

4. The Greek word for “edification” is the noun, οἰκοδομή (*oikodomḗ*):

The act of building as a process and that which is built; edification or advancement; edification for spiritual profit or advancement:

Ephesians 4:11 He gave some as apostles, and some as prophets, and some as evangelists [εὐαγγελιστής (*euangelistḗs*)] and some as pastors-teachers [ποιμῆν (*poimḗn*)-διδάσκαλος (*didáskalos*): shepherds-teachers],

v. 12 for the equipping of the saints for the work of service, to the building up of the body of Christ;

v. 16 ... from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes growth of the body for the building up of itself in love.

v. 29 Let no unwholesome word proceed from your mouth, but only such a word as is good for edification [οἰκοδομή (*oikodomḗ*)] according to the need of the moment, so that it will give grace to those who hear. (NASB)

5. The noun, *oikodomḗ*, refers to the accumulation of biblical truth through the system enabled by the filling and teaching ministries of the Holy Spirit.
6. Consistent attendance to the teaching of the Word by a qualified pastor-teacher results in the continued development of one’s biblical edification.
7. The uniqueness that defines divine edification has to do with the singularity of how this advance is accomplished. It is truly an academic exercise, but what makes it unique is the system by which divine thought is acquired in the soul of the believer.
8. In academia, a student shows up at class and a qualified professor instructs those assembled in the pertinent principles of the subject matter. The student learns from the professor without a middle man.
9. Over the course of the semester edification is built up as categories specific to the subject are communicated and hopefully retained by the students. Periodic tests reveal who among the group has become the most edified as opposed to those who are less so.



10. For the believer in Jesus Christ, his duty before the Lord is to “grow in grace and the knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18a).
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 (*plēróō*)] 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.



3. Pastoral Authority in Edification:

2 Corinthians 10:8 For if I boast somewhat more about our authority that the Lord gave us for building you up and not for tearing you down, I will not be ashamed of doing so. (NET)

1. Members of the church at Corinth formed a cosmopolitan gathering with no established culture and low moral standards. The people of the city were associated with “religions,” but Christianity was new to a population weak in moral structure. Here’s a synopsis:

We are curious to know what sort of place Corinth was when Paul arrived and what sort of ministry he had in it. As to the city’s physical situation ... Corinth controlled the trade routes between the Peloponnesus and central Greece and across the Isthmus of Corinth. She administered the Isthmian Games, thereby serving as a religious, athletic, and a cohesive center in Greece.

As a new city—less than 100 years old when Paul visited it—it had not had time to develop a social structure with an aristocracy possessing illustrious genealogies. Probably the social and economic structure was more fluid than at most other centers in Greece. Many of those possessing wealth were the *nouveaux riches*, with all of the attendant inadequacies of that class. Since Corinth had not had time to develop a native culture, the culture it had was imitative and, as a result of the overwhelming economic interests of the community, was only a shallow veneer.

Since much of the population was mobile (sailors, businessmen, government officials, *et al.*), it was cut off from the inhibitions of a settled society. To make matters worse, the Corinthians commonly practiced religious prostitution in connection with the temples of the city. The social mobility and the evils of religious practices produced a general corruption of society. “Corinthian morals” became a byword even in the pagan Roman world.



It is no wonder that Paul had so much to say about the sacredness of the body in his first Corinthian letter. And if he wrote the epistle to the Romans from Corinth (as is commonly believed), he had plenty of reason for condemning the unmentionable practices alluded to in Romans 1. The message and power of the gospel are the same in the twentieth century as they were in the first.⁵

2. Consequently, the Zeitgeist at Corinth meant that Paul had to impose his pastoral authority in his sermons and especially in his two Corinthian epistles.
3. Cosmic mentalities do not want to orient and adjust to the order of truth. Facilitated wheel-tracks of wickedness had permeated Corinthian society and was detrimental to the spiritual life of believers.
4. Paul's efforts to restore order in Corinth, let him to write his second letter to the church. He indicates in chapter 13 that he wrote the epistle from Macedonia; some think from Philippi, others from Thessalonica.
5. His absence from Corinth had resulted in the congregation returning to the behavior patterns of the Corinthian culture. He indicates in 2 Corinthians that he intends to return to Corinth.
6. In Chapter 13, verses 2 and 10, Paul mentions his authority as apostle and pastor will be reluctantly imposed on his return:

2 Corinthians 13:2 I said before when I was present the second time and now, though absent, I say again to those who sinned previously and to all the rest, that if I come again, I will not spare anyone,

v. 3 since you are demanding proof that Christ is speaking through Me. He is not weak toward you but is powerful among you. (NET)

2 Corinthians 13:10 Because of this I am writing these things while absent, so that when I arrive I may not have to deal harshly with you by using my authority—the Lord gave it to me for building up, not for tearing down! (NET)

⁵ Howard F. Vos, "Paul in Corinth," in *Nelson's New Illustrated Bible Manners and Customs: How the People of the Bible really Lived* (Nashville: Thomas Nelson Publishers, 1999), 563, 564.



7. Note that Paul is approaching the Corinthian believers in a letter. His desire is to challenge them to refocus their attention on the fact that he is authorized by the Lord to be His spokesman and with that comes associated authority over those to whom he communicates.
8. Paul writes in verse 2 that he will use his authority, if necessary, “I will not spare anyone.” However, in verse 10, it is Paul’s desire that, “when I arrive I may not have to deal harshly with you by using my authority.”
9. In the twenty-first century, the Word of God is available not only face-to-face but also from a multiplicity of electronic contrivances. There is no excuse for anyone to be without consistent inculcation of the unadulterated truth of the Word of God.
10. However, these same contrivances overwhelm the biblically oriented sites so that Lucifer’s propaganda, misinformation, disinformation, and boldface lies overwhelm them.
11. Assuming an average of 180 Bible studies per year, which would be a low estimate, I have taught over six-thousand Bible classes.
12. Those who have stuck it out for 34 years have had orientation to authority that has enabled them to use doctrine to fight the good fight of faith. They have been supportive and encouraging, joined by numerous others who have join up along the way.
13. Here’s the verse that has enabled those who have entered the doors of Chesterfield Day School on White Road and Grace Doctrine Church on South River Road to stay the course:

Hebrews 13:17 Keep obeying those pastors who themselves have authority over you, and submit to their authority by learning doctrine, for these same pastors keep watching for the benefit of your souls as those having to render an account. Keep on obeying them, for the purpose that they may do this accounting with inner happiness, and not with groaning, for this is unprofitable for you. (EXT)

4. The Purpose of the Pastor in Edification

1. Paul points out the threefold purpose of the pastor in:

Ephesians 4:12 ... for the purpose of equipping the saints, for the production of Christian service, for the edification of the body of Christ. (EXT)



2. The word “saints” refers to the royal family of God with emphasis on the baptism of the Holy Spirit. The word “saints” is the noun, “**ἅγιος (hágios)**”: set apart, sanctified, devoted to the service of Deity; metaphorically it means morally pure, upright, blameless in heart and life, virtuous. Consecrated, devoted, set apart from a common to a sacred use.”⁶
3. Equipping the saints” emphasizes God’s grace policy which inculcates truth into the souls of believers for the execution of the protocol plan of God.
4. In this principle, “equipping” is the responsibility of the pastor through his teaching ministry from the pulpit. His duty is to prepare the souls of the faithful to do battle in *cosmos diabolicus*, moving toward **πρόμαχοι (prómachoi)** status: “front rankers” in the Invisible War.
5. These things are the responsibilities of the pastor in the field of “communication: verbal conveyance of biblical doctrines to his assigned congregation.”
6. Next on the sequence of events in the System of Divine Didactics is **Illumination**: believers, guided by the Holy Spirit, are enabled to understand and retain Bible doctrines. Lewis Sperry Chafer provides the definition for this part of the system:

The purpose of God in providing the Bible is that man, to whom the Bible is addressed, may be possessed of dependable information regarding things tangible and intangible, temporal and eternal, visible and invisible, earthly and heavenly.

Among the age-characterizing operations of the Spirit is that of teaching or enlightening the individual in whom He dwells. This reception of truth is not confined to commonplace issues, but may reach out into the “deep things of God,” and the experience of the believer when thus taught by the Spirit is peculiar in this respect, that the divine Teacher is within his heart and he therefore does not hear a voice speaking from without and at stated times, as is the method of human teachers, but the mind and heart are supernaturally awakened from within to apprehend what otherwise would be unknown.

⁶ Zodhiates, “ἅγιος,” in *The Complete Word Study Dictionary*, 70.



There is no didactic discipline in the world comparable to the teaching of Christ by the Holy Spirit, both because of the fact that infinity characterizes the themes which are taught, and because the Teacher's method of approach by which He, by the Spirit, enters the innermost recesses of the heart where impressions originate and there not only tells out the truth of transcendent magnitude, but causes the pupil actually to grasp the things thus revealed. "By faith we understand" (Hebrews 11:3).⁷

7. Finally, the system concludes with, "**Animation**: Believers, enabled by the Holy Spirit, apply resident doctrines to life and circumstances."
8. This category is the final step in a divine process that begins with divine revelation and concludes with its application into the devil's world by the believer.
9. Dr. Chafer cites numerous passages that define the historical and future impact of God's Word when it is deployed privately in the soul of the believer or broadly by application, specifically to others or broadly to the world at large.

By the term *animation*, reference is made to that inimitable element of vitality or life which obtains in the Bible as in no other book. There are various attributes which are predicated of the written Word of God. In the Old Testament these are presented in two Psalms.⁸

Psalm 19:7 The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple.

v. 8 The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

v. 9 The fear of the Lord is clean, enduring forever; the judgments of the Lord are true; they are righteous altogether.

(End JAS3-02. See JAS3-03 for continuation of study at p. 21).

⁷ Lewis Sperry Chafer, "Illumination," in *Systematic Theology* (Dallas: Dallas Seminary Press, 1947), 1:105, 109, 113.

⁸ Ibid., "Animation," in *Systematic Theology*, 1:120. Dr. Chafer quotes Psalm 19:7–9 from the King James Version. Instead, this passage is cited from the New American Standard Bible.

