

The TRANSITION From PASTOR to BISHOP

When we learn information that we had not previously known we should act on it and make a change.

The word "transition" is "a passage from one place or state to another." Convictions are good to have, if they're based upon truth but if scripture is presented that contradicts our position, we would do well to heed it and bring our beliefs in line with the verses.

Please read the hand-out to see for yourself the **comparison** between The Living Bible and the KJV to see just how many times it **substitutes pastor** instead of **bishop**, and **uses** the word **pastor**, instead of **elder**.

This is a **KJV issue** because we DO have verses in the KJV Bible that DIRECTLY 'NAME' the TITLE for the office of a **bishop** --- and there are NO verses in the KJV that call that same position, a **pastor**.

First, we'll consider the KJV's use of the word '**pastors**,' then, we'll look at its use of the word '**bishop**.'

The word '**pastors**' is written **7 times in Jeremiah**. For time's sake, we will read one of them. Jeremiah was God's prophet to the nation Israel, thus, **every use** of the word '**pastors**' in Jeremiah distinctly applies to Israel:

Jer 3:15 And I will give you **pastors** according to mine heart, which shall **feed** you with knowledge and understanding.

The Hebrew word (**raah**) is translated '**pastors**' 7 times in Jeremiah.

It is translated '**shepherd**' 63 times, and '**feed**' 75 times. Metaphorically, '**pastors**' are **herdsmen-shepherds** who **graze (feed)** a **flock of sheep**.

In the scriptures, Israel is always 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.

Matt 10:6 But go rather to the lost **sheep** of the house of **Israel**.

Matt 15:24 But he answered and said, I am not sent but unto the lost **sheep** of the house of **Israel**.

1 Peter 2:25 For ye were as **sheep** going astray; but are now returned unto the **Shepherd** and **Bishop** of your souls.

Throughout the scriptures, God has always been Israel's shepherd:

Psa 23:1 The **LORD** is my **shepherd**; I shall not want.

Psa 80:1 Give ear, **O Shepherd of Israel**, thou that ledest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

Isa 40:11 He shall **feed** his **flock** like a **shepherd**: he shall gather the **lambs** with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Matt 26:31 Then saith Jesus unto them, All ye shall be offended because of **me** this night: for it is written, I will smite **the shepherd**, and the **sheep** of the **flock** shall be scattered abroad.

John 10:11 I am the **good shepherd**: the good **shepherd** giveth his life for the **sheep**.

1 Peter 5:4 And when the **chief Shepherd** shall appear, ye shall receive a crown of glory that fadeth not away.

The Greek word (**poimen**) is translated '**pastors**' 1 time in Ephesians.
It's translated '**shepherd**' 17 times in the 4 gospels, Hebrews, and 1 Peter.

Now, we'll examine Paul's one use of the word '**pastors.**'

'**Pastors**' was 1 of the **supernatural gifts** that Christ gave to men

WHEN He went up to heaven after His resurrection:

Eph 4:8,11 Wherefore he saith, **When he** ascended up on high, he led captivity captive, and **gave gifts** unto men.

11 And he gave some, • apostles;
 and some, • prophets;
 and some, • evangelists;
 and some, • **pastors** and teachers;

Clearly, that happened **in the PAST,**

and it is **not** something that Jesus is **still doing** today.

All those **special gifts** were purposed to function in the church

which then, had Jews from the prophecy program **MIXED in** among the people who were saved by Paul's gospel in the dispensation of grace

until the scriptures were completely written:

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

13 **Till** we all come

 • in the **unity** of the faith,
and • of the **knowledge** of the Son of God,
 • unto a **perfect** man,
 • unto the **measure** of the stature of the **fulness** of Christ:

Paul's 'completed' MYSTERY information brought

- unity
- knowledge
- perfection
- fulness

.... because, until it was complete, that's how long the special gifts of

- apostles
- prophets
- evangelists
- **pastors** and teachers

were to operate.

**If you want to keep pastors and say their 'work' is still going on
.... then you must keep apostles and prophets, too!**

What brings unity? It comes through maintaining Paul's unique doctrines:

Eph 4:3 Endeavouring to keep the **unity** of the Spirit in the bond of peace.

What brings knowledge?

It comes from understanding the mystery of Christ written by Paul:

Eph 3:4 Whereby, when ye read, ye may understand my **knowledge** in the mystery of Christ)

What perfects a man? All scripture does complete revelation from God:

2 Tim 3:16,17 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, throughly furnished unto all good works.

What brings fulness? It comes from the completed revelation of Christ:

Eph 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the **fulness** of God.

Those **miraculous gifts, including pastors**

that Christ gave **when** He ascended were **active in the church**

until the men that had them died out.

1 Cor 12:27-29 Now ye are the body of Christ, and members in particular.
28 And God hath set some in the church, first **apostles**, secondarily **prophets**, thirdly **teachers**, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all **apostles**? are all **prophets**? are all **teachers**? are all workers of miracles?

Rom 12:5-8 So we, being many, are one body in Christ, and every one members one of another.

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.

The **special gifts phased out and passed away with the men**

who had them. 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 (**the completed canon of scripture**), then that which is in part (**revelations from God**) shall be done away.

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

We cannot -- rightly for today -- adopt and use the word 'pastors':
 from out of Israel's program -- written 7 times by the prophet Jeremiah
 nor from out of the super-natural gifts given by Jesus when He ascended --
 written 1 time by the apostle Paul in Ephesians 4:11.

In the time frame when Jesus gave **the super-natural gifts, they were PACKAGED TOGETHER**. You can't continue with select ones, such as 'evangelists, **pastors** and teachers' to say the work is still going on and leave the other 2 'apostles and prophets' out. It's all or none!

It is very clear **WHO** the teachers are not. They're **not** the **WOMEN**:

1 Tim 2:12 But I suffer **not a woman to teach, nor to usurp authority over the man**, but to be in silence.

It is very clear **WHO** the teachers are. They are **faithful MEN**:

2 Tim 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to **faithful men**, who shall be able to **teach** others also.

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

The **faithful men who do the teaching hold the office of a bishop**:

1 Tim 3:1-7 This is a true saying, If a man **desire the office of a bishop**, he desireth 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**; (It is the **bishop's** responsibility to teach now.)
- 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** (that's a responsibility of a **bishop**) his own house, how shall
- he
- **take care** (also a responsibility of a **bishop**) 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.

Now let's see the **DIFFERENCE** between an 'elder' and a 'bishop.'

To '**ORDAIN**' means to designate, to appoint, to conduct.

The '**ELDERS**' are the presbytery, the senior men.

Certain older men are to be assigned the duties of governing the churches.

Each locality should have elders.

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.

We do not need **demographics** in order to decide whether to use the correct KJV Bible word '**bishop**' for the overseer (preacher) in our church. It doesn't matter what religious group uses the word, we should not dodge it.

From among the ordained elders (plural) will be a **bishop** (singular):

- 7 For a **bishop** must
- be blameless,
 - as the steward (**house manager or governor**) 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. (**The bishop is the man who is 'apt to teach' now.**)

The elders in a church are to be the leaders who 'run' the church.

Notice in this next verse that:

Point 1) Elders are older men that exercise good judgment.

Point 2) **Some (not all) elders** 'work' in the teaching/preaching ministry.

The ones who do are the **elders** that desire the office of a **bishop**:

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.**

'**Elders**' designates the function of ruling.

'**Presbytery**' designates the dignity of the position of elders.

'**Bishop**' designates an elder, a presbyter

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

Now, let's look at a passage that some use to try to defend their preference for the word **pastor** with Paul. The odd thing about this is that the word **pastor** doesn't even appear in these verses. We'll read the context to see what **other issues** are there. Jesus gave Paul the **gospel of grace**:

Acts 20:24-30 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**.

Paul also preached about the **kingdom of God**:

Acts 20:25 And now, behold, I know that ye all, among whom I have gone preaching **the kingdom of God**, shall see my face no more.

Paul explained Israel's program and he taught our program:

Acts 20:26,27 Wherefore I take you to record this day, that I am pure from the blood of **all men**. (whether Jew or Gentile)

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

Here comes the kicker. I know preachers who publically teach that **Israel** is God's **sheep**, God's **flock**. Yet here in this one passage, they **change that distinction to make the 'body' be the flock**, and thereby try to justify using '**pastor**' **when the word 'pastor' does not even appear in the verses!** A **pastor** is a **shepherd** who (metaphorically) **pastures a flock of sheep** in grassy **pastures** and cares for them:

Acts 20:28,29 Take heed therefore unto yourselves, and to all the **flock**, over the which the Holy Ghost hath made you **overseers** (that's the same Greek word as was also translated '**bishops**') 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 does not refer to us as '**disciples**' as Jesus' followers were called more than 217 times in the gospel accounts, and 26 times in Acts:

Acts 20:30 Also of your own selves shall men arise, speaking perverse things, to draw away **disciples** after them.

The surroundings of Acts 20:24-30 are filled with signs and miracles.

In Acts 19:1-7, Paul found 12 disciples at Ephesus that knew only the water baptism of John. When Paul laid his hands on them, they were baptized in the Holy Ghost. They spoke in tongues and prophesied.

Acts 19:11,12 And God wrought **special miracles** by the hands of Paul: 12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them (**physical healing**), and the evil spirits went out of them (**casting out devils**).

In Acts 20:9,10, Paul raised the dead.

In Acts 21:26, Paul purified himself before entering the temple and giving an offering.

In Acts 28:3-6, Paul was bitten by a poisonous viper, and should have dropped dead, but he felt no harm.

'Grace' preachers who continue to use **pastor** instead of **bishop** are guilty of going against their own principals to do so:

- They will tell you not to expect those miracles in your life ---

because God is not functioning like that now.

- They will tell you not to build doctrines in the book of Acts --- but instead look to the **clear instructions** in Paul's epistles.

- They will tell you not to think you are spiritual Israel, thereby being God's flock --- that the body of Christ is not God's sheep.

Calling a man by the 'office' he holds is not glorifying him

it is simply honoring him in the position he has chosen:

Rom 13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; **honour to whom honour.**

For example, when we're sick we go to a physician we call "Dr." Smith.

We elect "President" Smith to a governmental office.

We teach our children to help "Mr." Smith by handing him his cane.

We admire the wise decisions of "Elder" Smith, for his godly discernment.

Those titles do not **magnify** the man, they are a matter of **identification** and **respect**:

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

We have an example in scripture of Ananias using a title:

Acts 22:13 Came unto me, and stood, and said unto me, **Brother Saul**, receive thy sight. And the same hour I looked up upon him.

I don't know anyone who considered it **FLATTERY** to call a man Pastor Whoever (by his last name) so why all the fuss over 'making the transition' to the correct KJV word **Bishop**?

Paul was not ashamed of the 'office' God entrusted to him.

He was not glorifying himself when he made a big to-do out of it:

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

We preachers should not be ashamed or embarrassed of the name of the office we fill either! That of a **bishop!**

I've heard a man defend his use of the word 'pastor' by stating that it is a "good KJV Bible word," and therefore a good choice. Yet the same man doesn't use the same logic to call anyone in body of Christ, a "back-slider" or a "disciple" or a "born-again" Christian or a "Spirit-filled" believer.

In closing, it is not a matter of personal liberty or grace, to keep on calling a man '**pastor**' who occupies the office of a '**bishop.**' It's incorrect.

We've know who ISRAEL is God's SHEEP.

Let's **not deny or ignore** the correct identity of our preachers who are, by God's word through Paul's pen, **bishops.**

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