

The Magnified Word

PRESENTS

The Magnified OFFICE

Webster's 1828 American Dictionary of the English Language will be used throughout this message for definitions.

We'll begin this study --- by defining a word in the title:

*MAGNIFIED means to be made great (or greater) in representation,
to have increased the apparent dimensions of a body,
to be extolled or exalted in description or praise,
to be elevated or raised in estimation.*

Numerous hymns and songs have been written about God's name, like,

"Blessed Be the Name"
"Glory to His Name"
"How Sweet the Name"
"All Hail the Power of Jesus' Name"

--- not that there's anything wrong with that ---

but, in comparison to how many songs we know about God's word, like

"The Bible Stands"
"Holy Bible, Book Divine"

the lyrics about God's name are much more popular and common.

GOD magnified The Holy Bible even higher

than everything holy that He Himself is called:

Psa 138:2 I will worship toward thy holy temple,
and praise thy name for thy lovingkindness and for thy truth:
for thou hast magnified thy word above all thy name.

Paul wrote God's Holy Word by inspiration of God's Holy Spirit.

God specifically chose Paul for a unique calling:

Rom 11:13 For I speak to you Gentiles,
inasmuch as I am the apostle of the Gentiles, I magnify mine office:

Paul made a focus on his special, God-given appointment.

We, who rightly divide God's magnified word of truth, recognize the
distinctive ministry that God entrusted to Paul:

1 Cor 9:17 For if I do this thing willingly, I have a reward:
but if against my will, a dispensation of the gospel is committed unto me.

*We, who stand for the King James Version of the Bible in the English
language, magnify the 4 uses of the word "dispensation" don't we?*

We even label ourselves "dispensionalists" don't we?

Notably, the **KJV** is the only English translation that says "dispensation."

The **NIV** completely omits the word "dispensation."
In 2 verses, nothing at all is substituted for it, and in the other 2:
once it says "administration," and one time it says "commission."

The **NASB** entirely avoids the word "dispensation."
It says "stewardship" 3 times, and "administration" once.

The **Living Bible** does not use the word "dispensation" either.
It has "sacred trust" and "purpose" and "special work" and "secret plan."

The **Amplified Bible** also deletes the word "dispensation."
It has "sacred trusteeship and commission" once, and "stewardship" twice.

As with the word "dispensation"

shouldn't we, likewise, be so faithful with the NAME of the OFFICE for the LEADERS of the church in the dispensation of grace?

I wonder **WHY** we don't apply the SAME principal in that area.

Interestingly,
the **KJV** uses the word "bishop" 4 times (3 of which are in Paul's epistles)
and the word "bishops" 1 time in Paul's writings:

1 Tim 3:1 This is a true saying, If a man desire the office of a **bishop**,
he desireth a good work.

Consider this:

The **NIV** completely omits the words "bishop" and "bishops."
In 4 verses, it says "overseer." 1 time, "overseers."

The **NASB** entirely avoids the words "bishop" and "bishops."
It says "overseer" 3 times, "overseers" once, and "Guardian" once.

The **Living Bible** does not use the words "bishop" and "bishops."
It has "**pastor**" twice, and "**pastors**" twice, and "Guardian" once.

The **Amplified Bible** actually HAS "bishop" 4 times,
and "superintendent" twice, and "overseer" and "Guardian" once each.
It has "bishops" once, and "overseers" once.

*We, proponents of the King James Version, appear to have
a double-standard don't we?*

We champion the KJV word "dispensation"

--- yet we DODGE the KJV word of a "bishop" ???

It behooves us to think about and ADJUST our choice of WORDS!

We could certainly 'rest our case' here

claiming the final authority of the scriptures

simply on the USE of the word 'bishop'

in the King James Version

as the specific word

to call a man who is the overseer of a local church.

Really, we 'have a verse' that tells us **exactly** the title of that office.

That, **ALONE**, SHOULD suffice us:

1 Tim 3:1 This is a true saying,
If a man desire **the office of a bishop**,
he desireth a good work.

2 Tim 2:15 is certainly ENOUGH for us to rightly divide!

Personally, I think that 'we' (not only 'we' grace believers, but most all protestant church people) have been in the common habit of saying 'pastor' for so long --- that it is embarrassing at this point to admit that we've been calling these men by the wrong name!

So, may I suggest (as my father-in-law does),

that it is always right to do the right thing right away!

When you purpose to ask a person who their 'bishop' is ---

rather than who their 'pastor' is --- that word becomes an opportunity to also speak to them about the distinctive ministry of Paul, the apostle.

Since it's always good to be fully informed and knowledgeable,
we'll continue with our study.

Those of us who are familiar with right division, have long understood
that Israel (not the Gentiles) is God's sheep:

Psa 79:13 So we thy people and sheep of thy pasture will give thee
thanks for ever: we will shew forth thy praise to all generations.

Psa 95:7 For he is our God; and we are the people of his pasture, and
the sheep of his hand. To day if ye will hear his voice,

Psa 100:3 Know ye that the LORD he is God: it is he that hath made us,
and not we ourselves; we are his people, and the sheep of his pasture.

Notice that 'sheep' in all 3 verses were linked to 'pasture.'

The 'pasture' is the normal place for 'sheep.'

Both of these words (sheep and pasture) apply to ISRAEL:

Jer 3:14,15 Turn, O backsliding children (a couple of verses before, in
Jer 3:12, they were called 'backsliding Israel'), saith the LORD; for I am
married unto you: and I will take you one of a city, and two of a family, and
I will bring you to Zion:

15 And **I will give you pastors** according to mine heart, which shall feed
you with knowledge and understanding.

The words 'pasture' and 'pastors' are from a common root word.

Pasture is used in the sense of feeding a flock. It is also pasturage.

It is derived from the same word as 'pastors.'

Pastors are ones who tend a flock to 'pasture' it to graze it.

The pastors rule --- as herdsmen and shepherds.

The same Greek words are translated BOTH pastors and shepherds.

8 times the word 'pastors' occurs in scripture.

7 of them are in Jeremiah --- CLEARLY applying to God's SHEEP Israel.

The 1 other time is in Paul's letter to the Ephesians:

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

(What gifts did He give when He ascended up on high?)

Eph 4:11 And he gave some, **apostles**;
and some, **prophets**;
and some, **evangelists**;
and some, **pastors** and teachers;

(Christ specially gifted those men

during the time the scriptures were NOT YET COMPLETED.)

(Why were these gifts given?)

Eph 4:12,13 For the perfecting of the saints,
for the work of the ministry,
for the edifying of the body of Christ:

(How long were the gifts to function?)

13 Till we all come in the unity of the faith,
and of the knowledge of the Son of God,
unto a perfect man, (The completed word of God is what 'perfects' a man -
2 Tim 3: 15,16)
unto the measure of the stature of the fulness of Christ:

We understand that those men were supernaturally-enabled to be

- apostles
- prophets
- evangelists
- pastors and teachers.

Christ already GAVE them when He ascended up on high.

When those men died out

with the completion of the canon of scriptures

their work was done.

The question is "Are those gifts still in operation today?" The answer is,

"No, Christ is no longer miraculously equipping men for those capacities."

We'll define and examine each of the gifts. **APOSTLES**

Apostles were men who were specifically hand-picked by Jesus Christ, individually chosen by God commissioned and sent out with a message.

Apostles had the power to work miracles.

2 Cor 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

When Jesus was on earth, there were 12. These 12 were already in place before He ascended up on high, and gave gifts to men.

Luke 6:13 And when it was day, he (Jesus) called unto him his disciples: and of them he chose twelve, whom also he named **apostles**;

1 of the 12 (Judas) by transgression fell (Acts 1:25), but was replaced with God's choice (by casting lots), which made 12 again.

Acts 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

Acts 5:12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

Later, Barnabas is called an apostle in Acts 14:14 with Paul:

Acts 14:14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

Paul is God's apostle for the Gentiles during the dispensation of grace:

Rom 1:1 Paul, a servant of Jesus Christ, **called to be an apostle**, separated unto the gospel of God,

Acts 19:11 And God wrought special miracles by the hands of Paul:

Rom 11:13 For I speak to you Gentiles, inasmuch as **I am the apostle of the Gentiles**, I magnify mine office:

Epaphroditus was an apostle:

Phil 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger (same Greek word 'apostolos'), and he that ministered to my wants.

Next, let's examine **PROPHETS**.

Prophets were God-empowered spokesmen who distributed new revelation and predicted future events.

The prophets prophesied about the happenings of the last days of Israel's program:

Acts 3:24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

We typically think of 'the prophets' as the writers of scripture, which they were Peter was also a prophet:

2 Peter 1:19-21 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 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.

When Christ ascended up on high (Eph 4:8-13),

He gave prophets to the church:

Acts 11:27,28 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

Acts 15:32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

1 Cor 14:29 Let the prophets speak two or three, and let the other judge.

Paul had a word for prophets about his God-given authority:

1 Cor 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

Now, we'll look at **EVANGELISTS.**

Evangelists were men who announced God's good news

the glad tidings of Jesus Christ.

Acts 8:5,6 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

Acts 8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Philip is the only 'named' evangelist, but apparently there were 7 of them:

Acts 21:8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

It's quite clear that Timothy received a special gift for ministry:

1 Tim 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

2 Tim 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

2 Tim 4:5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Another gift Jesus gave (Eph 4:8-13), was **PASTORS**.

Pastors had responsibilities like shepherds, who tended or pastured sheep.

They were like herdsmen, feeding and grazing their flock, which is how Israel was historically typified.

Just as a reminder, the word 'pastors' occurs 8 times in our Bible.

7 of those are in Jeremiah, relating to God's sheep, Israel.

1 is in Paul's writings, in Eph 4:11.

The Hebrew word (raah) that is translated 'pastors' 7 times in Jeremiah is translated 'shepherd' 63 times and 'feed' 75 times.

The Greek word (poimen) that is translated 'pastors' only in Eph 4:11

is translated 'shepherd' 17 times in the four gospels, Hebrews, and 1 Peter.

It is evident that many Jews lived in Ephesus (the capital of proconsular Asia, which was the western part of Asia Minor), because Luke kept mentioning them, when telling of Paul's experiences there.

In Acts 18:24-28, a certain **Jew** named Apollos went to Ephesus, where he spoke boldly in the synagogue, knowing only about water baptism. Aquila and Priscilla explained God's way to him, that he could then assist others who had believed through grace.

In Acts 19:1-7, Paul found 12 disciples at Ephesus, who had been water baptized, but had never heard of the Holy Ghost. So:

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spoke with tongues, and prophesied.

Acts 19:10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both **Jews** and Greeks.

Acts 19:17 And this was known to all the **Jews** and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

It was also to the Ephesian elders that Paul said:

Acts 19:21 Testifying both to the **Jews**, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Paul still wanted to make Jerusalem for Pentecost:

Acts 20:16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

With all the 'Jewish' things still going on there at Ephesus

it is no wonder that he would call them a 'flock'.

But that is certainly no reason for US to think

- that we are SHEEP
- that we should be water baptized
- that we should speak in tongues
- that we should prophesy.

Acts 20:24-29 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you **all** the counsel of God.

28 Take heed therefore unto yourselves, **and to all the flock**, over the which the Holy Ghost hath made you **overseers**, to **feed** the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, **not sparing the flock**.

Paul even scolded the saints at Corinth for squabbling over whose message they'd heard:

1 Cor 1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas (*that's Peter*); and I of Christ.

With the changing of God's program during that time and period of history, it is quite impossible for us to pinpoint exactly who was in which one.

Therefore

it would not be doctrinally correct --- nor 'Paulitically' correct --- for us to pull 'words' that clearly belong to Israel, into our program.

Signs, miracles, and wonders were still being performed then,

The scriptures were still being

- written by the apostles,
 - identified and compiled by the prophets,
 - proclaimed by the evangelists,
- and
- taught by the pastors and teachers.

Now, let's go back to Eph 4:8-13, where the word pastors was linked with

TEACHERS.

Teachers were gifted with the ability to instruct in God's truth.

They really had a true 'master's' degree.

Acts 13:1 Now there were in the church that was at Antioch certain **prophets and teachers**; as

- Barnabas,
- and Simeon that was called Niger,
- and Lucius of Cyrene,
- and Manaen, which had been brought up with Herod the tetrarch,
- and Saul (now known as Paul).

Paul was an apostle, a prophet, and a 'gifted' teacher:

1 Tim 2:7 Whereunto I am ordained a preacher, and an **apostle**, (I speak

the truth in Christ, and lie not;) a **teacher** of the Gentiles in faith and verity.

2 Tim 1:11 Whereunto I am appointed a preacher, and an **apostle**, and a **teacher** of the Gentiles.

Peter even cautioned his readers against 'gift-masqueraders':

2 Peter 2:1 But there were **false prophets** also among the people, even as there shall be **false teachers** among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

The special gifts, that Jesus gave when He ascended (Eph 4:8-13)

with the phasing OUT of Israel's program ---

and the phasing IN of the dispensation of grace --- I believe

those special gifts passed away when the men who had them passed away!

Therefore, it is logical that Paul wrote both

- that tongues would cease
- but not to stop people from expressing them:

1 Cor 13:8-10 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come (**full knowledge, complete revelation from God**), then that which is in part shall be done away.

1 Cor 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

In the next 2 passages of scriptures

we do the very thing that we usually accuse our opponents of doing:

we take the first verse (in each passage) as 'still active' today,

then we discard the following verses, as no longer applicable:

Rom 12:5-8 So we, being many, are one body in Christ, and every one members one of another. (This is still going on today.)

6 Having then gifts differing according to the grace that is given to us,

- whether **prophecy**,

let us prophesy according to the proportion of faith;

7 • Or **ministry**,

let us wait on our ministering:

- or he that **teacheth**, on teaching;

8 • Or he that exhorteth, on exhortation:

- he that giveth, let him do it with simplicity;

- he that ruleth, with diligence;

• he that sheweth mercy, with cheerfulness. (These 'gifts' are no longer in operation with the completion of the scriptures.)

1 Cor 12:27,28 Now ye are the body of Christ, and members in particular. (still on-going)

28 And God hath set some in the church,

- first **apostles**,
- secondarily **prophets**,
- thirdly **teachers**,

after that

then gifts of

- miracles,
- healings,
- helps,
- governments,
- diversities of tongues. (these gifts have all ceased)

But the apostles were not the only ones that were able to work miracles:

1 Cor 12:8-11 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: (these gifts have ceased also)

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Let's get back now to the purpose of this message, which is to study about what we should call our ministers, preachers, elders, stewards, etc.

The point is that some of them are in the office of a 'bishop' and a 'deacon'

(because that's what the scripture calls it

through our apostle in the dispensation of grace)

and therefore, we should address them as such,

and not AVOID the word 'bishop' ---- in favor of the word 'pastor.'

Phil 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the **bishops** and **deacons**:

We have, but we ought not, boycott the use of the word 'bishop':

1 **Tim 3:1-13** This is a true saying,

If a man desire the office of a bishop, he desireth a good work.

(I wonder, are there no 'grace preachers' that desire a good work?)

2 A **bishop** then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise must the **deacons** be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use **the office of a deacon**, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the **deacons** be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used **the office of a deacon** well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

I know some 'grace deacons' but where are the 'grace bishops'?

That's ridiculous! Why be embarrassed of the office that God says is good?

I wonder, are there no 'grace elders' that would be honored by the title of bishop? They certainly should be:

1 Tim 5:17 Let the elders that rule well be counted worthy of double **honour**, especially they who labour in the word and doctrine.

We 'grace preachers' ought not be having an identity crisis here.

To call a man a pastor (with a general connection to God's sheep), rather than to call him a bishop is to neglect the word the scripture uses

--- rightly divided, in the dispensation of grace,

--- by (how I would normally have said) "the apostle Paul."

Recently it was pointed out to me that the scripture refers to him as "Paul an apostle." So maybe I need to re-phrase my own speech.

1 Thess 5:12,13 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;
13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Calling a man by his proper title, in my opinion, is not magnifying him. It is simply respecting him, in the same way that I have taught my children to refer to their elders as Mr. or Mrs. Whoever, rather than calling an older man or woman by their first name.

We call our physicians by Dr. Whoever. We're not elevating the man, we're just being courteous of him in the position he holds.

Some people who claim that using a title, such as Bishop Whoever, magnifies the man, rather than the office, are the same ones who are guilty of referring to their fellow-ministers, as Pastor Whoever.

Of Epaphroditus (who was near death for the work of the Lord), we read:

Phil 2:29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

It's good to appreciate those that minister to us:

1 Cor 16:15-18 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

Paul intentionally dropped off Titus in Crete because elders and bishops should be established in EVERY city --- not regarding how the people of each locality would accept the word. After all, part of the responsibility of us preachers is be clear about 'what we are':

Titus 1:5-9 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a **bishop** must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Peter, who made an agreement with Paul, that he would confide his ministry to the circumcision (Gal 2:9), wrote to Israel and about Israel when he quoted Isa 53:5,6, referring to Israel as sheep:

1 Peter 2:24,25 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the **Shepherd** and **Bishop** of your souls.

In Peter's epistle, Jesus is called both Shepherd (typically Israel's term) AND Bishop (typically a term Paul used)

Whereas, in Paul's epistle, it was revealed that Jesus gave the gift of pastors (shepherds) to men, before the scriptures were complete.

Peter and Paul lived at the same time.

Both were eye-witnesses of God's programs

going through dispensational changes ---

the one Peter had the keys to was being post-poned,

as the one committed to Paul was beginning.

It is a disgrace for men in the grace movement to DODGE the TITLE for the office of a bishop --- for any excuse!

We don't need to find the **demographics**, in order to decide whether or not to use the dispensational word 'bishop' for the preacher in a church. All of us could 'reason away' our treasured doctrines of grace, if we based speaking about them on 'what people might think.' We shouldn't hold back the truth because we're afraid people might be turned off by it. We don't need to 'tone down' or 'change' Bible words like adultery, so we can call it an 'affair' so the participants won't be offended. Words do have meanings! For example, lots of religious people claim to be a 'born-again' Christian. We know what they mean --- but they're obviously mis-informed, so surely, we should take the opportunity to help them by correcting their terminology WORDS they use to express themselves.

Well, we ought to take our own medicine!

Let's develop a habit of using the word 'our' King James Version Bible, rightly-divided, uses for the preacher's office!

We're WRONG --- one way or the other.

If we continue to call ourselves and our fellow bishops

by the name of PASTOR

then we need to teach our people that they are SHEEP.

-- OR --

If we teach our people that they're NOT sheep

then we need to quit using the title of PASTOR

--- and START calling it,

what God's word,

in English, the KJV,

rightly divided,

dispensationally,

through Paul the apostle's writings,

calls it: the office of a BISHOP.

DEFINITIONS

apostle = a messenger, delegate, one sent forth with orders;
usually the 12 disciples that became apostles, or Paul

Luke 6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

Gal 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

bishop = overseer, an elder who is the presiding officer of a church, superintendent

1 Tim 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

(bishopricks) = the position or office of a bishop

deacon = one who does the commands of another, an attendant, domestic, like a servant of a master, relieving one's necessities, providing care

1 Tim 3:12,13 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

elder = older, advanced in life, a senior, may 'desire' the office of a bishop
among the Jews = members of the council or Sanhedrin, rulers who managed public or religious affairs, judges who administered justice

Matt 21:23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

among the body of Christ = those who preside over assemblies of churches

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

in Heaven = 24 court appointees seated on thrones around God's throne

Rev 11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

DEFINITIONS (contd.)

evangelist = bringer of good news, glad tidings; heralds of salvation

2 Tim 4:5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

minister = one who executes the commands of another,

like a servant of a master, as a deacon serves tables like a waiter

Eph 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.

pastor = a herdsman, especially a shepherd overseer of a flock of sheep; (as Israel was called)

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

John 10:14 I am the good shepherd, and know my sheep, and am known of mine.

preacher = an ambassador, herald, or messenger with public authority who proclaimed God's divine word

1 Tim 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

presbytery = a group of elders, senate, or council

1 Tim 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

NOTE: The 'elders' and 'presbytery' are basically the same people.

The different 'titles' are used, for example,

'Elders' designates the function of ruling.

'Presbytery' designates the dignity of the office.

'Bishop' designates an 'elder' / 'presbyter'

- who desires to study
- and • who gives himself to the work of the ministry.

prophet = a spokesman for God, who proclaimed His message; foretold future events

Luke 1:70 As he spake by the mouth of his holy prophets, which have been since the world began:

Acts 2:30 Therefore being a prophet (David), and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

DEFINITIONS (contd.)

servant = a slave, bondman, man of servile condition; devoted to another to the disregard of one's own interests, one who yields himself to another's service

2 Tim 2:24-26 And the **servant** of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

steward = the manager of household and affairs; a superintendent

Tit 1:7 For a bishop must be blameless, as the **steward** of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

1 Cor 4:1,2 Let a man so account of us, as of the ministers of Christ, and **stewards** of the mysteries of God.

2 Moreover it is required in **stewards**, that a man be found faithful.

teacher = instructor, educator, trainer, mentor

2 Tim 1:11 Whereunto I am appointed a preacher, and an apostle, and a **teacher** of the Gentiles.

title = a name by which something is known

F.Y.I.

The Living Bible

substitutes the word 'pastor' every time for the KJV's word 'bishop'.

The New International Version

substitutes the word 'overseer' in Phil. and Tim., and substitutes 'elder' for 'bishop' in Titus.

The Amplified Bible

uses the word 'bishop' --

but adds the words (overseer and superintendent) in parenthesis.

This is David Dowell, saying, "Think about it!"