communication of the Revealed Canon

- 1 The word *prepared* makes reference to the pastor's system of theology. The Bible reveals its system; the pastor does not impute a system to the Bible.
2. The process begins when a male believer realizes he has the gift of pastor-teacher. Once realization occurs, then preparation must follow if he is to function honorably in the gift.

The Article with Multiple Substantives Connected by *καί*: Eph 4:11. The debate over this text has focused on the issue of whether one gift or two are mentioned. Most commentators have seen only one gift here, but primarily because they erroneously thought that the Granville Sharp rule absolutely applied to plural constructions. Also, against the "one gift" view, there are no clear examples of *nouns* being used in a plural construction to specify one group.

The uniting of these two groups by one article sets them apart from the other gifted leaders. Absolute distinction, then, is probably not in view. In light of the fact that elders and pastors had similar functions in the New Testament, since elders were to be teachers, the pastors were also to be teachers. Further, presumably not all teachers were elders or pastors. The evidence seems to suggest that the ποιμένας [*poiménas*] were a part of the διδασκάλους [*didaskáloús*] in Ephesians 4:11. This likelihood is in keeping with the semantics of the plural noun construction. Thus, Ephesians 4:11 seems to affirm that all pastors were to be teachers, though not all teachers were to be pastors.¹

¹ Daniel B. Wallace, *Greek Basics: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 284.

3. This process can be described by referencing the visual: “The Gift of Pastor-Teacher”.*

X [SAL + ISG = P₁ + BD = H₁] +

X:

SAL: Salvation +

ISG: Imputation: spiritual gift of pastor-teacher =

P₁: Potential for awareness +

BD: Pertinent doctrine: spiritual gifts =

H₁: Confidence of having a spiritual gift

+: Awareness of having the gift of pastor-teacher

Y [AWR + ASP = P₂ + AP = H₂] +

Y:

AWR: Awareness +

ASP: Aspiration to develop and utilize the gift =

P₂: Potential to attain the office +

AP: Academic preparation =

H₂: Confidence of attaining the office

+: Attainment of the office

Z [OFF + CNG = P₃ + PM = H₃] = CG

Z:

OFF: The office of pastor-teacher +

CNG: Assignment to a congregation =

P₃: Potential for the Crown of Glory in the eternal escrow +

PM: Parishioners led to maturity =

H₃: Confidence of conveyance of the Crown of Glory

CG: The imputation of the Crown of Glory at the Evaluation Tribunal of Christ

4. Academic preparation involves learning systematic theology, dispensations, hermeneutics, and familiarity with the languages—Hebrew and Koine Greek.
5. The pastor’s obligation to his congregation is to study and teach and establish a schedule that is consistent but compatible with his ability to both prepare and have confidence in the accuracy of his presentation.
6. Some pastors get involved in going on mission trips. There is nothing that would prohibit a person from doing this and it’s fine with me. However, I believe my duty and obligation is to teach that portion of God’s flock assigned to me.

* Eph. 4:11d - τοὺς ποιμένας καὶ διδασκάλους (toús poiménas kaí didaskálois): “some pastors and teachers.” (NASB)

The Granville Sharp Rule: When two nouns in the same case are connected by the conjunction *kaí*, (“and”), and the first noun (*poiménas*, “pastors”) has an article (e.g., *toús*, “some”) while the second noun (*didaskálois*, “teachers”) does not, both nouns refer to the same person: “pastors-teachers.”

7. Missions are to be handled by those who have been led to take their gift of either evangelist or pastor-teacher to areas outside the client nation. I would not question anyone who has been so led.
8. On the other hand, I would not question an evangelist or pastor-teacher who has not been so led but instead is directed to communicate the gospel to the lost souls of the client nation or to minister to the sheep to which he has been assigned.
9. The current state of our client nation seems to demand both categories. The evangelists and pastors who do their duty within the client nation are responsible for giving believers the opportunity to grow in grace and possibly deliver the nation from peril.
10. Evangelists and pastors who work outside the client nation may be involved in the work necessary to develop a new client nation when this one fails.
11. Whenever a fifth cycle hits, the Pivot always has a haven of refuge for its diaspora. Hopefully this will not become necessary for believers in this country.
12. In our technological age, the Word of God is made available to whosoever desires to access its teachings. We accommodate this by means of Media Ministries which makes available live video streaming of GDC's weekly Bible classes, the audio streams in a 4,000-lesson catalog, and the lesson notes and visuals associated with most. These media are posted on the Web sites: www.joegriffin.org and www.gdconline.org.
13. MP3 recordings of most of our studies go back almost twenty-seven years. We have four books on basic doctrines, *Forty Proclamations*, and manuscripts of class notes are available by subscription to the GDC Google Group.

14. The truth is available to those who are interested. The problem our client nation faces is a lack of interest. However, as a people, we will be held accountable for this lack of interest even though the availability of biblical truth has never in history been more accessible to so many.
15. We have arrived at a time similar to that of Israel during the time of the judges:

Judges 21:25 - In those days there was no king in Israel; everyone did what was right in his own eyes.

16. Paul summed up the problem of those who only have interest in inconsequential matters:

2 Timothy 3:7 - ... always learning and never able to come to the knowledge of the truth."

Subject Matter of the Canon

1. The Holy Spirit inspired the writers to include a multiplicity of subjects in their manuscripts. In addition to divine truth, there is also a wide collection of subjects that are not truth but are true.
2. Scripture records false doctrine, lies, evil, sin, propaganda, blasphemies, and human viewpoint.
3. Although accurately reported these things are not condoned. They are necessary to enable the believer to identify the kind of thought, speech, and action that righteousness rejects.
4. There are a number of subjects that are not recorded anywhere but the Bible. It is otherwise impossible for us to know what kinds of things occurred before the creation of the universe and the appearance of man on Earth.
5. But the Bible informs us of many details that occurred in eternity past: the creation of the angels, the fall of Lucifer, the angelic conflict, and how the universe came into existence, none of which is discussed in any other resource from antiquity.

6. The Bible's internal assurance of content integrity gives us confidence in the accuracy of these reports all of which were drawn upon in our study of creation.