

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 [γνώσις (*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. ⁵ (NASB)

⁵ 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.

2. There are several ways that self-discipline can be developed. God's perfect plan will place the individual in circumstances that will build that mental discipline.
3. Some examples that contribute to the development of self-discipline include military service, submission to a strict superior in business, circumstances that define and develop orientation to a system, and learning how to achieve objectives regardless of difficulties encountered.
4. These contribute to the development of self-discipline, authority orientation, utilization of time, and submission to a scale of values regarding right priorities.
5. Prior to engagement in formal training, the candidate must submit to the authority of the pastor of a local church accompanied by consistent attendance at Bible class.
6. If there is no local church to which one's loyalty may be directed, then there is the availability of many electronic contrivances in the twenty-first century.
7. Academic preparation must be pursued, and this may be accomplished in a few ways. The obvious first choice is seminary, if possible. Considerable research must be done to identify one whose curriculum subscribes to a biblically developed systematic theology, stress on the original languages, and recognition of dispensations.
8. When seminary is not an option due to intractable circumstances, then the student-pastor must submit to the authority of a functional pastor-teacher whose sermons rely on the systems of biblical exposition one would have acquired from a seminary education.

3. Divine Power versus Human Power

1. Human power is subjective and is not functional with the system of divine power imputed to the man who is granted the spiritual gift of pastor-teacher.
2. Human power is prone to arrogance, self-centeredness, and subjectivity. Divine power provides confidence that is acquired from the veracity of Scripture.



3. This enables the pastor to boldly communicate the Scripture by not attaching himself to the message but rather to the grace of God and the power of His Word.
4. It is the Word of God that is alive and powerful. The parishioner must distinguish between accurate presentation of Scripture regardless of the personal characteristics of the pastor.
5. The pastor is an ordained communicator who functions as a liaison between the thinking of God through His Word and the eyes and ears of the believer.
6. Every church is to function as God intended. It is the edifice that provides its members a place to gather together in order to acquire the thinking of Scripture.
7. For this to occur, the church's board of deacons must recruit a pastor-teacher to be vetted by the congregation and once approved he is to teach doctrine to those who assemble.
8. In the twenty-first century, that congregation also includes those who access his teachings by means of electronic contrivances.
9. If that pastor is teaching doctrine under the ministry of the Holy Spirit, then God will send people to his church or Web site.
10. What the current electronic Zeitgeist demonstrates is that arguments against non-face-to-face teaching is a false issue.
11. The real issue is that the power of the Word of God is presented whatever the medium.
12. Grace Doctrine Church, in coordination with Joe Griffin Media Ministries are able to get the Word of God out to positive believers through two Web sites and in coordination with Philippi Freedom Ministries to incarcerated believers through class notes and MP3 recordings.
13. Supplementing non face-to-face teaching in the church building, are several media including live face-to-electronic contrivances, such as two Web sites, Roku, and app, plus MP3 streamed recordings. Print publications include class notes to Google Group e-mail subscribers, and published books which now consist of eleven titles.
14. The issue for the pastor-teacher is the communication of the Word of God to believers, whether it occurs face-to-face to the congregation or through several media, print or electronic.



15. These media do not function unless the pastor devotes himself to the constant inculcation of divine viewpoint that he then commits to a published sermon for live presentation.
16. His ability to accomplish these objectives it expressed by the Apostle Paul who wrote:

Ephesians 3:7 I was made a minister, according to the gift of God's grace which was given to me according to the working of His power.

v. 8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ.

4. Principles of Interpretation

1. The dilemma that faces pastor-teachers of non-Hebrew or non-Greek-speaking parishioners is they must be taught in their native language.
2. Secondly, he may also not be fluent in Hebrew or Greek and therefore must have a library that assists him in the translation from the original languages of the text to, for example, English.
3. Language is the medium possessed by the human brain that is structured to develop thought and to express it verbally.
4. It is obvious to believers that language is a divinely provided system of communication that is made possible by the structure of the human brain, a principle that a certain neurologist came very close to recognizing:

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.⁶

5. Language enables the human being to communicate thought or to process incoming ideas. Usage determines the meaning of words. This is why dictionaries have several definitions of most entries.

⁶ Richard F. Thompson, *The Brain: A Neuroscience Primer*, 2d ed. (New York: W. H. Freeman and Co., 1993), 391.



6. We may illustrate by an example. Let's choose the word "freedom."

Freedom. 1a: the absence of necessity, coercion, or constraint in choice or action. b: liberation from slavery or restraint or from the power of another. e: the quality of being frank, open, or outspoken. Synonyms: FREEDOM has a broad range of application from total absence of restraint to merely a sense of not being unduly hampered or frustrated <freedom of the press>. LIBERTY suggests release from former restraint or compulsion.⁷

7. In James 1:25, the apostle refers to Scripture as "the perfect law of freedom." In James 2:8, he describes that this "law of freedom" is to be applied by following the Royal Law: "You shall love your neighbor as yourself." In James 2:12, he sums up the Royal Law with two imperative moods, "Speak and so act as those who are to be judged by the law of freedom."
8. The word "freedom" is the noun, **ἐλευθερία (eleuthería)**, and it refers primarily to the believer's freedom from the Mosaic Law. But in the Church Age there is a new law in town, that is expanded from its original concept found in:
- Leviticus 19:18** "You shall not take vengeance, nor bear a grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord."
9. The "new law" is the Royal Law which expands the believer's responsibility toward others. To love your neighbor without restraint requires that love be based on personal integrity.
10. This integrity must be developed from the prototype integrity of divine essence which consists of God's righteousness, justice, and omniscience and executed under the policy of grace.
11. God possesses these attributes and never deviates from them. We are to engage the process which He has provided in order to acquire these principles within our souls.

End JAS3-12. See JAS3-13 for continuation of study at p. 121.)

⁷ Merriam-Webster's Collegiate Dictionary, 11th ed. (2014), s.v. "freedom."

