

Ouachita Baptist University

Scholarly Commons @ Ouachita

Vaught Sermon Notes: Ephesians

W.O. Vaught Archive

7-9-1975

How are Preachers Made?

W. O. Vaught

Ouachita Baptist University

Follow this and additional works at: https://scholarlycommons.obu.edu/vn_ephesians



Part of the [Biblical Studies Commons](#), and the [Liturgy and Worship Commons](#)

Recommended Citation

Vaught, W. O., "How are Preachers Made?" (1975). *Vaught Sermon Notes: Ephesians*. 26.
https://scholarlycommons.obu.edu/vn_ephesians/26

This Sermon Notes is brought to you for free and open access by the W.O. Vaught Archive at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Vaught Sermon Notes: Ephesians by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

HOW ARE PREACHERS MADE?

A STUDY OF THE BOOK OF EPHESIANS
NUMBER 27
EPHESIANS 3:7-8

Dr. W. O. Vaught, Jr.
Immanuel Baptist Church
Little Rock, Arkansas

EPHESIANS 3:7-8 "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. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;"

The pastor in a church is the highest authority in a church, and he is to teach with authority. But the pastor lives constantly under a higher authority, and that authority is God.

Teaching with authority involves two things--

1. The pastor must understand the passage of Scripture being taught.
2. The pastor-teacher must understand the principle of grace.

In the world of today we are taught many Madison Avenue techniques we can employ to get people into the church. But let us keep in mind that we are saved by the grace of God, we are permitted to live a certain number of days because of the grace of God, and we grow in Christ-likeness because of the grace of God.

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." Please notice the words "I was made a minister." The word "made" comes from "ginomai" and it means to become something you were not before. This is an aorist, passive, indicative of "ginomai" and it means "I didn't make myself a minister, and people didn't shove me into the ministry, but I received my calling from God." The word for "Minister" comes from "Diakonos."

THE DOCTRINE OF THE MINISTRY

1. The Greek word translated "minister" is from "Diakonos" and it is used in several ways in the New Testament.
 - a. It is used in a political sense in Romans 13:4. This verse says the elected official, the governmental official is a "minister."
 - b. This word has a general use, and this means that every believer is a minister. 2 Cor. 3:6; 4:1; and 6:4
 - c. This word has a special use and is used to denote a pastor of a local church. Ephesians 3:7; 6:21; Col. 1:23; 4:7This word is also used for administrators in a local church, and we call them "deacons." But by the way the Scripture is written it is quite easy to distinguish the real meaning of the word and it is easy to distinguish between the pastor and the deacon.
2. To identify a pastor and to distinguish him from a deacon, we have certain other words in the New Testament.
 - a. "Presbuteros" and it is translated "Elder." This one has the highest rank in the church and this has to do with his person.
 - b. "Episkopos" and is translated "Bishop" and means an overseer. This refers to the function, the work of a pastor. It infers that he is to teach doctrine and in this way keep his church strong.
 - c. "Poimen--disdaskalos" and it means pastor-teacher, the one who is to teach publicly. The pastor is to teach publicly and then you can receive it or reject it, it is up to you.

These are the three terms that are used to refer to a minister, a *pas* *Presbuteros*, translated elder, referring to his rank in the church *Episcopas*, translated bishop, which has to do with his work and function.

Poimen-didaskalos, translated pastor-teacher, which has to do with his main task.

3. These words all refer to the pastor of a local church. Acts. 10:17 compared with Acts 20:28 give us a very interesting use of these words. In Acts 20:17 we have the word "presbuteros" used for a group of men who came down from Ephesus to attend a pastors' conference conducted by Paul. They are called "The elders of Ephesus." In verse 28 these same men are called "Episkopos," and this is translated bishops. They were told to shepherd the flock, and the word "poimen" is used. So all three words are used to refer to the very same men.
4. Then we find passages that have to do with the rulership or authority of the pastor. 1 Thess. 5:12, Hebrews 13:7 and 13:17.
5. We also have a number of general passages dealing with the work of a minister. Apparently this is a very important subject for the New Testament has a lot to say about it.

Col. 1:23-29

1 Timothy 1:12-14

1 Timothy 2:24-26

1 Timothy 3:1-9

2 Timothy 2

1 Peter 5:1-4

The reason so many passages are given concerning the pastor is that the Lord wanted the congregation to understand his job description, so the pastor can stay in line and so the congregation can know just what his job really is. It is not the responsibility of the pastor to intrude upon the priesthood of the believer, but it is the pastor's responsibility to communicate doctrine so the believer can become spiritually self-sustaining. Now this is possible without the pastor interfering with the privacy of the individual member. The pastor is not expected to coherse his members into doing anything. The pastor is not to try to bully people or take the place of God in their lives. The concept here is this--The Church exists because of the grace of God, and every individual Christian lives under the grace of God.

6. The pastor is the total product of grace. The pastor does not earn or deserve his station or rank. No man deserves to be a pastor. Don't put the pastor on a pedestal. Remember that he is human and he is a product of the grace of God. Often the Devil tries to force the pastor to promote himself and exalt himself.

So remember that this "I was made a minister" is an aorist, passive, indicative of "ginomai" and the aorist tense here is very important. The aorist tense here means that there are a number of points all added together that contribute to the total experience we call "the call to the ministry." He is called man, and many things contribute to his call.

1. The aorist tense of "ginomai" takes all the points along the way in the experience of the preparation of a man for the ministry and compresses all those experiences into one--we call it "The call to the ministry." The Holy Spirit solemnly bestows the gift of pastor-teacher on certain men at the point of their conversion, apart from any merit of the individual. This is a gift from God, not an achievement of any man.

2. The believer priest must learn doctrine just like anyone else in the flock, and at first the one who is to become a preacher cannot be distinguished from any other member of the flock, except, you can count on this, he will be a male. There is no such thing as a female having the gift of pastor-teacher. God designed this plan and God designed the female to be a responder.
3. After becoming spiritually self-sustaining, other evidences will appear which make this call quite evident. This brings the called preacher to a time when many important decisions must be made.
4. A decision must be made concerning preparation. College and seminary training and this will take from four to ten years.
5. Then comes the period of public service, the actual function of a minister.
6. Then after years of service comes the termination of that service, either by retirement or death.

Now all of that is wrapped up in that aorist tense of that verb "ginomai" meaning "I was made a minister." The passive voice of that verb tells us that the called minister received this commissioning from God and he does not enter the ministry just because he is a good speaker, or he likes to mix with people or he has the ability to get along with people. In other words, a manmade minister may appear to others to be someone who is really great, but there is no such thing in the mind of God. A true minister must be God-called, God-ordained, and God-endowed.

1 CORINTHIANS 15:10 "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

The indicative mood of the verb "I was made a minister" denotes the reality of such an office, which is ordained by the eternal purposes of God. So whether we like it or not, the idea of a "Minister being made of God" is here to stay and will remain throughout the Church Age.

Please notice this point, that while the pastor has the final authority in a church, he is still the product of grace. "Kata" refers to the norm or standard by which a pastor or minister comes into existence, and this is a free gift. The word is "dorea" and it means a free gift, and it depends on the one who makes the gift. Everything depends on the grace of God. A minister is not successful on the basis of who and what he is, but rather on the basis of who and what God is. No minister has any success apart from the grace of God. Please notice the words "given unto me" and it is an aorist, passive, participle and it means Paul was given this ministry from God, apart from any of Paul's worth or ability. "Unto me" is the dative of advantage and this means it was to Paul's advantage to be an obedient servant.

"By the effectual working of his power" is a most important phrase. "Effectual working" is operating energy for the minister and is from the word "Energia," the word from which we derive energy. Then we have the word for power which is "dunamis" and this is the power inherent in God, we call it the omnipotence of God. So one of these words refers to the operating assets of a preacher, the other refers to the source of a preacher's power which is in God. The structure of the ministry is based on the power of God. So it is by the effectual working of God's unlimited power that a preacher can perform his task.

This verse therefore gives us the perspective of the ministry. It gives us the whole picture of the ministry and it lets us see that God is able to use all kinds of ministers. Some are very capable and some are not so capable. Now it is very difficult for the world to understand these things.

When the movie industry goes out to find a man they will cast in the role of a minister, they often pick out some slick looking cluck who never does anyone any harm and is easy going and soft and doesn't ever offend a flea. This is generally the casting concept as far as the world sees a minister. But God can take all different kinds of personalities and fit them into his plan and use their diverse talents in accomplishing his task. God the Holy Spirit picks men out and fits them into his plan according to the will of God. The gift of pastor-teacher is of God, God-given, God-designed, and God-appointed. It is God's grace from beginning to end. Ministers are paid by the grace of God and are subject to his grace. The pastor-teacher must be a doctrine man and if he is to fulfill his calling, he must study and study and study until he is doctrine oriented and then he will be able to give out doctrinal truth to others.

The primary purpose for learning Bible doctrine is to keep scar tissue from forming on the soul.

Please remember that you can use 1 John 1:9 to rebound and to get back in fellowship with God, but confession of sin does not remove scar tissue from the soul. The only thing that will remove scar tissue from the soul is Bible doctrine. The learning of Bible doctrine is a long, slow, hard road and there is no other way to get that scar tissue off your soul other than the learning of Bible doctrine.

EPHESIANS 3:8 "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;" Paul was really a super pastor-teacher. He was the product of grace all the way. Paul here says that he was "less than the least of all the saints." In Greek it is even stronger than that. The Greek says, "The leaster of the least." That isn't good English but it is good Greek. Does this mean that Paul had no authority? Certainly not! Paul really had more authority than any believer who ever lived in the Church Age. Paul probably had more spiritual authority than any believer who ever lived in the whole history of the human race. Yet he said, "I am the leaster of the least." That means that Paul understood who he was.

1 CORINTHIANS 15:10 "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." Paul knew that aside from God he was nothing. Paul had the privilege of preaching the unsearchable riches of Christ. That was his highest task and that is the highest task of any minister.

A Personal Note As We Close This Study

As I have gone through this study about what makes a minister a minister, I have relived again my own life, my own call, my own pilgrimage in the ministry. I have realized all over again that I am nothing and that God is everything. I have realized all anew that I, too, was made a minister. God picked me up, a nobody, and made a minister out of me. By his providence and grace I am now given the privilege of giving forth doctrine in a great and glorious church. My grandparents, my parents, my college, my seminary, my wife and my family and countless friends have all contributed to the fact that I have been made a minister. But above and beyond all that, and far more important than all that, is the fact that God made me a minister by his grace. And if perchance some day someone should wish to inscribe some words over my grave, I can think of nothing better than the words, "Whereof I was made a minister."