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WHO IS A PREACHER AND SHOULD WOMEN BE PREACHERS?

A STUDY OF THE BOOK OF EPHESIANS
NUMBER 26
EPHESIANS 3:4-7

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EPHESIANS 3:4-7 "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power."

This is a message about the preacher and about what makes a preacher what he is. Naturally the question arises, "What is a preacher?"

EPHESIANS 3:4 "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)" "Whereby when ye read," but the word isn't read at all, the word is exegete, analyze, examine. You can't get the meaning by reading it. You have to analyze the Scripture. "Ye may understand" is the purpose of it all. "Ye may" comes from "ginomai" and means that you may have the ability to understand. So this means that when the individual or the congregation reads Scripture, they should understand the meaning of what they read. It takes doctrine to understand more doctrine, and as we keep studying, we come to understand the real meaning of Scripture.

The most important task for any Christian is to learn doctrine so you can apply the Scripture to your own needs. Now this is where the pastor-teacher comes in. The job of the pastor-teacher is to open up the Scripture to the people and make the meaning plain to the people. This passage before us is given to explain who the preacher is and what makes him a spiritual man. Where does he get his message?

"Ye may" is the present, active, indicative of "ginomai" and means that you may keep on having the ability to understand the Scripture. The word for understand is the aorist, active, infinitive of "noieo" and this means "to think." So this passage says, "That you might keep on having the ability to think doctrine." The infinitive denotes that it is God's purpose for you to understand Scripture. The Pastor's life, therefore, is doctrine and his greatest life task is to make doctrine known to others. "My knowledge" refers to the fact that Paul had learned this doctrine, and he was, therefore, able to share it and pass it on to others. The word for knowledge here is the accusative, singular noun from the word "suneisis" and it means knowledge categorically understood.

"The Mystery" is a unique doctrine and it means doctrine that pertains to the Church Age only. The Church Age ushered in a new era, a different period when every believer has the Holy Spirit and every believer is a priest, and every believer is in fulltime Christian service. The Church Age ushered in the time when the Angelic Conflict centers its attack on the individual Christian rather than on Christ. For the first time in history a body is being formed for Jesus Christ and this was not true in Old Testament times. At the time of the Rapture of the Church this body of Christ will be taken out of the world and will become the Bride of Christ. Now these things were never heard of in the Old Testament and were never mentioned in Old Testament Scripture. They were all brand new and that's why the Bible always refers to this doctrine as

"The Mystery." "Musterion," the mystery, means something that is known only to the members of the fraternity and not known by those on the outside. So Paul, the anointed apostle, says that it was his task to reveal the mystery doctrine to all believers.

Old Testament Scripture tells us many things about Christ. The death of Christ took place in the age of Israel, before the Church Age started. The Old Testament saints knew all about the life of Christ and the death of Christ, the resurrection, the ascension, and his being seated at God's right hand. But ten days after he was seated at God's right hand the event we call "Pentecost" took place and a new era was ushered in and this new era we call "The Church Age." Now when the Church Age began everything changed. It was a new era and Paul calls it "The Mystery." In this Church Age, for the first time in human history, we have pastor-teachers. There were no pastor-teachers in Old Testament times. They had prophets and priests, but no pastor-teachers. The first time we have pastors was on the day of Pentecost and the last time we will have pastors will be at the Rapture of the church.

In the Church Age the pastor is designed to teach the Word of God so it can be understood and so it can be applied to daily living. This verse adds the words "The mystery of the Christ." This refers to Christ and his body, which is the church. 2 Timothy 2:1 gives us a short synopsis of the Church Age doctrine called the mystery, so we will look at that passage now.

2 TIMOTHY 2:1 "Thou therefore, my son, be strong in the grace that is in Christ Jesus." In this passage Paul was speaking to his young son in the ministry named Timothy. The word Timothy means "he who honors God." So Paul here addressed these remarks to a young ministerial student. "Thou" refers to Timothy.

- 1st, he was taught in his home by his grandmother and his mother. They both taught him doctrine.
- 2nd, Paul visited his town and for a while Paul was Timothy's pastor.
- 3rd, when Paul had a traveling theological seminary (Acts 20:4), Timothy was one of his students.

Paul called Timothy "My son" and the word is "tecknon" and it means my son under training, my son under discipline. If Paul had been talking about an adult son, he would have used the word "Huios." "Be strong" is a present, passive, imperative of "endunimoo" and it means to become strong where you have been weak. So this really means "Timothy, you need to become strong where you are now weak." Timothy was weak in grace orientation.

EPHESIANS 3:2 "If ye have heard of the dispensation of the grace of God which is given me to you-ward:" From this verse we learn some of the things a pastor is supposed to be doing. This verse doesn't mean that the pastor should pick out a few choice friends in the church and give them special instruction. All the people in the congregation are to be taught, not just a few. "And the things" refers to the doctrine that had been taught to Timothy. "That thou hast heard" is an aorist, active, indicative of "Akouo" and it means those times when he had received theological training from Paul. "Para" means "from the immediate source of me." "Among many witnesses" is "dia" plus the genitive and

it means "along with many other witnesses." This simply means that Timothy was in the theological class when Paul taught. "The same" is from "tauta" and refers to the same doctrine he had learned from Paul. "Commit thou" is from "para tithemi" and really means "to deposit." This is an aorist, middle, imperative and means that this is a command from Paul to Timothy to teach all the people and deposit Bible doctrine with all who hear him. The words "Faithful men" come from "Pistois anthropois." This is a dative plural and this means that they are the beneficiaries of Bible doctrine. They were on positive volition and they took it in. So the pastor is to give the message to all and some will take it in and some will not.

Something very important is now coming up. The word "Who" here is nominative masculine plural and cannot refer to faithful men. The word is "Hostes" and it means that out from the congregation certain ones will become pastors. Please notice these pastors are "MALES." There is not one place in Scripture when the word "Pastor-teacher" refers to a female. So this means, "Some of these young men whom shall be able to teach others also."

"Shall be" is the future tense of "eimi" and it means you teach them and in the future some of them will turn out to be pastor-teachers. The word "able" is from "kikanos" and it means to be qualified.

Now what makes a pastor-teacher qualified? First of all, he receives his call from God by means of the Holy Spirit. Please note that both "Hostis" and "Kikanos" are masculine gender and that means that pastor-teachers are always to be males. THIS IS THE REASON WHY WE DO NOT HAVE WOMEN PREACHERS. The pastor-teacher must learn doctrine just like any other member of the flock.

1. The individual believer receives from God a call and the Holy Spirit gives the gift of pastor-teacher. 1 Cor. 12:11 and Ephesians 4:11.
1 CORINTHIANS 12:11 "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."
EPHESIANS 4:11 "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"
2. At the point of salvation these converts cannot be distinguished from other members of the congregation.
3. The masculine gender of "hostis" and "hikanos" remind us that pastors are to be males.
4. They must learn doctrine just like any other member of the church.
5. As Timothy teaches doctrine some of his congregation will hear the call from God to become pastor-teachers. All members are to receive Bible doctrine but all do not have the gift of pastor-teacher. Only a few are called and only a few have the gift.
6. The teaching is given to all to make all self-sustaining. Learn doctrine and you won't have to lean on a preacher. You will become spiritually self-sustaining.
7. Timothy illustrates to us the importance of a pastor learning doctrine so he can give it to others through teaching.

"To teach" is from "didasko" and it means to teach in a public assembly. "Others" is from "Heteros" and this means others of a different kind. The pastor therefore becomes qualified to teach those in the congregation. Give doctrine to the whole congregation and certain ones will be able to take it in.

"But the things which thou hast heard" (as a seminary student) from the immediate source of me, Paul, your theological professor, along with many other seminary students, the same doctrine deposit with faithful men in the congregation, certain ones of whom shall be qualified to teach others who are of a different kind and will never be pastors themselves."

Now since you understand me, your pastor, we can now go back to Ephesians and finish our study for tonight.

(Remember--the pastor is called of God and he has nothing to do with that call. God knows who should be called and let's leave it to him and not try to call others into the ministry ourselves. The calling is God's job.)

EPHESIANS 3:5 "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;" "Which in other generations" is from "heteros" and it means other ages of a different kind. "Genea" means generations, so the Church Age is a different kind of generation from all others.

"Was not made known unto the sons of men." In other words, Paul is reminding them that what he is teaching them is brand new. The word translated "as" should be "but." "But it is now revealed" to "Apostles and prophets" and this is a technical name for the writers of the New Testament. They wrote by means of the Holy Spirit.

2 TIMOTHY 3:16 "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:"

2 PETER 1:20-21 "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Now what is the emphasis of this mystery? The next verse gives an answer.

EPHESIANS 3:6 "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:" Gentiles are in the Church Age and are co-equal with the Jews. They are fellowheirs. This is the whole thrust of the Church Age. The whole emphasis is on the Gentiles. Paul was saying in substance this--"The Jews have rejected me and the Gospel, and now I have turned to the Gentiles."

EPHESIANS 3:7 "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." "Whereof I became a minister." The word is not "I was made" but rather "I became" and it is aorist, passive, indicative of "ginomai." Paul became a minister, following his call from God, through his study and preparation. He was trained in the Arabian desert. He had those silent years of training at Tarsus. He could now function as a minister because he had been trained.

THE DOCTRINE OF THE MINISTRY

The word for minister is "diakanos."

1. The word has a political use in Romans 13:4. "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

2. This word also has a general use.
2 CORINTHIANS 3:6 "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

2 CORINTHIANS 4:1 "Therefore seeing we have this ministry, as we have received mercy, we faint not;"

2 CORINTHIANS 5:18 "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;"

2 CORINTHIANS 6:3 "Giving no offence in any thing, that the ministry be not blamed:"

3. This word is used in a specialized way for Pastor.

1 CORINTHIANS 3:5 "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

EPHESIANS 3:7 "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power."

COLOSSIANS 1:23 "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;"

So we have seen the word "Diakanos" used in three ways--Political, General, and Specialized.

THREE WAYS TO IDENTIFY A PASTOR

1. Presbuteros. Translated Elder. Has to do with his rank and his person. He is the highest ranking person in the local church.
2. Episcopas. This has to do with his work, and it means his task is to be an overseer. He functions in a position of authority.
3. Pastor-Teacher. Ephesians 4:11. "Poimenous kai didaskalous" "Poimen" means a shepherd. "Didaskalos" means one who teaches publically.
4. In Acts 20:17 pastors are called "Presbuteroi." In Acts 20:28 they are called "Episcopas."

5. The minister has relationship and authority.

1 THESSALONIANS 5:12 "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;"

HEBREWS 13:7 "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation."

HEBREWS 13:17 "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

6. Some general scriptures on pastors.

Col. 1:23-29

1 Timothy 1:12-14

1 Timothy 2:24-26

1 Timothy 3:1-9

2 Timothy 2

Titus 1:6-9

7. The pastor is a total product of grace. He is not a pastor because he is better than someone else. The pastor is pastor because of who and what God is.

He doesn't deserve any special favor from God. His task is to study and teach, study and teach.

Some say, "A preacher is a little bit better than we are."

Others say, "He preaches because he couldn't do anything else."